Selected Quotes of Pope Francis by Subject

This document from the USCCB Department of Justice, Peace and Human Development is a compilation of helpful quotes and excerpts from speeches, messages, homilies, and audiences of Pope Francis. This informal compilation is not comprehensive; it does not cover every issue. This document is a work in progress and will be updated periodically. *Last updated: July 2018.*

How to Use This Document:

Quotes are sorted by subject. Subjects are in alphabetical order. The subject list in the Table of Contents, below, bookmarks to the corresponding section of the document.

Each quote in this document is followed by a parenthetical reference that includes the date (e.g. 6/5/13). Each date corresponds to an oral or written communication from Pope Francis that occurred on that date. When two communications occurred on the same date, the parenthetical reference includes date followed by subject (e.g. "3/28/13, Chrism Mass" and "3/28/13, Prison for Minors").

A list of Pope Francis' communications by date appears on the last page of this document.

Example: the first quote in the section called "Poverty" is followed by a parenthetical reference that reads "(3/19/13)". To determine the source for the quote, a reader who goes to the last page of the document will see that 3/19/13 refers to Pope Francis' homily at his inaugural Mass, and can use the provided link to access the full text of the speech.

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Let us protect Christ in our lives, so that we can protect others, so that we can protect creation! (3/19/13)

The vocation of being a "protector", however, is not just something involving us Christians alone; it also has a prior dimension which is simply human, involving everyone. It means protecting all creation, the beauty of the created world, as the Book of Genesis tells us and as Saint Francis of Assisi showed us. It means respecting each of God's creatures and respecting the environment in which we live. (3/19/13)

Please, I would like to ask all those who have positions of responsibility in economic, political and social life, and all men and women of goodwill: let us be "protectors" of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment. (3/19/13)

To protect creation, to protect every man and every woman, to look upon them with tenderness and love, is to open up a horizon of hope; it is to let a shaft of light break through the heavy clouds; it is to bring the warmth of hope! (3/19/13)

Let us be renewed by God's mercy … and let us become agents of this mercy, channels through which God can water the earth, protect all creation and make justice and peace flourish. (3/31/13)

The book of Genesis tells us that God created man and woman entrusting them with the task of filling the earth and subduing it, which does not mean exploiting it, but nurturing and protecting it, caring for it through their work. (5/1/13)

... this task entrusted to us by God the Creator requires us to grasp the rhythm and logic of creation. But we are often driven by pride of domination, of possessions, manipulation, of exploitation; we do not "care" for it, we do not respect it, we do not consider it as a free gift that we must care for. (6/5/13, Environment)

Nurturing and cherishing creation is a command God gives not only at the beginning of history, but to each of us. It is part of his plan; it means causing the world to grow responsibly, transforming it so that it may be a garden, a habitable place for everyone. (6/5/13, Environment)

We are experiencing a moment of crisis; we see it in the environment, but mostly we see it in man. The human being is at stake: here is the urgency of human ecology! And the danger is serious because the cause of the problem is not superficial, but profound: it's not just a matter of economics, but of ethics and anthropology. The Church has stressed this several times; and many say: yes, that is right, it's true but the system continues as before, because what dominates are the dynamics of an economy and a lack of financial ethics. So men and women are sacrificed to the idols of profit and consumption: this is "scrap culture", the culture of the disposable. . . . Conversely, a ten-point drop in the stock market in some cities, is a tragedy. A person who dies is not a news story, but a ten point drop in the stock market is a tragedy! So people are discarded, as if they were trash. (6/5/13, Environment).

Once our grandparents were very careful not to throw away any leftover food. Consumerism has led us to become accustomed to the superfluous and the daily waste of food, which we are sometimes no longer able to value correctly, as its value goes far beyond mere economic parameters. Note well, though, that the food we throw away is as if we had stolen it from the table of the poor or the hungry! I invite everyone to reflect on the problem of the loss and waste of food to identify ways and methods that, addressing this issue seriously, may be a vehicle for sharing and solidarity with the neediest. (6/5/13, Environment)

And there is this fact of the twelve baskets: why twelve? What does it mean? Twelve is the number of the tribes of Israel, symbolically it represents all the people. And this tells us that when food is shared equally, with solidarity, nobody is devoid of the necessary, each community can meet the needs of the poorest. Human ecology and environmental ecology go hand in hand. (6/5/13, Environment)

Faith, on the other hand, by revealing the love of God the Creator, enables us to respect nature all the more, and to discern in it a grammar written by the hand of God and a dwelling place entrusted to our protection and care. Faith also helps us to devise models of development which are based not simply on utility and profit, but consider creation as a gift for which we are all indebted; it teaches us to create just forms of government, in the realization that authority comes from God and is meant for the service of the common good. Faith likewise offers the possibility of forgiveness, which so often demands time and effort, patience and commitment. (6/29/13, no. 55)

Saint Francis of Assisi bears witness to the need to *respect all that God has created* and as he created it, without manipulating and destroying creation; rather to help it grow, to become more beautiful and more like what God created it to be. And above all, Saint Francis witnesses to respect for everyone, he testifies that each of us is called to protect our neighbor, that the human person is at the center of creation, at the place where God – our creator – willed that we should be. Not at the mercy of the idols we have created! (10/4/13, Assisi)

We human beings are not only the beneficiaries but also the stewards of other creatures. Thanks to our bodies, God has joined us so closely to the world around us that we can feel the desertification of the soil almost as a physical ailment, and the extinction of a species as a painful disfigurement. Let us not leave in our wake a swath of destruction and death which will affect our own lives and those of future generations.[177] (11/24/13, no. 215)

Small yet strong in the love of God, like Saint Francis of Assisi, all of us, as Christians, are called to watch over and protect the fragile world in which we live, and all its peoples. (11/24/13, no. 216)

The human family has received from the Creator a common gift: nature. The Christian view of creation includes a positive judgment about the legitimacy of interventions on nature if these are meant to be beneficial and are performed responsibly, that is to say, by acknowledging the "grammar" inscribed in nature and by wisely using resources for the benefit of all, with respect for the beauty, finality and usefulness of every living being and its place in the ecosystem. Nature, in a word, is at our disposition and we are called to exercise a responsible stewardship over it. Yet so often we are driven by greed and by the arrogance of dominion, possession, manipulation and exploitation; we do not preserve nature; nor do we respect it or consider it a gracious gift which we must care for and set at the service of our brothers and sisters, including future generations. (12/8/13)

What is involved in the creation of "a better world"? The expression does not allude naively to abstract notions or unattainable ideals; rather, it aims at an authentic and integral development, at efforts to provide dignified living conditions for everyone, at finding just responses to the needs of individuals and families, and at ensuring that God's gift of creation is respected, safeguarded and cultivated. (8/5/13, Migrants and Refugees)

Creation is not some possession that we can lord over for our own pleasure; nor, even less, is it the property of only some people, the few: creation is a gift, it is the marvelous gift that God has given us, so that we will take care of it and harness it for the benefit of all, always with great respect and gratitude. (5/21/14)

We must protect creation for it is a gift which the Lord has given us, it is God's present to us; we are the guardians of creation. When we exploit creation, we destroy that sign of God's love. To destroy creation is to say to God: "I don't care". And this is not good: this is sin. (5/21/14)

It is our profound conviction that the future of the human family depends also on how we safeguard – both prudently and compassionately, with justice and fairness – the gift of creation that our Creator has entrusted to us. Therefore, we acknowledge in repentance the wrongful mistreatment of our planet, which is tantamount to sin before the eyes of God. We reaffirm our responsibility and obligation to foster a sense of humility and moderation so that all may feel the need to respect creation and to safeguard it with care. Together, we pledge our commitment to raising awareness about the stewardship of creation; we appeal to all people of goodwill to consider ways of living less wastefully and more frugally, manifesting less greed and more generosity for the protection of God's world and the benefit of His people. (5/25/14, Common Declaration)

This is one of the greatest challenges of our time: changing to a form of development which seeks to respect creation. I see America — my homeland, too: many forests, stripped, which become land that cannot be cultivated, which cannot give life. This is our sin: exploiting the land and not allowing it to give us what it has within it, with our help through cultivation. (7/5/14)

The elimination of so many brothers and sisters *campesinos* worries me, and it is not because of wars or natural disasters that they are uprooted. Land and water grabbing, deforestation, unsuitable pesticides are some of the evils which uproot people from their native land. This wretched separation is not only physical but existential and spiritual as well because there is a relationship with the land, such that rural communities and their special way of life are being put at flagrant risk of decline and even of extinction. (10/28/14)

All the peoples of the earth, all men and women of good will, we must raise our voice in defense of these two precious gifts: peace and nature – Sister Mother Earth, as Saint Francis of Assisi called her. (10/28/14)

An economic system centred on the deity money also needs to plunder nature to sustain consumption at the frenetic level it needs. Climate change, the loss of biodiversity, deforestation are already showing their devastating effects in terrible cataclysms which we see and from which you the humble suffer most – you who live near the coast in precarious dwellings, or so economically vulnerable that you lose everything due to a natural disaster. Brothers and sisters, creation is not a possession that we can dispose of as we wish; much less is it the property of some, of only a few. Creation is a gift, it is a present, it is a marvellous gift given to us by God so that we might care for it and use it, always gratefully and always respectfully, for the benefit of everyone. (10/28/14)

This is what we do: destroy creation, destroy lives, destroy cultures, destroy values, destroy hope. How greatly we need the Lord's strength to seal us with his love and his power to stop this mad race of destruction! Destroying what He has given us, the most beautiful things that He has done for us, so that we may carry them forward, nurture them to bear fruit. (11/1/14)

Throughout the world, the G20 countries included, there are far too many women and men suffering from severe malnutrition, a rise in the number of the unemployed, an extremely high percentage of young people without work and an increase in social exclusion which can lead to criminal activity and even the recruitment of terrorists. In addition, there are constant assaults on the natural environment, the result of unbridled consumerism, and this will have serious consequences for the world economy (11/6/14, Letter).

Our time cannot ignore the issue of ecology, which is vital to man's survival, nor reduce it to merely a political question: indeed, it has a moral dimension that affects everyone, such that no one can ignore it. As disciples of Christ, we have a further reason to join with all men and women of good will to protect and defend nature and the environment. Creation is, in fact, a gift entrusted to us from the hands of the Creator. All of nature that surrounds us is created like us, created together with us, and in a common destiny it tends to find its fulfillment and ultimate end in God himself — the Bible says "new heavens and a new earth" (cf. Is 65:17, 2 Pet 3:13;

Rev 21:1). This doctrine of our faith is an even stronger stimulus for us to have a responsible and respectful relationship with Creation: in inanimate nature, in plants and in animals, we recognize the imprint of the Creator, and in our fellow kind, His very image. (11/8/14, Scouts)

It bears repeating that Creation is not a possession that we can dispose of as we please, much less a possession of only a few. Creation is a magnificent gift that God has given us to care for and use to the benefit of all, with respect. I encourage you, therefore, to carry on in your commitment in order so that Creation may continue to be the patrimony of everyone, to hand down in all its beauty to future generations. (12/4/14)

The word "cultivate" calls to mind the care which the farmer has for his land in order that it bear fruits and that they be shared: how much passion, how much attention, how much dedication in all that this demands! That familiar relationship is formed and the earth becomes "sister" earth. (1/31/15)

The labor of those who cultivate the earth, generously dedicating time and energy to it, appears as a genuine vocation. It deserves to be recognized and appropriately appreciated, also in concrete economic policies. This means eliminating those obstacles which penalize so precious an activity which often make it seem unappealing to young people, despite statistics showing growth in the number of students attending Agrarian schools and institutes, fostering the expectation of an increased number of workers in the agricultural sector. (1/31/15)

And this also leads to the proposal: safeguard the land, establish a covenant with it, so it may continue to be, as God wants, a source of life for the entire human family. This will counter the exploitation of the land, as though it had no relationship to us — no longer mother —, and then leaving it to weaken and abandoning it because it is useless. (1/31/15)

The land bears us fruit but the land also has a quality for us: the land protects our health, the land is our sister and mother who cures and heals. (1/31/15)

The beauty of your land is a gift from God and a heritage to preserve and pass on in all its splendour to future generations. Therefore, everyone must courageously commit themselves to ensuring it is not scarred beyond repair by narrow interests, starting with the competent institutions. (2/21/15)

The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. (5/24/15, *Laudato Si*', no. 13)

I urgently appeal . . . for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. (5/24/15, *Laudato Si*', no. 14)

The climate is a common good, belonging to all and meant for all. At the global level, it is a complex system linked to many of the essential conditions for human life. A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system. In recent decades this warming has been accompanied by a constant rise in the sea level and, it would appear, by an increase of extreme weather events, even if a scientifically determinable cause cannot be assigned to each particular phenomenon. (5/24/15, *Laudato Si*', no. 23)

Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day. Its worst impact will probably be felt by developing countries in coming decades. (5/24/15, *Laudato Si*', no. 25)

We have to realize that a true ecological approach *always* becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear *both the cry of the earth and the cry of the poor*. (5/24/15, *Laudato Si*', no. 49)

Disregard for the duty to cultivate and maintain a proper relationship with my neighbor, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth. When all these relationships are neglected, when justice no longer dwells in the land, the Bible tells us that life itself is endangered. (5/24/15, *Laudato Si*', no. 70)

Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society. (5/24/15, *Laudato Si*', no. 91)

We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature. (5/24/15, *Laudato Si*', no. 139)

What kind of world do we want to leave to those who come after us, to children who are now growing up? (5/24/15, *Laudato Si*', no. 160)

Creation is a gift to be shared. It is the space that God gives us to build up with one another, to build a "we". The world, history, all of time – this is the setting in which we build this "we" with God, with others, with the earth. (7/7/15, Educators)

We are not only invited to share in the work of creation and to cultivate it, to make it grow and to develop it. We are also invited to care for it, to protect it, to be its guardians. Nowadays we are increasingly aware of how important this is. It is no longer a mere recommendation, but rather a requirement, "because of the harm we have inflicted on [the earth] by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will… This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor" (*Laudato Si'*, 2), that exist today in the world. (7/7/15, Educators)

One thing is certain: We can no longer turn our backs on reality, on our brothers and sisters, on mother earth. It is wrong to turn aside from what is happening all around us, as if certain situations did not exist or have nothing to do with our life. It is not right for us, nor is it even humane to get caught up in the play of a throwaway culture. (7/7/15, Educators)

The natural environment is closely related to the social, political and economic environment. It is urgent for all of us to lay the foundations of an integral ecology – this is a question of health – an integral ecology capable of respecting all these human dimensions in resolving the grave social and environmental issues of our time. . . . An integral ecology . . . supposes an ecology of mother earth: taking care of mother earth; with a human ecology: taking care of ourselves; and a social ecology, in the strong sense of the word. (7/8/15, Authorities)

Time, my brothers and sisters, seems to be running out; we are not yet tearing one another apart, but we are tearing apart our common home. Today, the scientific community realizes what the poor have long told us: harm, perhaps irreversible harm, is being done to the ecosystem. The earth, entire peoples and individual persons are being brutally punished. And behind all this pain, death and destruction there is the stench of what Basil of Caesarea – one of the first theologians of the Church – called "the dung of the devil". An unfettered pursuit of money rules. This is the "dung of the devil". The service of the common good is left behind. Once

capital becomes an idol and guides people's decisions, once greed for money presides over the entire socioeconomic system, it ruins society, it condemns and enslaves men and women, it destroys human fraternity, it sets people against one another and, as we clearly see, it even puts at risk our common home, sister and mother earth. (7/9/15, Popular Movements)

Taking care of the environment means having an attitude of human ecology. That is, we cannot say that mankind is here and *Creation*, the environment, is there. Ecology is total, it's human. This is what I sought to express in the Encyclical *Laudato Si'*: man cannot be separated from the rest; there is a relationship which is reciprocally influential, both the environment on the person, and the person in a way which affects the environment; and the effect bounces back to man when the environment is mistreated. (7/21/15)

Climate change is a problem which can no longer be left to a future generation. When it comes to the care of our "common home", we are living at a critical moment of history. We still have time to make the changes needed to bring about "a sustainable and integral development, for we know that things can change" (Laudato Si', 13). Such change demands on our part a serious and responsible recognition not only of the kind of world we may be leaving to our children, but also to the millions of people living under a system which has overlooked them. Our common home has been part of this group of the excluded which cries out to heaven and which today powerfully strikes our homes, our cities and our societies. To use a telling phrase of the Reverend Martin Luther King, we can say that we have defaulted on a promissory note and now is the time to honor it. (9/23/15, Welcoming)

The right use of natural resources, the proper application of technology and the harnessing of the spirit of enterprise are essential elements of an economy which seeks to be modern, inclusive and sustainable. "Business is a noble vocation, directed to producing wealth and improving the world. It can be a fruitful source of prosperity for the area in which it operates, especially if it sees the creation of jobs as an essential part of its service to the common good" (Laudato Si', 129). This common good also includes the earth, a central theme of the encyclical which I recently wrote in order to "enter into dialogue with all people about our common home" (ibid., 3). "We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all" (ibid., 14). (9/24/15, Congress)

In Laudato Si', I call for a courageous and responsible effort to "redirect our steps" (ibid., 61), and to avert the most serious effects of the environmental deterioration caused by human activity. I am convinced that we can make a difference and I have no doubt that the United States – and this Congress – have an important role to play. Now is the time for courageous actions and strategies, aimed at implementing a "culture of care" (ibid., 231) and "an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature" (ibid., 139). (9/24/15, Congress)

A true "right of the environment" does exist, for two reasons. First, because we human beings are part of the environment. We live in communion with it, since the environment itself entails ethical limits which human activity must acknowledge and respect. Any harm done to the environment, therefore, is harm done to humanity. (9/25/15, United Nations)

Every creature, particularly a living creature, has an intrinsic value, in its existence, its life, its beauty and its interdependence with other creatures. We Christians, together with the other monotheistic religions, believe that the universe is the fruit of a loving decision by the Creator, who permits man respectfully to use creation for the good of his fellow men and for the glory of the Creator; he is not authorized to abuse it, much less to destroy it. (9/25/15, United Nations)

The misuse and destruction of the environment are also accompanied by a relentless process of exclusion. In effect, a selfish and boundless thirst for power and material prosperity leads both to the misuse of available

natural resources and to the exclusion of the weak and disadvantaged, either because they are differently abled (handicapped), or because they lack adequate information and technical expertise, or are incapable of decisive political action. Economic and social exclusion is a complete denial of human fraternity and a grave offense against human rights and the environment. The poorest are those who suffer most from such offenses, for three serious reasons: they are cast off by society, forced to live off what is discarded and suffer unjustly from the abuse of the environment. They are part of today's widespread and quietly growing "culture of waste". (9/25/15, United Nations)

The grave environmental crisis facing our world demands an ever greater sensitivity to the relationship between human beings and nature. We have a responsibility to pass on the beauty of nature in its integrity to future generations, and an obligation to exercise a just stewardship of the gifts we have received. These values are deeply rooted in the African soul. In a world which continues to exploit rather than protect our common home, they must inspire the efforts of national leaders to promote responsible models of economic development. (11/25/15)

We are confronted with a choice which cannot be ignored: either to improve or to destroy the environment. Every step we take, whether large or small, individual or collective, in caring for creation opens a sure path for that "generous and worthy creativity which brings out the best in human beings" (ibid., 211). (11/26/15, U.N.O.N)

The climate is a common good, belonging to all and meant for all"; "climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods; it represents one of the principal challenges facing humanity in our day" (ibid., 23 and 25). Our response to this challenge "needs to incorporate a social perspective which takes into account the fundamental rights of the poor and the underprivileged" (ibid., 93). For "the misuse and destruction of the environment are also accompanied by a relentless process of exclusion" (*Address to the United Nations*, 25 September 2015). (11/26/15, U.N.O.N.)

There is a growing "conviction that our planet is a homeland and that humanity is one people living in a common home" (*Laudato Si'*, 164). (11/26/15, U.N.O.N.)

I would like particularly to draw the attention of everyone, citizens and national leaders, international partners and multinational societies, to their grave responsibility in making use of environmental resources, in development decisions and projects which in any way affect the entire planet. (11/29/15, Authorities)

Indifference to the natural environment, by countenancing deforestation, pollution and natural catastrophes which uproot entire communities from their ecosystem and create profound insecurity, ends up creating new forms of poverty and new situations of injustice, often with dire consequences for security and peace. How many wars have been fought, and how many will continue to be fought, over a shortage of goods or out of an insatiable thirst for natural resources? (12/8/15, Peace)

"We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she 'groans in travail' (Rom 8:22)" (*Laudato Si'*, 2). The environmental challenge that we are experiencing, and its human causes, affects us all (cf. *Laudato Si'*, 14) and demands our response. We can no longer remain silent before one of the greatest environmental crises in world history. (2/15/16, Homily)

I think in particular of the problem of access to water, with its grave social and economic repercussions. There is great room for cooperation between the Churches in the service of the common good and the protection of creation. (2/29/16)

Nor can we overlook the social degeneration brought about by sin, as, for example, when human beings tyrannize nature, selfishly and even brutally ravaging it. This leads to the desertification of the earth (cf. Gen 3:17-19) and those social and economic imbalances denounced by the prophets, beginning with Elijah (cf. 1 Kg 21) and culminating in Jesus' own words against injustice (cf. Lk 12:13; 16:1-31). (3/19/16, no. 26)

Creation is the mirror of God, it is the mirror of the Creator, it is the mirror of nature, nature as a whole, it is the life of nature and our mirror as well. (6/1/16)

I thank you for all that you do in this undertaking and may we remain united in this ideal, in this undertaking, in this work so that our mother, our sister earth may be safeguarded; in the knowledge that to care for, to protect creation, the earth, is to care for and protect all humanity. Thank you. (6/1/16)

More than ever before, we realize that our joint service in this world must extend to God's creation, which suffers exploitation and the effects of insatiable greed. We recognize the right of future generations to enjoy God's world in all its potential and beauty. We pray for a change of hearts and minds that leads to a loving and responsible way to care for creation. (10/31/16, Homily)

Clearly, creation itself is a sign of God's boundless love for us. Consequently, the gifts of nature can themselves lead us to contemplate God. I share your concern about the abuses harming our planet, our common home, and causing grave effects on the climate. As we say in our land, in my land: "In the end, it is the poor who pay for our great festivity." As you rightly mentioned, their greatest impact is on those who are most vulnerable and needy; they are forced to emigrate in order to escape the effects of climate change. All of us, and we Christians in particular, are responsible for protecting creation. (10/31/16, Sweden)

I join the bishops in hoping that mother earth may always be cultivated in a sustainable way. The Church, with congeniality and gratitude, stands alongside the agricultural world, and encourages us not to forget how many are deprived of basic goods, like food and water, in various parts of the world. (11/13/16, Angelus)

In the Encyclical Laudato Si' I stated that "we are called to be instruments of God our Father, so that our planet might be what he desired when he created it and correspond with his plan for peace, beauty and fullness" (53). In our modern world, we have grown up thinking ourselves owners and masters of nature, authorized to plunder it without any consideration of its hidden potential and laws of development, as if subjecting inanimate matter to our whims, with the consequence of grave loss to biodiversity, among other ills. We are not custodians of a museum or of its major artifacts to be dusted each day, but rather co-operators in protecting and developing the life and biodiversity of the planet and of human life present there. An ecological conversion capable of supporting and promoting sustainable development includes, by its very nature, both the full assuming of our human responsibilities regarding creation and its resources, as well as the search for social justice and the overcoming of an immoral system that produces misery, inequality and exclusion. (11/28/16)

To build peace also means to work actively for the care of creation. The Paris Agreement on the climate, which recently took effect, is an important sign of the shared commitment to bequeath a more beautiful and livable world to those who will come after us. It is my hope that the efforts made in recent times to respond to climate change will meet with increased cooperation on the part of all, for the earth is our common home and we need to realize that the choices of each have consequences for all. (1/9/17)

I know that you have committed yourselves to fight for social justice, to defend our Sister Mother Earth and to stand alongside migrants. I want to reaffirm your choice and share two reflections in this regard. First, the ecological crisis is real. “A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system.”[6] Science is not the only form of knowledge, it is true. It is also true that science is not necessarily “neutral”—many times it conceals ideological views or economic interests. However, we also know what happens when we deny science and disregard the voice of Nature. I make my own everything that concerns us as Catholics. Let us not fall into denial. Time is running out. Let us act. I ask you again—all of you, people of all backgrounds including native people, pastors, political leaders—to defend Creation. (2/10/17)

The questions that you are discussing are not marginal, but basic and pressing. Basic, because where there is water there is life, making it possible for societies to arise and advance. Pressing, because our common home needs to be protected. Yet it must also be realized that not all water is life-giving, but only water that is safe and of good quality. (2/24/17)

All people have a right to safe drinking water. This is a *basic human right* and a central issue in today’s world (cf. *Laudato Si’*, 30; *Caritas in Veritate*, 27). This is a problem that affects everyone and is a source of great suffering in our common home. It also cries out for practical solutions capable of surmounting the selfish concerns that prevent everyone from exercising this fundamental right. Water needs to be given the central place it deserves in the framework of public policy. Our right *to* water is also a duty *regarding* water. Our right to water gives rise to an inseparable duty. We are obliged to proclaim this essential human right and to defend it — as we have done — but we also need to work concretely to bring about political and juridical commitments in this regard. (2/24/17)

The right to water is *essential* for the survival of persons (cf. *Laudato Si’*, 30) and decisive for the future of humanity. High priority needs to be given to *educating* future generations about the gravity of the situation. Forming consciences is a demanding task, one requiring conviction and dedication. (2/24/17)

Each day a thousand children die from water-related illnesses and millions of persons consume polluted water. These facts are serious; we have to halt and reverse this situation. It is not too late, but it is urgent to realize the need and essential value of water for the good of mankind. (2/24/17)

Respect for water is a *condition* for the exercise of the other human rights (cf. *ibid*., 30). If we consider this right fundamental, we will be laying the foundations for the protection of other rights. But if we neglect this basic right, how will we be able to protect and defend other rights? Our commitment to give water its proper place calls for developing *a culture of care* (cf. *ibid.*, 231) *and encounter*, joining in common cause all the necessary efforts made by scientists and business people, government leaders and politicians. We need to unite our voices in a single cause; then it will no longer be a case of hearing individual or isolated voices, but rather the plea of our brothers and sisters echoed in our own, and the cry of the earth for respect and responsible sharing in a treasure belonging to all. In this culture of encounter, it is essential that each state act as a guarantor of universal access to safe and clean water. (2/24/17)

As we read in the Book of Genesis, “The Lord God took the man and put him in the garden of Eden to till it and keep it” (2:15). Cultivation, of which you are distinguished representatives in the field of Life Sciences and technologies, entails the idea of “*tilling*." It clearly expresses the effort to make grow, flower and bear fruit, through human ingenuity, what God placed in the world. However, we cannot forget that the biblical text also invites us to “*keep*” (safeguard) the garden of the world. As I wrote in the Encyclical *Laudato Si’*, while “*tilling*” refers to cultivating, ploughing or working the earth, “keeping” means caring for, protecting, overseeing and preserving it. This implies a relationship of mutual responsibility between human beings and nature” (cf. n. 67). Your task is not only that of promoting the harmonious and integral development of

scientific research and technology regarding the biological processes of plant, animal and human life; you are also asked to foresee and prevent the negative consequences which may result from a distorted use of knowledge and from the ability to manipulate life. (4/10/17)

We can see the effects of climate change and the scientists clearly indicate the road to take. All of us have a responsibility, each one of us. Everyone has a moral responsibility, whether large or small, in accepting, offering opinions or making decisions. We have to take this seriously. I don't think it is something we can joke about; it is quite serious. You asked me about moral responsibility. Each person has his or her own. The politicians have theirs too. Each has his or her own. According to the answer he or she gives. (9/10/17, Press Conference)

The oceans are the common heritage of the human family. Only with a deep sense of humility, wonder and gratitude can we rightly speak of the ocean as "ours." To care for this common inheritance necessarily involves rejecting cynical or indifferent ways of acting. We cannot pretend to ignore the problems of ocean pollution resulting, for example, from plastic and micro-plastics that enter the food chain and cause grave consequences for the health of marine and human life. Nor can we remain indifferent before the loss of coral reefs, essential places for the survival of marine biodiversity and the health of the oceans, as we witness a marvellous marine world being transformed into an underwater cemetery, bereft of color and life (cf. *Laudato Si'*, 41). (9/27/17, Letter)

The oceans unite us and summon us to work together. As His Holiness noted in *Laudato Si'*, "everything is interconnected." Our world today needs to see that the oceans are a crucial resource in the fight against poverty and climate change, both of which are intrinsically linked (cf. *Message of Pope Francis to COP22 to the UN Framework Convention on Climate Change*, 10 November 2016). There is a need for new technologies to foresee various problems involving the proper governance of the oceans, but also for a change in the way we live, and offering new models of production and consumption, in order to promote an authentic and integral human development that values good governance and embraces it responsibly. (9/27/17, Letter)

As for *climate change*, we see the consequences every day. Thanks to scientific knowledge, we know how the problems are to be faced; and the international community has drawn up the necessary legal instruments, such as the Paris Agreement, from which, however, some are withdrawing. There is a re-emergence of nonchalance towards the delicate balances of ecosystems, the presumption of being able to manipulate and control the planet's limited resources, the greed for profit. It is therefore necessary to make an effort for a concrete and active consensus if we wish to avoid more tragic effects, which will continue to impact upon the poorest and the most helpless. We are called to propose a change in lifestyles, in the use of resources, in production criteria, including consumption which, with regard to food, sees increasing losses and waste. We cannot resign ourselves to saying: "someone else will take care of it." (10/16/17)

I share your concern for the peoples of the region, especially those exposed to the extreme environmental and climate events that are becoming more frequent and intense. Of concern too is the grave impact of rising sea levels and the disturbing and continuous deterioration of the barrier reef, a marine ecosystem of immense importance. In this regard, I remember the disquieting question posed almost thirty years ago by the Bishops of the Philippines: "Who turned the wonderworld of the seas into underwater cemeteries bereft of color and life?" (cf. *Laudato Si'*, 41). A number of causes have led to this environmental decay and, sadly, many of them are due to short-sighted human activity connected with certain ways of exploiting natural and human resources, the impact of which ultimately reaches the ocean bed itself (cf. *ibid*.). (11/11/17)

Here I think in a special way of the need to protect the environment and to ensure a just use of the nation's rich natural resources for the benefit of future generations. The protection of God's gift of creation cannot be

separated from a sound human and social ecology. Indeed, "genuine care for our relationship with nature is inseparable from fraternity, justice and keeping faith with others" (*Laudato Si*, 70). (11/29/17, Bishops)

For example, black market mining has become a danger that is destroying people's lives; forests and rivers are being destroyed, with all the richness they possess. This process of degradation brings with it and encourages organizations operating outside of legal structures; these debase so many of our brothers and sisters by subjecting them to human trafficking (a new form of slavery), irregular employment and crime… and to other evils that gravely affect their dignity and, at the same time, the dignity of the nation. Working together to defend hope demands that we remain very attentive to that other, often subtle form of environmental degradation that increasingly contaminates the whole system of life: corruption. How much evil is done to our Latin American people and the democracies of this continent by this social "virus", a phenomenon that infects everything, with the greatest harm being done to the poor and mother earth. Everything being done to combat this social scourge deserves our utmost attention and help… This is a battle that involves all of us. (1/19/18, Authorities)

Jesus' three questions to Peter about love are followed by three commands: feed my lambs, feed my sheep. Let us never forget that authentic power is service, and that the Pope too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the Cross. He must be inspired by the lowly, concrete and faithful service which marked Saint Joseph and, like him, he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick and those in prison (cf. *Mt* 25:31-46). Only those who serve with love are able to protect! (3/19/13)

You tell us that to love God and neighbor is not something abstract, but profoundly concrete: it means seeing in every person the face of the Lord to be served, to serve him concretely. And you are, dear brothers and sisters, the face of Jesus. (5/21/13)

For us Christians, love of neighbor springs from love of God; and it is its most limpid expression. Here one tries to love one's neighbor, but also to allow oneself to be loved by one's neighbor. These two attitudes go together, one cannot be exercised without the other. Printed on the letterhead of the Missionaries of Charity are these words of Jesus: "as you did it to one of the least of these my brethren, you did it to me" (Mt 25:40). Loving God in our brethren and loving our brethren in God. (5/21/13)

"God is love". His is not a sentimental, emotional kind of love but the love of the Father who is the origin of all life, the love of the Son who dies on the Cross and is raised, the love of the Spirit who renews human beings and the world. Thinking that God is love does us so much good, because it teaches us to love, to give ourselves to others as Jesus gave himself to us and walks with us. Jesus walks beside us on the road through life. (5/26/13)

A God who draws near out of love walks with His people, and this walk comes to an unimaginable point. We could never have imagined that the same Lord would become one of us and walk with us, be present with us, present in His Church, present in the Eucharist, present in His Word, present in the poor, He is present, walking with us. And this is closeness: the shepherd close to his flock, close to his sheep, whom he knows, one by one. (6/7/13, Sacred Heart)

Jesus wanted to show us his heart as the heart that loved so deeply. For this reason we have this commemoration today, especially of God's love. God loved us, he loved us with such great love. I am thinking of what St Ignatius told us.... He pointed out two criteria on love. The first: love is expressed more clearly in actions than in words. The second: there is greater love in giving than in receiving. (6/7/13, Sacred Heart)

These two criteria are like the pillars of true love: deeds, and the gift of self. (6/7/13, Sacred Heart)

What is the law of the People of God? It is the law of love, love for God and love for neighbor according to the new commandment that the Lord left to us (cf. Jn 13:34). It is a love, however, that is not sterile sentimentality or something vague, but the acknowledgment of God as the one Lord of life and, at the same time, the acceptance of the other as my true brother, overcoming division, rivalry, misunderstanding, selfishness; these two things go together. Oh how much more of the journey do we have to make in order to actually live the new law — the law of the Holy Spirit who acts in us, the law of charity, of love! Looking in newspapers or on television we see so many wars between Christians: how does this happen? Within the People of God, there are so many wars! How many wars of envy, of jealousy, are waged in neighborhoods, in the workplace! Even within the family itself, there are so many internal wars! We must ask the Lord to make us correctly understand

this law of love. How beautiful it is to love one another as true brothers and sisters. How beautiful! Let's do something today. (6/12/13)

Nor is the light of faith, joined to the truth of love, extraneous to the material world, for love is always lived out in body and spirit; the light of faith is an incarnate light radiating from the luminous life of Jesus. It also illumines the material world, trusts its inherent order and knows that it calls us to an ever widening path of harmony and understanding. (6/29/13, no. 34)

In the Gospel, we read the parable of the Good Samaritan, that speaks of a man assaulted by robbers and left half dead at the side of the road. People pass by him and look at him. But they do not stop, they just continue on their journey, indifferent to him: it is none of their business! How often we say: it's not my problem! How often we turn the other way and pretend not to see! Only a Samaritan, a stranger, sees him, stops, lifts him up, takes him by the hand, and cares for him (cf. *Lk* 10:29-35). Dear friends, I believe that here, in this hospital, the parable of the Good Samaritan is made tangible. Here there is no indifference, but concern. There is no apathy, but love. (7/24/13, Providence)

That is the purpose of our mission: to identify the material and immaterial needs of the people and try to meet them as we can. Do you know what agape is? It is love of others, as our Lord preached. It is not proselytizing, it is love. Love for one's neighbor, that leavening that serves the common good. (10/1/13)

[A] faith which is lived out in a serious manner gives rise to acts of authentic charity. (10/31/13)

The true disciple of the Lord commits himself personally to a charitable ministry whose scope is man's multiform and endless poverty. (10/31/13)

Every day we are all called to become a "caress of God" for those who perhaps have forgotten their first caresses, or perhaps who never have felt a caress in their life. (10/31/13)

Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor. (11/24/13, no. 2)

What counts above all else is "faith working through love" (*Gal* 5:6). Works of love directed to one's neighbor are the most perfect external manifestation of the interior grace of the Spirit: "The foundation of the New Law is in the grace of the Holy Spirit, who is manifested in the faith which works through love".[40] (11/24/13, no. 37)

Before all else, the Gospel invites us to respond to the God of love who saves us, to see God in others and to go forth from ourselves to seek the good of others. Under no circumstance can this invitation be obscured! All of the virtues are at the service of this response of love. If this invitation does not radiate forcefully and attractively, the edifice of the Church's moral teaching risks becoming a house of cards, and this is our greatest risk. It would mean that it is not the Gospel which is being preached, but certain doctrinal or moral points based on specific ideological options. The message will run the risk of losing its freshness and will cease to have "the fragrance of the Gospel". (11/24/13, no. 39)

In a culture paradoxically suffering from anonymity and at the same time obsessed with the details of other people's lives, shamelessly given over to morbid curiosity, the Church must look more closely and sympathetically at others whenever necessary. (11/24/13, no. 169)

Jesus' sacrifice on the cross is nothing else than the culmination of the way he lived his entire life. Moved by his example, we want to enter fully into the fabric of society, sharing the lives of all, listening to their concerns,

helping them materially and spiritually in their needs, rejoicing with those who rejoice, weeping with those who weep; arm in arm with others, we are committed to building a new world. (11/24/13, no. 269)

Benedict XVI has said that "closing our eyes to our neighbor also blinds us to God",[209] and that love is, in the end, the *only* light which "can always illuminate a world grown dim and give us the courage needed to keep living and working".[210] When we live out a spirituality of drawing nearer to others and seeking their welfare, our hearts are opened wide to the Lord's greatest and most beautiful gifts. Whenever we encounter another person in love, we learn something new about God. Whenever our eyes are opened to acknowledge the other, we grow in the light of faith and knowledge of God. If we want to advance in the spiritual life, then, we must constantly be missionaries. (11/24/13, no. 272)

"You have heard that it was said, 'You shall love your neighbor and hate your enemy'. But I say to you, love your enemies and pray for those who persecute you" (Mt 5:43-44). Jesus asks those who would follow him to love those who do not deserve it, without expecting anything in return, and in this way to fill the emptiness present in human hearts, relationships, families, communities and in the entire world. (2/23/14, Cardinals)

"You are God's temple … God's temple is holy, and that temple you are" (1 Cor 3:16-17). In this temple, which we are, an existential liturgy is being celebrated: that of goodness, forgiveness, service; in a word, the liturgy of love. This temple of ours is defiled if we neglect our duties towards our neighbor. Whenever the least of our brothers and sisters finds a place in our hearts, it is God himself who finds a place there. When that brother or sister is shut out, it is God himself who is not being welcomed. A heart without love is like a deconsecrated church, a building withdrawn from God's service and given over to another use. (2/23/14)

The gift of piety means to be truly capable of rejoicing with those who rejoice, of weeping with those who weep, of being close to those who are lonely or in anguish, of correcting those in error, of consoling the afflicted, of welcoming and helping those in need. The gift of piety is closely tied to gentleness. The gift of piety which the Holy Spirit gives us makes us gentle, makes us calm, patient, at peace with God, at the service of others with gentleness. (6/4/14)

Giving primacy to God means having the courage to say 'no' to evil, 'no' to violence, 'no' to oppression, to live a life in service of others and which fosters lawfulness and the common good. When a person discovers God, the true treasure, he abandons a selfish lifestyle and seeks to share with others the charity which comes from God. He who becomes a friend of God, loves his brothers and sisters, commits himself to safeguarding their life and their health, and also to respecting the environment and nature. (7/26/14, Homily)

In your Christian lives, you will find many occasions that will tempt you, like the disciples in today's Gospel, to push away the stranger, the needy, the poor and the broken-hearted. It is these people especially who repeat the cry of the woman of the Gospel: "Lord, help me!" The Canaanite woman's plea is the cry of everyone who searches for love, acceptance, and friendship with Christ. It is the cry of so many people in our anonymous cities, the cry of so many of your own contemporaries, and the cry of all those martyrs who even today suffer persecution and death for the name of Jesus: "Lord, help me!" It is often a cry which rises from our own hearts as well: "Lord, help me!" Let us respond, not like those who push away people who make demands on us, as if serving the needy gets in the way of our being close to the Lord. No! We are to be like Christ, who responds to every plea for his help with love, mercy and compassion. (8/17/14, Youth)

In effect, the visible sign a Christian can show in order to witness to his love for God to the world and to others, to his family, is the love he bears for his brothers. The Commandment to love God and neighbor is the first, not because it is at the top of the list of Commandments. Jesus does not place it at the pinnacle but at the center, because it is from the heart that everything must go out and to which everything must return and refer. (10/26/14)

In the Old Testament, the requirement to be holy, in the image of God who is holy, included the duty to care for the most vulnerable people, such as the stranger, the orphan and the widow (cf. Ex 22:20-26). Jesus brings this Covenant law to fulfilment; He who unites in himself, in his flesh, divinity and humanity, a single mystery of love. Now, in the light of this Word of Jesus, love is the measure of faith, and faith is the soul of love. We can no longer separate a religious life, a pious life, from service to brothers and sisters, to the real brothers and sisters that we encounter. We can no longer divide prayer, the encounter with God in the Sacraments, from listening to the other, closeness to his life, especially to his wounds. Remember this: love is the measure of faith. How much do you love? Each one answer silently. How is your faith? My faith is as I love. And faith is the soul of love. (10/26/14)

[Jesus] gives us two faces, actually only one real face, that of God reflected in many faces, because in the face of each brother, especially of the smallest, the most fragile, the defenseless and needy, there is God's own image. And we must ask ourselves: when we meet one of these brothers, are we able to recognize the face of God in him? Are we able to do this? In this way, Jesus offers to all the fundamental criteria on which to base one's life. But, above all, He gave us the Holy Spirit, who allows us to love God and neighbor as He does, with a free and generous heart. (10/26/14)

Faith opens the gates of charity, making us want to imitate Jesus, urging us to do good, instilling the courage to act according to the example of the Good Samaritan. (12/20/14)

Having come to earth to proclaim and to realize the salvation of the whole man and of all people, Jesus shows a particular predilection for those who are wounded in body and in spirit: the poor, the sinners, the possessed, the sick, the marginalized. Thus, He reveals Himself as a doctor both of souls and of bodies, the Good Samaritan of man. He is the true Saviour: Jesus saves, Jesus cures, Jesus heals. (2/8/15)

He who nourishes himself with faith in Christ, the Living Bread, is driven by his love to give his life for his brothers and sisters, to go out to meet those who are marginalized and despised. (3/4/15, Focolare)

The Christian vocation is first and foremost a call to love, a love which attracts us and draws us out of ourselves, "decentring" us and triggering "an ongoing exodus out of the closed inward-looking self towards its liberation through self-giving, and thus towards authentic self-discovery and indeed the discovery of God" (*Deus Caritas Est*, 6). (3/29/15)

Jesus, seeing the crowds of people who followed him, realized that they were tired and exhausted, lost and without a guide, and he felt deep compassion for them (cf. *Mt* 9:36). On the basis of this compassionate love he healed the sick who were presented to him (cf. *Mt* 14:14), and with just a few loaves of bread and fish he satisfied the enormous crowd (cf. *Mt* 15:37). What moved Jesus in all of these situations was nothing other than mercy, with which he read the hearts of those he encountered and responded to their deepest need. (4/11/15, no. 8)

As we can see in Sacred Scripture, mercy is a key word that indicates God's action towards us. He does not limit himself merely to affirming his love, but makes it visible and tangible. Love, after all, can never be just an abstraction. By its very nature, it indicates something concrete: intentions, attitudes, and behaviours that are shown in daily living. The mercy of God is his loving concern for each one of us. He feels responsible; that is, he desires our wellbeing and he wants to see us happy, full of joy, and peaceful. This is the path which the merciful love of Christians must also travel. As the Father loves, so do his children. Just as he is merciful, so we are called to be merciful to each other. (4/11/15, no. 9)

This is what I would like to tell you. May it not be mere charity for us but that it convert our hearts. And this restlessness that the Holy Spirit gives you to find ways to help, promote your brothers and sisters, this unites you to Jesus Christ: this is penitence, this is the cross, and this is joy. A great, great, great joy that the Holy Spirit gives you when you give this. (4/30/15)

What keeps a young person from retiring is the desire to love, the desire to give what is most beautiful of man, and what is most beautiful of God, because the definition that John gives of God is "God is love". And when a young person loves, lives, grows, he does not retire. He grows, grows, grows and gives. (6/21/15, Young People)

Love has two axes on which it pivots, and if a person, a young person doesn't have these two axes — these two dimensions of love — it's not love. First of all, *love is more in works than in words: love is concrete*. . . Love is concrete, it is more in deeds than in words. . . Love gives itself . . . And the second dimension, the second axis on which love pivots is that *love is always communicated*, that is, love listens and responds, *love is built in dialogue, in communion*: it is communicated. (6/21/15, Young People)

This rootedness in the barrio, the land, the office, the labor union, this ability to see yourselves in the faces of others, this daily proximity to their share of troubles – because they exist and we all have them – and their little acts of heroism: this is what enables you to practice the commandment of love, not on the basis of ideas or concepts, but rather on the basis of genuine interpersonal encounter. We need to build up this culture of encounter. We do not love concepts or ideas; no one loves a concept or an idea. We love people... Commitment, true commitment, is born of the love of men and women, of children and the elderly, of peoples and communities… of names and faces which fill our hearts. From those seeds of hope patiently sown in the forgotten fringes of our planet, from those seedlings of a tenderness which struggles to grow amid the shadows of exclusion, great trees will spring up, great groves of hope to give oxygen to our world. (7/9/15, Popular Movements)

For Matthew and for all who have felt the gaze of Jesus, other people are no longer to be "lived off", used and abused. The gaze of Jesus gives rise to missionary activity, service, self-giving. Other people are those whom Jesus serves. His love heals our short-sightedness and pushes us to look beyond, not to be satisfied with appearances or with what is politically correct. (9/21/15, Homily)

Let us gaze upon the Lord in prayer, in the Eucharist, in Confession, in our brothers and sisters, especially those who feel excluded or abandoned. May we learn to see them as Jesus sees us. Let us share his tenderness and mercy with the sick, prisoners, the elderly and families in difficulty. Again and again we are called to learn from Jesus, who always sees what is most authentic in every person, which is the image of his Father. (9/21/15, Homily)

Charity is born of the call of a God who continues to knock on our door, the door of all people, to invite us to love, to compassion, to service of one another. Jesus keeps knocking on our doors, the doors of our lives. He doesn't do this by magic, with special effects, with flashing lights and fireworks. Jesus keeps knocking on our door in the faces of our brothers and sisters, in the faces of our neighbors, in the faces of those at our side. (9/24/15, Homeless)

In prayer, we all learn to say "Father", "Dad". And when we say "Father", "Dad", we learn to see one another as brothers and sisters. In prayer, there are no rich or poor, there are sons and daughters, sisters and brothers. In prayer, there is no first or second class, there is brotherhood. In prayer our hearts find the strength not to be cold and insensitive in the face of situations of injustice. In prayer, God keeps calling us, opening our hearts to charity. (9/24/15, Homeless)

Jesus wants to caution us too, today, against the belief that outward observance of the law is enough to make us good Christians. Dangerous as it was then for the Pharisees, so too is it for us to consider ourselves acceptable or, even worse, better than others simply for observing the rules, customs, even though we do not love our neighbor, we are hard of heart, we are arrogant and proud. Literal observance of the precepts is a fruitless exercise which does not change the heart and turn into practical behavior: opening oneself to meet God and his Word in prayer, seeking justice and peace, taking care of the poor, the weak, the downtrodden. (8/30/15)

Contemplating the Family of Nazareth, Brother Charles realized how empty the desire for wealth and power really is. Through his apostolate of charity, he became everything to everyone. Attracted by the life of a hermit, he came to understand that we do not grow in the love of God by avoiding the entanglement of human relations. For in loving others, we learn to love God, in stooping down to help our neighbor, we are lifted up to God. Through his fraternal closeness and his solidarity with the poor and the abandoned, he came to understand that it is they who evangelize us, they who help us to grow in humanity. (10/3/15, Assembly)

As Don Guanella said, one discovers that "love of neighbor is the comfort of life". (11/12/15, Family)

Don Guanella, who recommended looking at Jesus starting from his heart, invites us to have the Lord's gaze: a gaze that instills hope and joy, capable at the same time of experiencing a "lively sense of compassion" for those who are suffering. (11/12/15, Family)
The greatest lack is that of charity. Above all we need people with eyes renewed by love and a gaze that instills hope. Because, as your founder also said: "love will enable one to find ways and words to comfort those who are weak". (11/12/15, Family)

What will Jesus say to open the doors of Heaven to us? "I was hungry and you gave me to eat; I was homeless and you gave me a home; I was sick and you visited me; I was in prison and you came to me" (cf. Mt 25:35-36). Jesus exists in humility. (12/18/15)

True love, in fact, is not an outward act, it is not giving something in a paternalistic way in order to assuage the conscience, but to accept those who are in need of our time, our friendship, our help. It means living to serve, overcoming the temptation to satisfy ourselves. (2/10/16)

Being patient does not mean letting ourselves be constantly mistreated, tolerating physical aggression or allowing other people to use us. (3/19/16, no. 92)

Throughout the text, it is clear that Paul wants to stress that love is more than a mere feeling. Rather, it should be understood along the lines of the Hebrew verb "to love"; it is "to do good". As Saint Ignatius of Loyola said, "Love is shown more by deeds than by words". It thus shows its fruitfulness and allows us to experience the happiness of giving, the nobility and grandeur of spending ourselves unstintingly, without asking to be repaid, purely for the pleasure of giving and serving. (3/19/16, no. 94)

Love can transcend and overflow the demands of justice, "expecting nothing in return" (Lk 6:35), and the greatest of loves can lead to "laying down one's life" for another (cf. Jn 15:13). (3/19/16, no. 102)

I think of the words of Martin Luther King, who met every kind of trial and tribulation with fraternal love: "The person who hates you most has some good in him; even the nation that hates you most has some good in it; even the race that hates you most has some good in it. And when you come to the point that you look in the face of every man and see deep down within him what religion calls 'the image of God', you begin to love him in spite of [everything]. No matter what he does, you see God's image there. There is an element of goodness that he can never sluff off..." (3/19/16, no. 118)

If God could weep, then I too can weep, in the knowledge that he understands me. The tears of Jesus serve as an antidote to my indifference before the suffering of my brothers and sisters. His tears teach me to make my own the pain of others, to share in the discouragement and sufferings of those experiencing painful situations. (5/5/16).

How much sadness we see in so many faces all around us! How many tears are shed every second in our world; each is different but together they form, as it were, an ocean of desolation that cries out for mercy, compassion and consolation. The bitterest tears are those caused by human evil: the tears of those who have seen a loved one violently torn from them; the tears of grandparents, mothers and fathers, children; eyes that keep staring at the sunset and find it hard to see the dawn of a new day. We need the mercy, the consolation that comes from the Lord. All of us need it. This is our poverty but also our grandeur: to plead for the consolation of God, who in his tenderness comes to wipe the tears from our eyes (cf. *Is* 25:8; *Rev* 7:17; 21:4). (5/5/16)

As St Bernard reminded us, "*amore est in via*", love is always on the way, love is always journeying. Together with Don Orione, I urge you not to remain closed in your environments, but to go "forward". There is so much need for priests and religious who not only work in charitable institutions — albeit necessary — but who know how to go beyond those boundaries, to bring the fragrance of Christ's charity into every environment, even those which are farthest away. (5/27/16)

Humble and generous love, not the calculation of benefits, attracts the mercy of the Father, the blessing of Christ and the outpouring of the Holy Spirit. (6/25/16, Prayer Vigil)

Jesus wants hearts that are open and tender towards the weak, never hearts that are hardened (7/30/16, Homily).

This evening, dear friends, the Lord once more asks you to be in the forefront of serving others. He wants to make of you *a concrete response* to the needs and sufferings of humanity. He wants you to be signs of his merciful love for our time! To enable you to carry out this mission, he shows you the way of personal commitment and self-sacrifice. It is the Way of the Cross. The Way of the Cross is the way of fidelity in following Jesus to the end, in the often dramatic situations of everyday life. It is a way that fears no lack of success, ostracism or solitude, because it fills ours hearts with the fullness of Jesus. The Way of the Cross is the way of God's own life, his "style", which Jesus brings even to the pathways of a society at times divided, unjust and corrupt (7/29/16, Way of the Cross).

Looking around us, we find that the men and women of today are thirsting for God. They are the living flesh of Christ which cries out: "I thirst" for an authentic and liberating word, for a fraternal and kind gesture. . . . The more we go to satiate the thirst of our neighbor, the more we will be preachers of truth, of that truth proclaimed with love and mercy, which St Catherine of Siena speaks of (cf. *The Book of Divine Doctrine*, 35). (8/4/2016, Dominicans)

The love of God, truly, comes towards us; it is like a swelling river that engulfs us without overwhelming us. The more we allow ourselves to be taken up by this love, the more our life will be renewed. (9/3/2016)

The task which the Lord gives us… is the *vocation to charity* in which each of Christ's disciples puts his or her entire life at his service, so to grow each day in love. (9/4/2016)

God is pleased by every act of mercy, because in the brother or sister that we assist, we recognize the face of God which no one can see (cf. *Jn* 1:18). (9/4/2016)

May [Mother Teresa] help us increasingly to understand that our only criterion for action is gratuitous love, free from every ideology and all obligations, offered freely to everyone without distinction of language, culture, race or religion. (9/4/2016)

At the same time, they see clearly from up close, because they are attentive to their neighbor and to their neighbor's needs. The Lord is asking this of us today: before all the Lazaruses whom we see, we are called to be disturbed, to find ways of meeting and helping, without always delegating to others or saying: "I will help you tomorrow; I have no time today, I'll help you tomorrow." This is a sin. The time taken to help others is time given to Jesus; it is love that remains: it is our treasure in heaven, which we earn here on earth. (9/25/16)

We are sustained in this by the love that transformed the Apostles' lives. It is a love without equal, a love which the Lord incarnated: "Greater love has no man than this, that a man lay down his life for his friends" (*Jn* 15:13). The Lord has given this love to us, so that we can love each other as he has loved us (cf. *Jn* 15:12)... Truly, the love of the Lord raises us up, because it enables us to rise above the misunderstandings of the past, above the calculations of the present and fears for the future. (9/30/16 - Speech in Georgia)

In the following Catecheses, we will reflect on these works which the Church presents to us as the concrete way of living out mercy. Over the course of centuries, many simple people have put this into practice, giving their sincere witness of faith. The Church, after all, faithful to her Lord, nourishes a preferential love for the weakest. Often it is the people closest to us who need our help. We should not go out in search of some unknown business to accomplish. It is better to begin with the simplest, which the Lord tells us is the most urgent. In a world which, unfortunately, has been damaged by the virus of indifference, the works of mercy are the best antidote. In fact, they educate us to be attentive to the most basic needs of "the least of these my brethren" (Mt 25:40), in whom Jesus is present. Jesus is always present there. Where there is need, there is someone who has need, be it material or spiritual. Jesus is there. Recognizing his face in those who are in need is one way to really confront indifference. (10/12/16, General Audience)

So we ask for the new commandment that Jesus gave us: "Love one another; even as I have loved you" (Jn 13:34); that is what we implore him to give us: his own love in order that we might love. God gives us this love in many ways; he is always giving us this love and making himself present in our lives. Let us look at the past and give thanks for the many gifts received. (10/20/16)

Here Jesus is very clear. He minces no words, he uses no euphemisms. He tells us: love your enemies; do good to those who hate you; bless those who curse you; pray for those who mistreat you (cf. vv. 27-28)... We are to love them, to do good to them, to bless them and to pray for them… My enemy is someone I must love. In God's heart there are no enemies. God only has sons and daughters. We are the ones who raise walls, build barriers and label people. God has sons and daughters, precisely so that no one will be turned away. God's love has the flavor of fidelity towards everyone, for it is a visceral love, a parental love that never abandons us, even when we go astray. Our Father does not wait for us to be good before he loves the world, he does not wait for us to be a little bit better or more perfect before he loves us; he loves us because he chose to love us, he loves us because he has made us his sons and daughters. He loved us even when we were enemies (cf. Rom 5:10). The Father's unconditional love for all people was, and is, the true prerequisite for the conversion of our pitiful hearts that tend to judge, divide, oppose and condemn. To know that God continues to love even those who reject him is a boundless source of confidence and an impetus for our mission. No matter how sullied our hands may be, God cannot be stopped from placing in those hands the Life he wishes to bestow on us. (11/19/16)

As you can see, dear brothers and sisters, even these two works of mercy are not far from our lives. We can each commit ourselves to living them, to put into practice the Word of the Lord when he says that the mystery of God's love is not revealed to the wise and the intelligent, but to the little ones (cf. Lk 10:21; Mt 11:25-26).

Therefore, the most profound lesson which we are called to transmit, and the most certain way to get out of doubt, is the love of God with which we have been loved (cf. 1 Jn 4:10). A great love, free and given to us forever. God never goes back on his love! He always moves forward and waits: he forever gives us love, from which we must feel the steadfast responsibility to be witnesses, offering mercy to our brothers and sisters. (11/23/16)

O Mary, our Immaculate Mother,
On your feast day I come to you,
And I come not alone:
I bring with me all those with whom your Son entrusted to me,
In this city of Rome and in the entire world,
That you may bless them and preserve them from harm.
I bring to you, Mother, children,
Especially those who are alone, abandoned,
And for this reason are tricked and exploited.
I bring to you, Mother, families,
Who carry forward life and society
With their daily and hidden efforts;
In a special way the families who struggle the most
For their many internal and external problems.
I bring to you, Mother, all workers, both men and women,
And I entrust to you especially those who, out of need,
Are forced to work in an unworthy profession
And those who have lost work or are unable to find it.
We are in need of your immaculate gaze,
To rediscover the ability to look upon persons and things
With respect and awareness,
Without egotistical or hypocritical interests.
We are in need of your immaculate heart,
To love freely,
Without secondary aims but seeking the good of the other,
With simplicity and sincerity, renouncing masks and tricks.
We are in need of your immaculate hands,
To caress with tenderness,
To touch the flesh of Jesus
In our poor, sick, or despised brethren,
To raise up those who have fallen and support those who waver.
We are in need of your immaculate feet,
To go toward those who know not how to make the first step,
To walk on the paths of those who are lost,
To find those who feel alone.
We thank you, O Mother, because in showing yourself to us
You free us of all stain of sin;
You remind us that what comes first is the grace of God,
The love of Jesus Christ who gave his life for us,
The strength of the Holy Spirit which renews all things.
Let us not give in to discouragement,
But, trusting in your constant help,
Let us engage ourselves fully in renewal of self,
Of this city and of the entire world.

Pray for us, Holy Mother of God! (12/8/16, Prayer)

The closeness and warmth of the entire Church must be even more intense and loving, and must take on the exquisite form of compassion, which is not simply sympathy: compassion is to endure with the other, to suffer with the other, to draw near to the one who is suffering. A word, a caress, but given from the heart; this is compassion. For the one who needs comfort and consolation. This is more important than ever: Christian hope cannot do without genuine and concrete charity. (2/8/17)

The grave danger is to disown our neighbors. When we do so, we deny their humanity and our own humanity without realizing it; we deny ourselves, and we deny the most important Commandments of Jesus. Herein lies the danger, the dehumanization. But here we also find an opportunity: that the light of the love of neighbor may illuminate the Earth with its stunning brightness like a lightning bolt in the dark; that it may wake us up and let true humanity burst through with authentic resistance, resilience and persistence. (2/10/17)

We know well that the great commandment the Lord Jesus left us is the one about love: to love God with all our heart, with all our soul and with all our mind, and to love our neighbor as ourselves (cf. Mt 22:37-39); namely, we are called to love, to exercise charity. And this is our loftiest vocation, our vocation *par excellence*; and it is also tied to the joy of Christian hope. One who loves has the joy of hope, of reaching the encounter with the great love that is the Lord. (3/15/17)

Hypocrisy can insinuate itself anywhere, even *in our world of love*. This happens when our love is motivated by interest, by self-interest; and how much interested love there is ... when the service to charity, which we seem to carry out generously, is done in order to draw attention to ourselves or to feel good: 'Oh, how good I am!'. No, this is hypocrisy! Or also when we aspire to things with "visibility" so as to put our intelligence or our abilities on display. Behind all this there is a false, misleading idea, thinking that since we love, we are good — as though charity were a manmade creation, a product of our heart. Charity, instead, is first and foremost *a grace*, a gift; being able to love is a gift of God, and we must ask for it. He gives it freely, if we ask for it. Charity is a grace: it does not consist in showing off, but in what the Lord gives us and which we freely receive; and it cannot be extended to others if it is not first generated by the encounter with the meek and merciful face of Jesus. (3/15/17)

It is the opportunity for us too to live the great commandment of love, to become instruments of God's charity. And this happens when we let our heart be healed and renewed by the Risen Christ. The Risen Lord who lives among us, who lives with us is capable of healing our heart: He does so, if we ask it. It is He who allows us, even in our littleness and poverty, to experience the Father's compassion and to celebrate the wonders of his love. And thus we understand that all we can live and do for our brothers and sisters is but the response to what God has done and continues to do for us. Rather, it is God himself who, abiding in our heart and our life, continues to be close and to serve all those whom we encounter each day on our journey, beginning with the least and the neediest, in whom He is first recognized. (3/15/17)

This means that the Lord Jesus must increasingly become the example for us: a model for life, and that we must learn how to behave as he behaved; to do as Jesus did. The hope that dwells in us, therefore, cannot remain hidden within us, in our heart: it would be a feeble hope that lacks the courage to go out and be seen; but our hope, as shines forth in Psalm 33 as mentioned by Peter, must necessarily gush forth to the outside, taking on the exquisite and unmistakable form of kindness, respect and goodwill toward others, even reaching the point of forgiving those who hurt us. A person without hope is unable to forgive, is unable to give the solace of forgiveness and to have the solace of forgiveness. Yes, because this is what Jesus did, and continues to do through those who make room for him in their hearts and their lives, in the awareness that evil is not overcome with evil but rather with humility, mercy and meekness. (4/5/17, Audience)

And here another lovely image comes to our aid: that Jesus gave his disciples during the Last Supper. He says: "When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world (Jn 16:21). Thus: to give life, not to keep it. This is what mothers do: they give another life; they suffer, but then they rejoice, they are happy because they have given birth to another life. It gives joy; love gives birth to life and even gives meaning to pain. Love is the engine that empowers our hope. Let me repeat: love is the engine that empowers our hope. Let each one ask: "Do I love? Have I learned how to love? Do I learn each day to love more?", given that love is the engine that empowers our hope. (4/12/17)

The living legacy of martyrs gives us peace and unity today. They teach us that, with the power of love, with meekness, one can fight against arrogance, violence and war, and one can bring about peace with patience. And thus, we can pray in this way: O Lord, make us worthy witnesses to the Gospel and to your love; pour out your mercy upon humanity; renew your Church; protect persecuted Christians; hasten to grant the whole world peace. To you, Lord, glory; and to us, Lord, shame (cf. Dn 9:7). (4/22/17)

A community of Christians should live in the charity of Christ, and instead, it is precisely there that the evil one "sets his foot in" and sometimes we allow ourselves to be deceived. And those who pay the price are those who are spiritually weaker. How many of them — and you know some of them — how many of them have distanced themselves because they did not feel welcomed, did not feel understood, did not feel loved. How many people have distanced themselves, for example, from some parish or community because of the environment of gossip, jealousy, and envy they found there. Even for a Christian, knowing how to love is never a thing acquired once and for all. We must begin anew every day. We must practice it so that our love for the brothers and sisters we encounter may become mature and purified from those limitations or sins that render it incomplete, egotistical, sterile, and unfaithful. We have to learn the art of loving every day. (5/14/2017)

Love people. Love them one by one. Respect everyone's journey, be it linear or troubled, because everyone has their story to tell. Each of us too has our own story to tell. Every child born is the promise of a life which once again reveals itself to be stronger than death. Every love which springs up is a power for transformation which yearns for happiness. (9/20/17)

The Church is called to be a place of piety and compassion, especially for those who have suffered. For all of us, the Catholic Church continues to be a field hospital that accompanies us on our spiritual journey. It is the place where we can sit with others, listen to them and share with them our struggles and our faith in the Good News of Jesus Christ. (9/21/17)

Of course, you cannot change the world by yourselves, but you can illuminate it by bringing the joy of the Gospel to the neighborhoods, the streets, mixing with the crowds, always close to the littlest. (10/2/17)

Love is dynamic; it goes forth from itself. One who loves does not sit in an easy chair looking on, waiting for the advent of a better world, but gets up and goes with enthusiasm and simplicity. Saint Vincent said it well: "our vocation is to go, not just to one parish, not just to one diocese, but all over the world; and to do what? To set people's hearts on fire, to do what the Son of God did. He came to set the world on fire in order to inflame it with His love (Conference of 30 May 1659). This vocation is always valid for everyone. It poses three questions to each of us: "Do I go to encounter others, as the Lord wishes? Do I carry this flame of charity everywhere, or do I remain locked in, warming myself at my hearth?." (10/14/17)

To love one's brothers and sisters, and to do so first, without waiting for it to be reciprocated: this is a Gospel principle that is found in many cultures and religions, and it becomes the *principle of humanity* in the language of international relations. It is to be hoped that diplomacy and multilateral Institutions nurture and organize this

capacity to love, because it is the royal road that guarantees not only food security, but human security in a global sense. We cannot work only if others do so, nor can we limit ourselves to taking pity, because pity stops at emergency aid, whereas love inspires justice and is essential to achieving a just social order among diverse realities that decide to run the risk of mutual encounter. To love means to contribute so that every country increases its production and reaches food self-sufficiency. To love translates into thinking of new development and consumption models, and adopting policies that do not aggravate the situation of less advanced populations, or their external dependency. To love means not continuing to divide the human family into those who have more than they need, and those who lack the essentials. (10/16/17)

But Jesus wants to make it understood that without love for God and for our neighbor there is no true fidelity to this Covenant with the Lord. You may do many good things, fulfil many precepts, many good things, but if you do not have love, this serves no purpose. (10/29/17)

To those whom he has placed at his right he says: "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me" (vv. 34-36). The righteous are taken aback, because they do not recall ever having met Jesus, much less having helped him in that way, but he declares: "as you did it to one of the least of these my brethren, you did it to me" (v. 40). These words never cease to move us, because they reveal the extent to which God's love goes: up to the point of taking flesh, but not when we are well, when we are healthy and happy, no; but when we are in need. And in this hidden way he allows himself to be encountered; he reaches out his hand to us as a mendicant. In this way Jesus reveals the decisive criterion of his judgment, namely, concrete love for a neighbor in difficulty. And in this way the power of love, the kingship of God is revealed: in solidarity with those who suffer in order to engender everywhere compassion and works of mercy. (11/26/17)

The Lord tells us: "By this everyone will know that you are my disciples, if you have love for one another" (*Jn* 13:35). For faith opens us to a love that is concrete, not of ideas, but concrete, practical, generous and compassionate, a love that can build and rebuild hope when it seems that all is lost. (1/20/18, Huanchaco)

Jesus invites his disciples to experience in the present a taste of eternity: the love of God and neighbor. He does this the only way he can, God's way, by awakening tenderness and love of mercy, by awakening compassion and opening their eyes to see reality as God does. He invites them to generate new bonds, new covenants rich in eternal life. (1/21/18)

Each one is called to change his or her heart by turning *a merciful gaze* upon the other, to become an artisan of peace and a prophet of mercy. The Samaritan in the parable took care of the dying man on the road because he "saw and had compassion" (Lk 10:33). The Samaritan had no specific responsibility toward the wounded man, and was a foreigner. Instead he behaved like a brother, because he had a merciful gaze. A Christian, by vocation, is the brother and sister of every person, especially if he or she is poor, even if an enemy. Never say, "What do I have to do with him or her?" Just a nice way of washing one's hands! "What have I to do with him?" A merciful gaze commits us to the creative boldness of love; there is so much need of it! We are everyone's brothers and sisters and, for this reason, prophets of a new world; and the Church is a sign of unity of the human race, among people, families, cultures. (3/11/18)

Above all I pray that you will grow ever more deeply in your relationship with the Lord and in your attentiveness to others, especially those most in need. Love of God and love of neighbor: the two foundation stones of our lives (cf. Mk 12:30-31). (4/21/18, English College)

But you too, help one another: help one another always. One another. In this way, by helping one another, we will do some good. (3/28/13, Prison for Minors)

We must not forget that true power, at whatever level, is service, which has its luminous summit on the Cross. With great wisdom Benedict XVI reminded the Church many times that for man, authority is often synonymous with possession, dominion, success. For God authority is always synonymous with service, humility, love. It means to enter into Jesus' logic, who bends down to wash the feet of the Apostles (cf. Angelus, January 29, 2012), and who says to his disciples: "You know that the rulers of the Gentiles lord it over them …. it shall not be so among you; in fact, the motto of your assembly, no? 'it shall not be so among you'; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave" (Matthew 20:25-27). (5/8/13)

A prayer that does not lead you to practical action for your brother — the poor, the sick, those in need of help, a brother in difficulty — is a sterile and incomplete prayer. But, in the same way . . . When time is not set aside for dialogue with him in prayer, we risk serving ourselves and not God present in our needy brother and sister. St Benedict sums up the kind of life that indicated for his monks in two words: *ora et labora*, pray and work. It is from contemplation, from a strong friendship with the Lord that the capacity is born in us to live and to bring the love of God, his mercy, his tenderness, to others. And also our work with brothers in need, our charitable works of mercy, lead us to the Lord, because it is in the needy brother and sister that we see the Lord himself. (7/21/13)

The life of Jesus is a life for others. The life of Jesus is a life for others. It is a life of service. (7/28/13, WYD)

When the Cardinals elected me as Bishop of Rome and Universal Pastor of the Catholic Church, I chose the name of "Francis", a very famous saint who loved God and every human being deeply, to the point of being called "universal brother". He loved, helped and served the needy, the sick and the poor; he also cared greatly for creation. (7/10/13)

Accompanying on its own is not enough. It is not enough to offer someone a sandwich unless it is accompanied by the possibility of learning how to stand on one's own two feet. Charity that leaves the poor person as he is, is not sufficient. True mercy, the mercy God gives to us and teaches us, demands justice, it demands that the poor find the way to be poor no longer. It asks — and it asks us, the Church, us, the City of Rome, it asks the institutions — to ensure that no one ever again stand in need of a soup-kitchen, of makeshift-lodgings, of a service of legal assistance in order to have his legitimate right recognized to live and to work, to be fully a person. (9/10/13)

The contribution of the Church in today's world is enormous. . . .[Christians] help so many people to be healed or to die in peace in makeshift hospitals. They are present to those enslaved by different addictions in the poorest places on earth. They devote themselves to the education of children and young people. They take care of the elderly who have been forgotten by everyone else. They look for ways to communicate values in hostile environments. They are dedicated in many other ways to showing an immense love for humanity inspired by the God who became man. (11/24/13, no. 76)

Gratuitousness should be one of the characteristics of the Christian, who aware of having received everything from God gratuitously, that is, without any merit of his own, learns to give to others freely. Today

gratuitousness is often not part of daily life where everything is bought and sold. Everything is calculated and measured. Almsgiving helps us to experience giving freely, which leads to freedom from the obsession of possessing, from the fear of losing what we have, from the sadness of one who does not wish to share his wealth with others. (3/5/14, Ashes)

The example of the martyrs also teaches us the importance of charity in the life of faith. It was the purity of their witness to Christ, expressed in an acceptance of the equal dignity of all the baptized, which led them to a form of fraternal life that challenged the rigid social structures of their day. It was their refusal to separate the twin commandment of love of God and love of neighbor which impelled them to such great solicitude for the needs of the brethren. Their example has much to say to us who live in societies where, alongside immense wealth, dire poverty is silently growing; where the cry of the poor is seldom heeded; and where Christ continues to call out to us, asking us to love and serve him by tending to our brothers and sisters in need. (8/16/14, Beatification)

In places such as this we are all confirmed in the faith; each one is helped in his or her belief, because we see the faith visibly expressed in practical acts of charity. We see how faith brings light and hope in situations of grave hardship; we observe how faith is rekindled in hearts touched by the Spirit of Jesus who said, "Whoever receives one such child in my name receives me" (*Mk* 9:37). This faith, working through charity, dislodges the mountains of indifference, of disbelief and of apathy, and opens hands and hearts to work for what is good and share this experience. Through humble gestures and simple acts of service to the least among us, the Good News that Jesus is risen and lives among us is proclaimed. (9/21/14, Children)

Indeed, how else could we be followers of the Lord if we did not personally engage in ministry to the sick, the poor, the dying and the destitute? Our faith in Christ, born of having recognized our own need for him who has come to heal our wounds, to enrich us, to give us life, to nourish us, "is the basis of our concern for the integral development of society's most neglected members" (*Evangelii Gaudium*, 186). I thank you for being close to those who are ill and all the suffering, offering them the loving presence of their shepherd. (11/6/14)

The compassion of the Gospel is what accompanies us in times of need, that compassion of the Good Samaritan, who "sees", "has compassion", draws near and provides concrete help (cf. Lk 10:33). (11/15/14)

If we believe in the free and generous action of the Spirit, we are able to understand one another well and work together to serve society better, and to contribute to peace in a decisive way. (12/1/14)

The Church which 'goes forth' is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice. An evangelizing community knows that the Lord has taken the initiative; he has loved us first (cf. 1 Jn 4:19), and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads, and welcome the outcast. Such a community has an endless desire to show mercy, the fruit of its own experience of the power of the Father's infinite mercy" (Apostolic Exhortation Evangelii Gaudium, 24). (12/12/14)

Be attentive to the needs of the poor, the suffering, the lonely, for whoever has chosen to love Jesus cannot but love his neighbor. (12/18/14)

I admire the work you do, especially through *Caritas* and other Catholic charitable organizations in the different countries, in providing help to anyone who asks, without discrimination. Through this witness of charity you help support the life of society and you contribute to the peace for which the region hungers as if for bread. Education too is critical for the future of society. How important it is for promoting the culture of encounter, respect for the dignity of each person and the absolute value of every human being! (12/21/14).

We thank God, who has raised up in many a desire to be close to their neighbor and to follow in this manner the law of charity which is the heart of the Gospel. But charity is even yet more authentic and more incisive when it is lived in communion. Communion shows that charity is not merely about helping others, but is a dimension that permeates the whole of life and breaks down all those barriers of individualism which prevent us from encountering one another. Charity is the inner life of the Church and is manifested in ecclesial communion. (1/10/15)

But to all of you, especially those who can do more and give more, I ask: Please, do more! Please, give more! When you give of your time, your talents and your resources to the many people who struggle and who live on the margins, you make a difference. It is a difference that is so desperately needed, and one for which you will be richly rewarded by the Lord. (1/18/15)

The Gospel of the healing of the leper tells us today that, if we want to be true disciples of Jesus, we are called to become, united to Him, instruments of his merciful love, overcoming every kind of marginalization. In order to be "imitators of Christ" (cf. 1 Cor 11:1) in the face of a poor or sick person, we must not be afraid to look him in the eye and to draw near with tenderness and compassion, and to touch him and embrace him. I have often asked this of people who help others, to do so looking them in the eye, not to be afraid to touch them; that this gesture of help may also be a gesture of communication: we too need to be welcomed by them. A gesture of tenderness, a gesture of compassion.... Let us ask you: when you help others, do you look them in the eye? Do you embrace them without being afraid to touch them? Do you embrace them with tenderness? Think about this: how do you help? From a distance or with tenderness, with closeness? (2/15/15, Angelus)

It is my burning desire that, during this Jubilee, the Christian people may reflect on the *corporal and spiritual works of mercy.* It will be a way to reawaken our conscience, too often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God's mercy. Jesus introduces us to these works of mercy in his preaching so that we can know whether or not we are living as his disciples. Let us rediscover these *corporal works of mercy*: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. And let us not forget the *spiritual works of mercy:* to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead. (4/11/15, no. 15)

We will be asked if we have helped others to escape the doubt that causes them to fall into despair and which is often a source of loneliness; if we have helped to overcome the ignorance in which millions of people live, especially children deprived of the necessary means to free them from the bonds of poverty; if we have been close to the lonely and afflicted; if we have forgiven those who have offended us and have rejected all forms of anger and hate that lead to violence; if we have had the kind of patience God shows, who is so patient with us; and if we have commended our brothers and sisters to the Lord in prayer. In each of these "little ones," Christ himself is present. His flesh becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled… to be acknowledged, touched, and cared for by us. Let us not forget the words of Saint John of the Cross: "as we prepare to leave this life, we will be judged on the basis of love".[12] (4/11/15, no. 15)

Service is the work of the humble, today we have heard it in the Gospel. Jesus came to serve, not to be served. And hope is the virtue of the humble. I believe that this could be the way. I tell you with sincerity: nothing else comes to my mind to say. Humility and service: these two things guard the little hope, the most humble virtue, but the one that life gives you. (4/30/15)

If love is respectful, if love is in deeds, if love is in communicating, *love makes sacrifices for others. . . Love is service*. It is serving others. When after the washing of the feet Jesus explained the gesture to the Apostles, he

taught that we are made to serve one another, and if I say that I love but I don't serve the other, don't help the other, don't enable him to go forward, don't sacrifice myself for him, this isn't love. You have carried the Cross [the World Youth Day Cross]: there is the sign of love. That history of God's love involved in works and dialogue, with respect, with forgiveness, with patience during so many centuries of history with his people, ends there — his Son on the Cross, the greatest service, which is giving one's life, sacrificing oneself, helping others. It's not easy to speak of love, it's not easy to experience love. (6/21/15, Youth)

This is the great paradox of Jesus. The disciples were arguing about who would have the highest place, who would be chosen for privileges – they were the disciples, those closest to Jesus, and they were arguing about that! –, who would be above the common law, the general norm, in order to stand out in the quest for superiority over others. Who would climb the ladder most quickly to take the jobs which carry certain benefits. Jesus upsets their "logic", their mindset, simply by telling them that life is lived authentically in a concrete commitment to our neighbor. That is, by serving. (9/20/15, Mass)

The call to serve involves something special, to which we must be attentive. Serving means caring for their vulnerability. Caring for the vulnerable of our families, our society, our people. Theirs are the suffering, fragile and downcast faces which Jesus tells us specifically to look at and which he asks us to love. With a love which takes shape in our actions and decisions. With a love which finds expression in whatever tasks we, as citizens, are called to perform. It is people of flesh and blood, people with individual lives and stories, and with all their frailty, that Jesus asks us to protect, to care for and to serve. Being a Christian entails promoting the dignity of our brothers and sisters, fighting for it, living for it. That is why Christians are constantly called to set aside their own wishes and desires, their pursuit of power, before the concrete gaze of those who are most vulnerable. (9/20/15, Mass)

There is a kind of "service" which serves others, yet we need to be careful not to be tempted by another kind of service, one which is "self-serving" with regard to others. There is a way to go about serving which is interested in only helping "my people", "our people". This service always leaves "your people" outside, and gives rise to a process of exclusion. All of us are called by virtue of our Christian vocation to that service which truly serves, and to help one another not to be tempted by a "service" which is really "self-serving". All of us are asked, indeed urged, by Jesus to care for one another out of love. Without looking to one side or the other to see what our neighbor is doing or not doing. (9/20/15, Mass)

Dear friends, by simple gestures, by simple prayerful actions which honor Christ in the least of his brothers and sisters, we can bring the power of his love into our world, and truly change it. (11/28/15 House of Charity)

Starting with the merciful love through which Jesus expressed God's commitment, we too can and must reciprocate his love with our commitment, and do so above all in serious situations of need, where there is a greater thirst for hope. I think, for example, of our commitment to forsaken people, to those who have severe disabilities, to the most seriously ill, to the dying, to those who are unable to express gratitude.... In all these situations we convey God's mercy through life-giving commitment, which witnesses to our faith in Christ. We must always bring God's tender caress — because God has caressed us with his mercy — bringing it to others, to those who are in need, to those who have anguish in their hearts or are sad: approach them with God's caress, which is the same that he gave to us. (2/20/16)

Love is not a word, it is a deed, a service; *humble* service, *hidden* and *silent*, like Jesus said himself: "do not let your left hand know what your right hand is doing" (Mt 6:3). It entails putting at others' disposal the gifts that the Holy Spirit has given us, so that the community might thrive (cf. 1 Cor. 12:4-11). Furthermore, it is expressed in the *sharing* of material goods, so that no one be left in need. This sharing with and dedication to those in need is the lifestyle that God suggests, even to non-Christians, as the authentic path of humanity. (3/12/16)

Love, charity is service, helping others, serving others. (3/12/16)

It is fundamentally important that we promote greater empathy in society, and not remain indifferent to our neighbor's cry for help, including when he or she is suffering from a rare disease. We know that we cannot always find fast cures to complex illnesses, but we can be prompt in caring for these persons, who often feel abandoned and ignored. We should be sensitive towards all, regardless of religious belief, social standing or culture. (4/29/16)

In Africa, too many mothers die during childbirth and too many children do not survive the first month of life due to malnutrition and major endemic diseases. I encourage you to remain in the midst of this wounded and aching humanity: it is Jesus. (5/7/16)

One who serves is not a slave to his own agenda, but ever ready to deal with the unexpected, ever available to his brothers and sisters and ever open to God's constant surprises. One who serves is open to surprises, to God's constant surprises. A servant knows how to open the doors of his time and inner space for those around him, including those who knock on those doors at odd hours, even if that entails setting aside something he likes to do or giving up some well-deserved rest. (5/29/16 Deacons)

These are the characteristics of Christian service; meek and humble, it *imitates God by serving others*: by welcoming them with patient love and unflagging sympathy, by making them feel welcome and at home in the ecclesial community, where the greatest are not those who command but those who serve (cf. *Lk* 22:26.) (5/29/16)

God dwells in the hearts of those who love him. God dwells wherever there is love, shown especially by courageous and compassionate care for the weak and the poor. How much we need this! We need Christians who do not allow themselves to be overcome by weariness or discouraged by adversity, but instead are available, open and ready to serve. We need men and women of good will, who help their brothers and sisters in need, with actions and not merely words. We need societies of greater justice, where each individual can lead a dignified life and, above all, be fairly remunerated for his or her work. (6/25/16)

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During this Holy Year of Mercy, we have not only considered the gift of God's mercy in itself, but also the *works* of mercy which we are called to practice as part of the Christian life. To paraphrase Saint James, we can say that mercy without works is dead. To be merciful like God our Father demands constant sensitivity to the needs, material and spiritual, of those around us. Jesus himself tells us in no uncertain terms that we will be judged by the mercy we show to the poor: those who hunger and thirst, the naked, the stranger, the sick and those in prison (cf. *Mt* 25:35-36). Particularly in our prosperous societies, Christians are called to guard against the temptation of indifference to the plea of so many of our brothers and sisters. In our rapidly changing and increasingly globalized world, many new forms of poverty are appearing. In response to them, may we prove creative in developing new and practical forms of charitable outreach as an expression of the way of mercy. (6/30/16)

Let us ask ourselves — each of us responding in his own heart — let us ask ourselves: Is our faith fruitful? Does our faith produce good works? Or is it sterile instead, and therefore more dead than alive? Do I act as a neighbor or simply pass by? Am I one of those who selects people according to my own liking? It is good to ask ourselves these questions, and to ask them often, because in the end we will be judged on the works of mercy. The Lord will say to us: Do you remember that time on the road from Jerusalem to Jericho? That man who was half dead was me. Do you remember? That hungry child was me. Do you remember? That immigrant who many wanted to drive away, that was me. That grandparent who was alone, abandoned in nursing homes, that was me. That sick man, alone in the hospital, who no one visited, that was me. (7/10/16)

In the face of evil, suffering and sin, the only response possible for a disciple of Jesus is the gift of self, even of one's own life, in imitation of Christ; it is the attitude of service. Unless those who call themselves Christians live to serve, their lives serve no good purpose. By their lives, they deny Jesus Christ (7/29/16, Way of the Cross).

Jesus allows his disciples to carry out his command. In this way they know the path to follow: to feed the people and keep them united; that is, to be *at the service of life and of communion*. Therefore, let us invoke the Lord, that he always make his Church capable of this holy service, and that each one of us may be an instrument of communion in our own family, at work, in the parish and the groups we belong to, a visible sign of the mercy of God who does not want to leave anyone in loneliness and in need, so that communion and peace may descend among mankind and the communion of mankind with God, because this communion is life for all. (8/17/16, General Audience)

At this time, I think with gratitude of the soup kitchens where many volunteers offer their services, giving food to people who are alone, in need, unemployed or homeless. These soup kitchens and other works of mercy — such as visiting the sick and the imprisoned — are a training ground for charity that spreads the culture of gratuity, as those who work in these places are motivated by God's love and enlightened by the wisdom of the Gospel. In this way serving others becomes a testimony of love, which makes the love of Christ visible and credible. (8/28/16)

The mercy of God is not some beautiful idea, but rather a concrete action. There is no mercy without being concrete. Mercy is not doing good "in passing," but getting involved where there is something wrong, where there is illness, where there is hunger, wherever there is exploitation. (9/3/2016)

We are thus called to translate into concrete acts that which we invoke in prayer and profess in faith. (9/4/2016)

Following Jesus is a serious task, and, at the same time, one filled with joy; it takes a certain daring and courage to recognize the divine Master in the poorest of the poor and those who are cast aside, and to give oneself in their service. (9/4/2016)

"Wherever someone is reaching out, asking for a helping hand in order to get up, this is where our presence – and the presence of the Church which sustains and offers hope – must be." (9/4/2016)

Mother Teresa, in all aspects of her life, was a generous dispenser of divine mercy, making herself available for everyone through her welcome and defense of human life, those unborn and those abandoned and discarded. She was committed to defending life, ceaselessly proclaiming that "the unborn are the weakest, the smallest, the most vulnerable." She bowed down before those who were spent, left to die on the side of the road, seeing in them their God-given dignity; she made her voice heard before the powers of this world, so that they might recognize their guilt for the crime – the crimes! – of poverty they created. For Mother Teresa, mercy was the "salt" which gave flavor to her work, it was the "light" which shone in the darkness of the many

who no longer had tears to shed for their poverty and suffering. (9/4/2016)

Charitable initiatives are the ripe fruit of a Church that serves, offers hope and shows forth God's mercy. Therefore, dear brothers and sisters, your mission is a great one! Continue to live out charity in the Church and to manifest this charity in all areas of society with the zealous love that comes from God. (10/1/16 - Charity Workers Greeting)

In the Gospel, immediately following his words on the power of faith, Jesus speaks of service. Faith and service cannot be separated; on the contrary, they are intimately linked, interwoven with each other…. When faith is interwoven with service, the heart remains open and youthful, and it expands in the process of doing good. Thus faith, as Jesus tells us in the Gospel, becomes powerful and accomplishes marvellous deeds. If faith follows this path, it matures and grows in strength, but only when it is joined to service. (10/2/16, Homily)

And so, we are not called to serve merely in order to receive a reward, but rather to imitate God, who made himself a servant for our love. Nor are we called to serve only now and again, but to *live in serving*. Service is thus a way of life; indeed it recapitulates the entire Christian way of life: serving God in adoration and prayer; being open and available; loving our neighbor with practical deeds; passionately working for the common good. (10/2/16, Homily)

Contemplating the life of Jesus and looking at ourselves as pilgrims in this world with so many challenges, we feel the need of a profound conversion and the urgency to rekindle faith in him. Only then can we serve our neighbor in charity! Every day we are called to renew our trust in Christ and to draw inspiration from his life in order to fulfil our mission, because "Jesus is 'the first and greatest evangelizer'. (10/10/16)

How can we, therefore, be witnesses of mercy? We do not think that it is done with great efforts or superhuman actions. No, it is not so. The Lord shows us a very simple path, made by small actions which, nonetheless, have great value in his eyes, to the extent to which he has told us that it is by these actions we will be judged. In fact, one of the most beautiful pages from Matthew's Gospel brings us the lesson which we can, in every way, hold to be true as the "testament of Jesus" by the Evangelist, who had experienced the action of Mercy directly on himself. Jesus says that every time we give food to the hungry and drink to the thirsty, cloth the naked and welcome the foreigner, visit the sick or imprisoned, we do the same to him (cf. Mt 25:31-46). The Church calls these actions "*corporal works of mercy*", because they assist people with their material necessities. (10/12/16, General Audience)

Today's social emergencies require mobilizing what Saint John Paul II called "a new creativity in charity" (Novo Millennio Ineunte, 50), one that finds concrete expression not only in the efficiency of the assistance it provides, but above all in its capacity to draw near to others, accompanying in a spirit of fraternal sharing those in greatest need. This means making charity and justice spring up throughout the world in the light of the Gospel and of the Church's teaching, involving the poor themselves, so that they can become active agents of their own development. (11/17/16, Caritas Internationalis)

I encourage you to . . . seek ever more creative ways to transform our institutions and economic structures so that they may be able to respond to the needs of our day and be in service of the human person, especially those marginalized and discarded. I pray too that you may involve in your efforts those whom you seek to help; give them a voice, listen to their stories, learn from their experiences and understand their needs. See in them a brother and a sister, a son and a daughter, a mother and a father. Amid the challenges of our day, see the human face of those you earnestly seek to help. (12/3/16)

Jesus says this in a clear way: "He who loves his life loses it" (Jn 12:25). You are insatiable, you seek to have many things but ... you will lose everything, even your life; that is: those who love their own and live for their

own self-interest only swell with pride and lose. However those who accept, who are ready to serve, live in God's way: thus they are winners, they save themselves and others; they become seeds of hope for the world. But it is lovely to help others, to serve others.... Perhaps we will get tired! But that is the way life is, and the heart is filled with joy and hope. This is love and hope together: to serve and to give. (4/12/17)

The Lord gave us another new vessel or wineskin full of this "inclusive concreteness" in that Samaritan soul who was Mother Teresa. He called to her and told her: "I am thirsty." He said: "My child, come, take me to the hovels of the poor. Come, be my light. I cannot do this alone. They do not know me, and that is why they do not love me. Bring me to them." Mother Teresa, starting with one concrete person, thanks to her smile and her way of touching their wounds, brought the good news to all. The way we touch wounds with our hands, our priestly way of caressing the sick and those who have lost hope. The priest must be a man of tender love. Concreteness and tenderness! (4/13/17, Chrism Mass)

True faith is one that makes us more charitable, more merciful, more honest and more humane. It moves our hearts to love everyone without counting the cost, without distinction and without preference. It makes us see the other not as an enemy to be overcome, but a brother or sister to be loved, served and helped. It spurs us on to spread, defend and live out the culture of encounter, dialogue, respect and fraternity. It gives us the courage to forgive those who have wronged us, to extend a hand to the fallen, to clothe the naked, to feed the hungry, to visit the imprisoned, to help orphans, to give drink to those who thirst, and to come to the aid of the elderly and those in need (cf. Mt 25). True faith leads us to protect the rights of others with the same zeal and enthusiasm with which we defend our own. Indeed, the more we grow in faith and knowledge, the more we grow in humility and in the awareness of our littleness. (4/29/17, Mass in Cairo, Egypt)

The event of the Lord's Transfiguration offers us a message of hope — thus shall we be, with Him —: it invites us to *encounter Jesus*, to be *at the service of our brothers and sisters*. (8/6/17)

Transformed by Christ's presence and by the ardor of his Word, we will be a concrete sign of the invigorating love of God for all our brothers and sisters, especially for those who are suffering, for those who are lonely and neglected, for the sick and for the multitude of men and women who, in different parts of the world, are humiliated by injustice, abuse and violence. (8/6/17)

Discipleship must begin with a living experience of God and his love. It is not something static, but a continuous moving forwards towards Christ; it is not simply the fidelity to making a doctrine explicit, but rather the experience of the Lord's living, kindly and active presence, an ongoing formation by listening to his word. And this word, we have heard, makes itself known to us in the concrete needs of our brothers and sisters: the hunger of those nearest to us in the text just proclaimed, or illness as Luke narrates afterwards. (9/9/17)

The Parable of the Judgment continues, presenting the King who shuns those who, during their lives, did not concern themselves with the needs of their brethren. Those in this case too are surprised and ask: "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?" (v. 44). Implying: "Had we seen you, surely we would have helped you!." But the King will respond: "as you did it not to one of the least of these, you did it not to me" (v. 45). At the end of our life we will be judged on love, that is, on our concrete commitment to love and serve Jesus in our littlest and neediest brothers and sisters. That mendicant, that needy person who reaches out his hand is Jesus; that sick person whom I must visit is Jesus; that inmate is Jesus, that hungry person is Jesus. Let us consider this. (11/26/17)

If you remain attentive to the Lord in prayer and persevere in offering Christ's compassion to your brothers and sisters, then the Lord will surely fill your hearts with the comforting joy of his Holy Spirit. (12/2/17, Priests)

The person who *takes heed* is the one who, amid the worldly din, does not let himself be overwhelmed by distraction or superficiality, but lives in a full and conscious way, with concern first and foremost *for others*. With this manner we become aware of the tears and the needs of neighbors and we can also understand their human and spiritual strengths and qualities. The heedful person then also turns *toward the world*, seeking to counter the indifference and cruelty in it, and taking delight in its beautiful treasures which also exist and are to be safeguarded. It is a matter of having an understanding gaze so as to recognize both the misery and poverty of individuals and of society, and to recognize the richness hidden in little everyday things, precisely there where the Lord has placed us. (12/3/17)

To be self-content, to pause out of fear, indolence, weariness or convenience in the midst of our journey to the Lord in the company of our brothers and sisters, is to refuse his invitation. In order to advance together towards him, fine ideas are not enough; there is a need for concrete steps and outstretched hands. That means, above all, spending ourselves in charity, looking to the poor and the least of the Lord's brethren (cf. *Mt* 25:40): they represent precious signposts to us along our way. It will do us good to touch their wounds with the healing power of Jesus' presence and with the balm of our service. (12/7/17, Lutheran)

To do good without counting the cost, even when unasked, even when you gain nothing thereby, even if it is unpleasant. That is what God wants. He, who become small for our sake, asks us to offer something for the least of his brothers and sisters. Who are they? They are those who have nothing to give in return, the needy, the hungry, the stranger, the prisoner, the poor (cf. *Mt* 25:31-46). We give a gift pleasing to Jesus when we care for a sick person, spend time with a difficult person, help someone for the sake of helping, or forgive someone who has hurt us. These are gifts freely given, and they cannot be lacking in the lives of Christians. Jesus reminds us that if we only love those who love us, we do as the pagans do (cf. *Mt* 5:46-47). Today let us look at our hands, so often empty of love, and let us try to think of some free gift that we can give without expecting anything in return. That will please the Lord. And let us ask him: "Lord, let me rediscover the joy of giving." (1/6/18)

We are called to be builders of communion and unity, but this does not mean thinking everyone is the same, or doing things always the same way. It means discerning what everyone has to offer, respecting their differences, and acknowledging the gift of charisms within the Church, knowing that while each of us contributes what he or she has, we also need one another. Only the Lord has the fullness of the gifts; only he is the Messiah. He wanted to distribute his gifts in such a way that we can give what is ours while being enriched by that of others. We must be on guard against the temptation of the "only child," who wants everything for himself because there is no one to share it with. That is a spoilt child. I ask those of you who are in positions of authority: please not to become self-referential. Try to care for your brothers and sisters; try to keep them happy, because happiness is contagious. Do not fall into the trap of an authority that turns into authoritarianism by forgetting that its mission is primarily one of service. (1/20/18, Northern Peru)

Faced with a world marked by indifference, violence, selfishness and pessimism, it is useful to ask ourselves today if it does not suffer from a lack of charity, both in hearts and in relationships with God and with others. It is the question I posed in the Message for Lent 2018: has charity been extinguished in our hearts? It is worth facing the truth directly! And to use the remedies that God Himself gives us in the Church. Prayer restores us to the path of truth about ourselves and God; fasting makes us share the situation of many people who face the torment of hunger and makes us more attentive to others; almsgiving is a blessed opportunity to collaborate with God's Providence for the benefit of His children. And I invite you to make almsgiving a way of life and to persevere in concrete help to those in need. Your commitment asks you always to be careful to offer, in addition to material help, the warmth of feeling welcomed, the delicacy of respect and fraternity, without which no one can regain courage and hope again in the future. (2/16/18, Pro Petri Sede)

Christian life has to be a life that must blossom in works of charity, in doing what is good. But if you have no roots, you cannot blossom, and who is the root? Jesus! If you are not with Jesus, there in the roots, you will not blossom. If you do not water your life with prayer and the sacraments, will you bear Christian flowers? No! Because prayer and the sacraments water the roots and our life blossoms. I hope that your Spring may bloom beautifully, as blooming as Easter will be; blossoming with good works, virtue and doing good to others. Remember this, this is a very beautiful verse from my country: "What blossoms a tree bears come from what lies underneath it." Never cut off Jesus' roots. (3/21/18)

As you know, we do not witness to Christ for our own sake but for others, always in service. And we seek to offer this service not out of mere sentiment, but in obedience to the Lord who kneels down to wash the disciples' feet (cf. Jn 13:34). Nor is our missionary discipleship offered in isolation, but always in cooperation with other priests, religious and lay men and women. At times, loving our neighbor is difficult, which is why, for our ministry to be effective, we need to be "firmly grounded in God who loves and sustains us. From this inner strength it is possible to endure… with patience and constancy in doing the good" (Gaudete et Exsultate, 112). This inner strength – this fidelity of love – characterized the lives of your college martyrs, and it is essential for us who seek to follow Jesus, who calls us in our poverty to serve his majesty, and who reveals his majesty in the midst of the poor. (4/21/18, English College)

This courage to step outside ourselves and to advance the needs of others is born from faith in the Risen Lord and from the certainty that his Spirit accompanies our history. One of the ripest fruits that springs from communion with Christ is, in fact, the commitment to charity for our neighbor, loving brothers and sisters with self-sacrifice, to the point of the final consequences, as Jesus loved us. The dynamism of believers' charity is not the result of strategies; it is not born of external stresses, of social or ideological concerns, but rather, it is born from the encounter with Jesus and from abiding in Jesus. (4/29/18)

Continue to overcome apathy, offering a Christian response to the social and political anxieties, which are arising in various parts of the world. I ask you to be builders of the world, to work for a better world. Dear young people, please, don't be observers of life, but get involved. Jesus did not remain an observer, but he immersed himself. Don't be observers, but immerse yourself in the reality of life, as Jesus did. (7/27/13, Vigil)

We need to participate for the common good. Sometimes we hear: a good Catholic is not interested in politics. This is not true: good Catholics immerse themselves in politics by offering the best of themselves so that the leader can govern. (9/16/13, Meditation)

I say that politics is the most important of the civil activities and has its own field of action, which is not that of religion. Political institutions are secular by definition and operate in independent spheres. All my predecessors have said the same thing, for many years at least, albeit with different accents. I believe that Catholics involved in politics carry the values of their religion within them, but have the mature awareness and expertise to implement them. The Church will never go beyond its task of expressing and disseminating its values, at least as long as I'm here. (10/1/13)

Despite the tide of secularism which has swept our societies, in many countries – even those where Christians are a minority – the Catholic Church is considered a credible institution by public opinion, and trusted for her solidarity and concern for those in greatest need. Again and again, the Church has acted as a mediator in finding solutions to problems affecting peace, social harmony, the land, the defense of life, human and civil rights, and so forth. And how much good has been done by Catholic schools and universities around the world! This is a good thing. Yet, we find it difficult to make people see that when we raise other questions less palatable to public opinion, we are doing so out of fidelity to precisely the same convictions about human dignity and the common good. (11/24/13, no. 65)

Even if many are now involved in the lay ministries, this involvement is not reflected in a greater penetration of Christian values in the social, political and economic sectors. It often remains tied to tasks within the Church, without a real commitment to applying the Gospel to the transformation of society. The formation of the laity and the evangelization of professional and intellectual life represent a significant pastoral challenge. (11/24/13, no. 102)

No one can demand that religion should be relegated to the inner sanctum of personal life, without influence on societal and national life, without concern for the soundness of civil institutions, without a right to offer an opinion on events affecting society. Who would claim to lock up in a church and silence the message of Saint Francis of Assisi or Blessed Teresa of Calcutta? They themselves would have found this unacceptable. (11/24/13, no. 183)

An authentic faith – which is never comfortable or completely personal – always involves a deep desire to change the world, to transmit values, to leave this earth somehow better that we found it. We love this magnificent planet on which God has put us, and we love the human family which dwells here, with all its tragedies and struggles, its hopes and aspirations, its strengths and weaknesses. The earth is our common home and all of us are brothers and sisters. If indeed "the just ordering of society and of the state is a central responsibility of politics", the Church "cannot and must not remain on the sidelines in the fight for justice".[150] All Christians, their pastors included, are called to show concern for the building of a better world. This is essential, for the Church's social thought is primarily positive: it offers proposals, it works for change and in this sense it constantly points to the hope born of the loving heart of Jesus Christ. At the same

time, it unites “its own commitment to that made in the social field by other Churches and Ecclesial Communities, whether at the level of doctrinal reflection or at the practical level”.[151] (11/24/13, no. 183)

It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country”.[152] (11/24/13, no. 184)

People in every nation enhance the social dimension of their lives by acting as committed and responsible citizens, not as a mob swayed by the powers that be. Let us not forget that “responsible citizenship is a virtue, and participation in political life is a moral obligation”.[180] (11/24/13, no. 220)

In her dialogue with the State and with society, the Church does not have solutions for every particular issue. Together with the various sectors of society, she supports those programs which best respond to the dignity of each person and the common good. In doing this, she proposes in a clear way the fundamental values of human life and convictions which can then find expression in political activity. (11/24/13, no. 241)

Education, work and access to health care for all (cf. *ibid.*, 205) are key elements for development and the just distribution of goods, for the attainment of social justice, for membership in society (cf. *ibid.*, 53), and for free and responsible participation in political life. (10/2/14)

The poor not only suffer injustice but they also struggle against it! They are not content with empty promises, excuses or alibis. Neither are they waiting with folded arms for the aid of NGOs, welfare plans or solutions that never come . . . The poor will no longer wait; they want to be protagonists; they organize themselves, study, work, claim and, above all, practice that very special solidarity that exists among those who suffer, among the poor, whom our civilization seems to have forgotten, or at least really like to forget. (10/28/14)

You have your feet in the mud and your hands in the flesh. You have the odor of neighborhood, of people, of struggle! We want your voice to be heard that, in general, is little heard. Perhaps because it annoys, perhaps because your cry bothers, perhaps because there is fear of the change you call for, however, without your presence, without really going to the fringes, the good proposals and plans we often hear about in international conferences stay in the realm of an idea, it is “my” plan. The scandal of poverty cannot be addressed promoting strategies of containment that only tranquilize and convert the poor into domesticated and inoffensive beings. . . . How lovely is a change when we see peoples in movement, especially their poorest members and young people. Then the wind of promise is felt that revives the hope of a better world. (10/28/14)

It is impossible to imagine a future for society without the active participation of the great majorities and that protagonism exceeds the logical proceedings of formal democracy. The prospect of a world of lasting peace and justice calls us to overcome paternalistic welfarism; it calls us to create new ways of participation that include the Popular Movements and animate local, national and international government structures with that torrent of moral energy that arises from the incorporation of the excluded in the building of a common destiny -- and this, with a constructive spirit, without resentment, with love. (10/28/14)

The Catholic Church also offers her contribution in this field through constant attention to the life of the poor, of the needy in all parts of the world; along the same lines, the Holy See is actively involved in international organizations and through numerous documents and statements. In this way, it contributes to identifying and adopting the criteria to be met in order to develop an equitable international system. (11/20/14)

As followers of Christ, we cannot fail to be concerned for the welfare of the weakest; we must also draw the attention of society and the civil authorities to their plight. (2/7/15)

First: commitment to spreading a culture of justice and peace. In the face of a culture of lawlessness, corruption and conflict, you are called to dedicate yourselves to the common good, also through the service to people called politics. This, as Blessed Paul VI affirms, "is the highest and most effective form of charity". If Christians were to disengage in their direct involvement in politics, it would betray the mission of lay faithful, called to be salt and light in the world always in this kind of presence. (4/30/15)

Christians too, are called to be a leaven within society, to bring it their message. (7/8/15, Authorities)

You, the lowly, the exploited, the poor and underprivileged, can do, and are doing, a lot. I would even say that the future of humanity is in great measure in your own hands, through your ability to organize and carry out creative alternatives, through your daily efforts to ensure the three "L's" – do you agree? – (labor, lodging, land) and through your proactive participation in the great processes of change on the national, regional and global levels. (7/9/15, Popular Movements)

As members of popular movements, you carry out your work inspired by fraternal love, which you show in opposing social injustice. When we look into the eyes of the suffering, when we see the faces of the endangered campesino, the poor laborer, the downtrodden native, the homeless family, the persecuted migrant, the unemployed young person, the exploited child, the mother who lost her child in a shootout because the barrio was occupied by drugdealers, the father who lost his daughter to enslavement…. when we think of all those names and faces, our hearts break because of so much sorrow and pain. And we are deeply moved, all of us…. We are moved because "we have seen and heard" not a cold statistic but the pain of a suffering humanity, our own pain, our own flesh. This is something quite different than abstract theorizing or eloquent indignation. It moves us; it makes us attentive to others in an effort to move forward together. That emotion which turns into community action is not something which can be understood by reason alone: it has a surplus of meaning which only peoples understand, and it gives a special feel to genuine popular movements. (7/9/15, Popular Movements)

Working for a just distribution of the fruits of the earth and human labor is not mere philanthropy. It is a moral obligation. For Christians, the responsibility is even greater: it is a commandment. It is about giving to the poor and to peoples what is theirs by right. The universal destination of goods is not a figure of speech found in the Church's social teaching. It is a reality prior to private property. (7/9/15, Popular Movements)

The future of humanity does not lie solely in the hands of great leaders, the great powers and the elites. It is fundamentally in the hands of peoples and in their ability to organize. It is in their hands, which can guide with humility and conviction this process of change. I am with you. Each of us, let repeat from the heart: no family without lodging, no rural worker without land, no laborer without rights, no people without sovereignty, no individual without dignity, no child without childhood, no young person without a future, no elderly person without a venerable old age. Keep up your struggle and, please, take great care of Mother Earth. (7/9/15, Popular Movements)

I encourage you, then, my brothers, to confront the challenging issues of our time. Ever present within each of them is life as gift and responsibility. The future freedom and dignity of our societies depends on how we face these challenges. The innocent victim of abortion, children who die of hunger or from bombings, immigrants who drown in the search for a better tomorrow, the elderly or the sick who are considered a burden, the victims of terrorism, wars, violence and drug trafficking, the environment devastated by man's predatory relationship with nature – at stake in all of this is the gift of God, of which we are noble stewards but not masters. It is wrong, then, to look the other way or to remain silent. No less important is the Gospel of the Family . . . . These essential aspects of the Church's mission belong to the core of what we have received from the Lord. (9/23/15, Bishops)

The yardstick we use for others will be the yardstick which time will use for us. The Golden Rule also reminds us of our responsibility to protect and defend human life at every stage of its development. (9/24/15, Congress)

It is not the Church's mission to address these problems directly from a technical standpoint. Nevertheless, the human aspects of these situations do not leave her indifferent. Creation and the goods of the earth are gifts of God bestowed upon all human beings who are at the same time their custodians and beneficiaries. For this reason these gifts are meant to be shared equitably by all. This demands the firm determination to face the injustices we meet with every day, particularly the most serious ones, those that offend human dignity and touch the very depths of our conscience. These are facts that do not permit Christians to abstain from actively contributing their professionalism, above all through the different forms of organization that do so much good in rural areas. (10/16/15)

The Synod Fathers also "highlighted the fact that evangelization needs unambiguously to denounce cultural, social, political and economic factors – such as the excessive importance given to market logic – that prevent authentic family life and lead to discrimination, poverty, exclusion, and violence. Consequently, dialogue and cooperation need to be fostered with societal structures and encouragement given to lay people who are involved, as Christians, in the cultural and socio-political fields".231 (3/19/16, no. 201)

May you enable the Catholic community to continue to play a constructive part in the life of society by making your voices heard on issues of national interest, particularly by insisting on respect for the dignity and rights of all, especially the poorest and the most vulnerable. (11/29/17, Bishops)

Jesus broke down the wall that divides people and restored peace, beginning to weave the fabric of a new fraternity. It is so important in our time to rediscover brotherhood as it was experienced by the early Christian communities; to rediscover how to make room for Jesus who never divides and always unites. There cannot be true communion and commitment to the common good and social justice without fraternity and sharing. Without fraternal sharing, no ecclesial or civil community can be formed: there is only an ensemble of individuals moved or grouped together, according to common interests. But brotherhood is a grace that Jesus creates…. This is why we cannot close ourselves off in our private world, within our group, but instead we are called to safeguard the common good and to take care of our brothers and sisters, in particular those who are weakest and most marginalized. Only fraternity can guarantee a lasting peace, can overcome poverty, can extinguish tension and war, can eradicate corruption and crime. May the Angel who tells us: "He has risen" help us to live the fraternity and the novelty of dialogue and relationships and of concern for the common good. (4/2/18)

Indeed, we are a single human family that is journeying on toward unity, making the most of solidarity and dialogue among peoples in the multiplicity of differences. (5/24/13)

When leaders in various fields ask me for advice, my response is always the same: dialogue, dialogue, dialogue. The only way for individuals, families and societies to grow, the only way for the life of peoples to progress, is via the culture of encounter, a culture in which all have something good to give and all can receive something good in return. Others always have something to give me, if we know how to approach them in a spirit of openness and without prejudice. This open spirit, without prejudice, I would describe as "social humility", which is what favors dialogue. Only in this way can understanding grow between cultures and religions, mutual esteem without needless preconceptions, in a climate that is respectful of the rights of everyone. Today, either we take the risk of dialogue, we risk the culture of encounter, or we all fall; this is the path that will bear fruit. (7/27/13, Leaders)

It is impossible for peace to exist without dialogue. All the wars, all the strife, all the unsolved problems over which we clash are due to a lack of dialogue. When there is a problem, talk: this makes peace. (8/21/13)
It is not conflict that offers prospects of hope for solving problems, but rather the capacity for encounter and dialogue. (8/25/13)

I repeat forcefully: it is neither a culture of confrontation nor a culture of conflict which builds harmony within and between peoples, but rather a culture of encounter and a culture of dialogue; this is the only way to peace. (9/1/13)

Let everyone be moved to look into the depths of his or her conscience and listen to that word which says: Leave behind the self-interest that hardens your heart, overcome the indifference that makes your heart insensitive towards others, conquer your deadly reasoning, and open yourself to dialogue and reconciliation. (9/7/13)

The walls which divide us can be broken down only if we are prepared to listen and learn from one another. We need to resolve our differences through forms of dialogue which help us grow in understanding and mutual respect. A culture of encounter demands that we be ready not only to give, but also to receive. (1/24/14)

The path of dialogue, reconciliation and peace must constantly be taken up anew, courageously and tirelessly. There is simply no other way. (5/25/14, Tel Aviv)

Authentic dialogue also demands a capacity for empathy. For dialogue to take place, there has to be this empathy. We are challenged to listen not only to the words which others speak, but to the unspoken communication of their experiences, their hopes and aspirations, their struggles and their deepest concerns. Such empathy must be the fruit of our spiritual insight and personal experience, which lead us to see others as brothers and sisters, and to "hear", in and beyond their words and actions, what their hearts wish to communicate. In this sense, dialogue demands of us a truly contemplative spirit of openness and receptivity to the other. I cannot engage in dialogue if I am closed to others. Openness? Even more: acceptance! Come to my house, enter my heart. My heart welcomes you. It wants to hear you. This capacity for empathy enables a true human dialogue in which words, ideas and questions arise from an experience of fraternity and shared humanity. (8/17/14, Bishops)

In situations apparently dominated by hatred and violence, where families are separated by stone walls or the no less impenetrable walls of prejudice and resentment, where there seem to be good reasons for saying "enough is enough", it is only by blessing rather than cursing, by visiting rather than repelling, and by accepting rather than fighting, that we can break the spiral of evil, show that goodness is always possible, and educate our children to fellowship. (1/23/15)

Jesus showed us that the love of God is realized in love for our neighbor. Both go hand-in-hand… Therefore, this Word of God calls us to love one another, even if we do not always understand each other, and do not always get along... it is then that Christian love is seen. A love which manifests even if there are differences of opinion or character. Love is greater than these differences!" (5/10/15)

We need to communicate with each other, to discover the gifts of each person, to promote that which unites us, and to regard our differences as an opportunity to grow in mutual respect. Patience and trust are called for in such dialogue, permitting individuals, families and communities to hand on the values of their own culture and welcome the good which comes from others' experiences. (6/6/15 - Diplomats)

In every sector of society, but above all in public service, there is a need to reaffirm that dialogue is the best means of promoting the common good, on the basis of a culture of encounter, respect and acknowledgment of the legitimate differences and opinions of others. (7/10/15)

Moreover, dialogue presupposes and demands that we seek a culture of encounter; an encounter which acknowledges that diversity is not only good, it is necessary. (7/11/15)

Dialogue is for the common good and the common good is sought by starting from our differences, constantly leaving room for new alternatives. In other words, look for something new. When dialogue is authentic, it ends up with – allow me to use the word and to use it in a noble way – a new agreement, in which we all agree on something. . . Dialogue is not about negotiating . . . Dialogue is about seeking the common good. (7/11/15)

Dialogue is our method, not as a shrewd strategy but out of fidelity to the One who never wearies of visiting the marketplace, even at the eleventh hour, to propose his offer of love (Mt 20:1-16). (9/23/15, Bishops)

The path ahead, then, is dialogue among yourselves, dialogue in your presbyterates, dialogue with lay persons, dialogue with families, dialogue with society. I cannot ever tire of encouraging you to dialogue fearlessly. (9/23/15, Bishops)

Do not be afraid to set out on that "exodus" which is necessary for all authentic dialogue. Otherwise, we fail to understand the thinking of others, or to realize deep down that the brother or sister we wish to reach and redeem, with the power and the closeness of love, counts more than their positions, distant as they may be from what we hold as true and certain. Harsh and divisive language does not befit the tongue of a pastor, it has no place in his heart; although it may momentarily seem to win the day, only the enduring allure of goodness and love remains truly convincing. (9/23/15, Bishops)

This service to unity is particularly important for this nation, whose vast material and spiritual, cultural and political, historical and human, scientific and technological resources impose significant moral responsibilities in a world which is seeking, confusedly and laboriously, new balances of peace, prosperity and integration. It is an essential part of your mission to offer to the United States of America the humble yet powerful leaven of communion. May all mankind know that the presence in its midst of the "sacrament of unity" (Lumen Gentium, 1) is a guarantee that its fate is not decay and dispersion. (9/23/15, Bishops)

But there is another temptation which we must especially guard against: the simplistic reductionism which sees only good or evil; or, if you will, the righteous and sinners. The contemporary world, with its open wounds which affect so many of our brothers and sisters, demands that we confront every form of polarization which would divide it into these two camps. We know that in the attempt to be freed of the enemy without, we can be tempted to feed the enemy within. (9/24/15, Congress)

Our world is increasingly a place of violent conflict, hatred and brutal atrocities, committed even in the name of God and of religion. We know that no religion is immune from forms of individual delusion or ideological extremism. This means that we must be especially attentive to every type of fundamentalism, whether religious or of any other kind. A delicate balance is required to combat violence perpetrated in the name of a religion, an ideology or an economic system, while also safeguarding religious freedom, intellectual freedom and individual freedoms. But there is another temptation which we must especially guard against: the simplistic reductionism which sees only good or evil; or, if you will, the righteous and sinners. The contemporary world, with its open wounds which affect so many of our brothers and sisters, demands that we confront every form of polarization which would divide it into these two camps. (9/24/15, Congress)

I also advise that you have, in a special way, the capacity to dialogue and encounter. Dialogue is not negotiating. Negotiation is trying to obtain one's "slice" of the common pie. This is not what I mean. It is seeking the common good for all. Discussing together, I would dare say getting angry together, thinking about better solutions for all. Many times the encounter involves conflict. Dialogue is always given to conflict: thus it is logical and predictable. We must neither fear it nor ignore it, but accept it. "It is the willingness to face conflict head on, to resolve it and to make it a link in the chain of a new process" (*Evangelii Gaudium*, n. 227). (11/10/15, Italian)

Remember moreover that the best way to dialogue is not that of speaking and debating but that of doing something together, of making plans: not alone, among Catholics, but together with all those who are of good will. Do not be afraid to engage in the exodus necessary for every authentic dialogue. Otherwise it is not possible to comprehend the reasons of the other, nor to completely understand that a brother is worth more than the positions that we judge as far from our own authentic certitudes. He is a brother. (11/10/15, Italian)

What is needed is sincere and open dialogue, with responsible cooperation on the part of all: political authorities, the scientific community, the business world and civil society. Positive examples are not lacking; they demonstrate that a genuine cooperation between politics, science and business can achieve significant results. (11/25/15, U.N.O.N.)

Words can build bridges between individuals and within families, social groups and peoples. This is possible both in the material world and the digital world. Our words and actions should be such as to help us all escape the vicious circles of condemnation and vengeance which continue to ensnare individuals and nations, encouraging expressions of hatred. The words of Christians ought to be a constant encouragement to communion and, even in those cases where they must firmly condemn evil, they should never try to rupture relationships and communication. (1/24/16, Communications)

I would like to invite all people of good will to rediscover the power of mercy to heal wounded relationships and to restore peace and harmony to families and communities. All of us know how many ways ancient wounds and lingering resentments can entrap individuals and stand in the way of communication and reconciliation. The same holds true for relationships between peoples. In every case, mercy is able to create a new kind of speech and dialogue. (1/24/16, Communications)

Our political and diplomatic language would do well to be inspired by mercy, which never loses hope. I ask those with institutional and political responsibility, and those charged with forming public opinion, to remain

especially attentive to the way they speak of those who think or act differently or those who may have made mistakes. It is easy to yield to the temptation to exploit such situations to stoke the flames of mistrust, fear and hatred. Instead, courage is needed to guide people towards processes of reconciliation. It is precisely such positive and creative boldness which offers real solutions to ancient conflicts and the opportunity to build lasting peace. "Blessed are the peacemakers, for they will be called children of God" (*Mt* 5:7-9) (1/24/16, Communications)

May our way of communicating help to overcome the mindset that neatly separates sinners from the righteous. We can and we must judge situations of sin – such as violence, corruption and exploitation – but we may not judge individuals, since only God can see into the depths of their hearts. It is our task to admonish those who err and to denounce the evil and injustice of certain ways of acting, for the sake of setting victims free and raising up those who have fallen. The Gospel of John tells us that "the truth will make you free" (*Jn* 8:32). The truth is ultimately Christ himself, whose gentle mercy is the yardstick for measuring the way we proclaim the truth and condemn injustice. Our primary task is to uphold the truth with love (cf. *Eph* 4:15). Only words spoken with love and accompanied by meekness and mercy can touch our sinful hearts. Harsh and moralistic words and actions risk further alienating those whom we wish to lead to conversion and freedom, reinforcing their sense of rejection and defensiveness. (1/24/16, Communications)

The digital world is a public square, a meeting-place where we can either encourage or demean one another, engage in a meaningful discussion or unfair attacks. I pray that this Jubilee Year, lived in mercy, "may open us to even more fervent dialogue so that we might know and understand one another better; and that it may eliminate every form of closed-mindedness and disrespect, and drive out every form of violence and discrimination" (*Misericordiae Vultus*, 23). (1/24/16, Communications)

The encounter between communication and mercy will be fruitful to the degree that it generates a closeness which cares, comforts, heals, accompanies and celebrates. In a broken, fragmented and polarized world, to communicate with mercy means to help create a healthy, free and fraternal closeness between the children of God and all our brothers and sisters in the one human family. (1/24/16, Communications)

Our way of asking and responding to questions, the tone we use, our timing and any number of other factors condition how well we communicate. We need to develop certain attitudes that express love and encourage authentic dialogue. (3/19/16, no. 136)

This means being ready to listen patiently and attentively to everything the other person wants to say. It requires the self-discipline of not speaking until the time is right. Instead of offering an opinion or advice, we need to be sure that we have heard everything the other person has to say. This means cultivating an interior silence that makes it possible to listen to the other person without mental or emotional distractions. (3/19/16, no. 137)

Develop the habit of giving real importance to the other person. This means appreciating them and recognizing their right to exist, to think as they do and to be happy. Never downplay what they say or think, even if you need to express your own point of view. Everyone has something to contribute, because they have their life experiences, they look at things from a different standpoint and they have their own concerns, abilities and insights. We ought to be able to acknowledge the other person's truth, the value of his or her deepest concerns, and what it is that they are trying to communicate, however aggressively. We have to put ourselves in their shoes and try to peer into their hearts, to perceive their deepest concerns and to take them as a point of departure for further dialogue. (3/19/16, no. 138)

Keep an open mind. Don't get bogged down in your own limited ideas and opinions, but be prepared to change or expand them. The combination of two different ways of thinking can lead to a synthesis that enriches both.

The unity that we seek is not uniformity, but a “unity in diversity”, or “reconciled diversity”. Fraternal communion is enriched by respect and appreciation for differences within an overall perspective that advances the common good. We need to free ourselves from feeling that we all have to be alike. A certain astuteness is also needed to prevent the appearance of “static” that can interfere with the process of dialogue. (3/19/16, no. 139)

If hard feelings start to emerge, they should be dealt with sensitively, lest they interrupt the dynamic of dialogue. The ability to say what one is thinking without offending the other person is important. Words should be carefully chosen so as not to offend, especially when discussing difficult issues. Making a point should never involve venting anger and inflicting hurt. A patronizing tone only serves to hurt, ridicule, accuse and offend others. (3/19/16, no. 139)

When we love someone, or when we feel loved by them, we can better understand what they are trying to communicate. Fearing the other person as a kind of “rival” is a sign of weakness and needs to be overcome. It is very important to base one’s position on solid choices, beliefs or values, and not on the need to win an argument or to be proved right. (3/19/16, no. 140)

If there is one word that we should never tire of repeating, it is this: dialogue. We are called to promote a culture of dialogue by every possible means and thus to rebuild the fabric of society. The culture of dialogue entails a true apprenticeship and a discipline that enables us to view others as valid dialogue partners, to respect the foreigner, the immigrant and people from different cultures as worthy of being listened to. (5/6/16)

The root of peace lies in the capacity to listen. (7/17/16)

Fruitful cooperation in the international sphere and mutual esteem grow through awareness of, and respect for, one’s own identity and that of others. Dialogue cannot exist unless each party starts out from its own identity (7/27/16, Diplomats).

Dialogue allows people to know and understand one another’s needs. Above all, it is a sign of great respect, because it puts the person into a stance of listening, and into a condition of being receptive to the speaker’s best viewpoints. Secondly, dialogue is an expression of charity because, while not ignoring differences, it can help us investigate and share the common good. Moreover, dialogue invites us to place ourselves before the other, seeing him or her as a gift of God, and as someone who calls upon us and asks to be acknowledged. (10/22/16)

To conclude, all forms of dialogue are expressions of our great need for the love of God, who reaches out to everyone, and places in everyone a seed of his goodness, so that it may cooperate in his creative work. Dialogue breaks down the walls of division and misunderstandings: it builds bridges of communication, and it does not allow anyone to isolate themselves, or withdraw into their own little world. Do not forget: dialogue means listening to what the other tells me, and saying what I think, with kindness. If things proceed in this way, the family, the neighborhood, the workplace will be better. However, if I do not allow the other to say everything that is in his heart, and I begin to shout — today we shout a lot — this relationship between us will not thrive; the relationship between husband and wife, between parents and children, will not thrive. Listen, explain, with kindness; do not bark at the other, do not shout, but have an open heart. (10/22/16)

This is important: to distinguish the word of wisdom that the God speaks to us each day from the shouting of those who seek in God’s name to frighten, to nourish division and fear. (11/13/16, Excluded)

In God’s heart there are no enemies. God only has sons and daughters. We are the ones who raise walls, build barriers and label people. God has sons and daughters, precisely so that no one will be turned away. God’s love

has the flavor of fidelity towards everyone, for it is a visceral love, a parental love that never abandons us, even when we go astray. Our Father does not wait for us to be good before he loves the world, he does not wait for us to be a little bit better or more perfect before he loves us; he loves us because he chose to love us, he loves us because he has made us his sons and daughters. He loved us even when we were enemies (cf. Rom 5:10). The Father's unconditional love for all people was, and is, the true prerequisite for the conversion of our pitiful hearts that tend to judge, divide, oppose and condemn. (11/19/16)

What is distinctive should not be a reason for fear, nor should it be thought that unity is preserved by uniformity. Unity is instead harmony within a community. (3/24/17)

I welcome you with joy. I like to think that the most important work that we have to do today, among us, in humanity, is the work "of listening": listening to each other. Listening to each other, without rushing to give a response. Welcoming the words of a brother, of a sister, and then thinking to offer my own. But the ability to listen: this is very important. It is interesting: when people have this capacity for listening, they speak with a low, calm voice.... Instead, when they do not have it, they speak loudly; they even shout. Among brothers and sisters, we all must speak, listen to each other and speak slowly, calmly, seeking the path together. And when you listen and you speak, you are already on the right path. (4/5/17, Address)

Although there are many reasons to be discouraged, amid many prophets of destruction and condemnation, and so many negative and despairing voices, may you be a positive force, salt and light for this society. Like the engine of a train, may you be the driving force leading all towards their destination. May you be sowers of hope, builders of bridges and agents of dialogue and harmony. (4/29/17 Apostolic Journey)

Enrichment is found in the diversity and uniqueness of each one of us. Comparing ourselves with those better off often leads to grudges; comparing ourselves with those worse off often leads to pride and laziness. Those who are always comparing themselves with others end up paralyzed. (4/29/17, Apostolic Journey)

The same Spirit creates diversity and unity, and in this way forms a new, diverse and unified people: the universal Church. For this to happen, we need to avoid two recurrent temptations. The first temptation seeks diversity without unity. This happens when we want to separate, when we take sides and form parties, when we adopt rigid and airtight positions, when we become locked into our own ideas and ways of doing things, perhaps even thinking that we are better than others, or always in the right, when we become so-called "guardians of the truth". When this happens, we choose the part over the whole, belonging to this or that group before belonging to the Church. We become avid supporters for one side, rather than brothers and sisters in the one Spirit. We become Christians of the "right" or the "left", before being on the side of Jesus, unbending guardians of the past or the avant-garde of the future before being humble and grateful children of the Church. The result is diversity without unity. The opposite temptation is that of seeking unity without diversity. Here, unity becomes uniformity, where everyone has to do everything together and in the same way, always thinking alike. Unity ends up being homogeneity and no longer freedom. But, as Saint Paul says, "where the Spirit of the Lord is, there is freedom" (2 Cor 3:17). (6/4/17)

Christians are called to promote political dialogue, especially where it is threatened and where conflict seems to prevail. Christians are called to restore dignity to politics and to view politics as a lofty service to the common good, not a platform for power. This demands a suitable formation, because politics is not the "art of improvising." Instead, it is a noble expression of self-sacrifice and personal dedication for the benefit of the community. To be a leader demands thoughtfulness, training and experience. (10/28/17, European)

Let us protect Christ in our lives, so that we can protect others, so that we can protect creation! (3/19/13)

It means protecting people, showing loving concern for each and every person, especially children, the elderly, those in need, who are often the last we think about. (3/19/13)

Jesus' three questions to Peter about love are followed by three commands: feed my lambs, feed my sheep. Let us never forget that authentic power is service, and that the Pope too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the Cross. He must be inspired by the lowly, concrete and faithful service which marked Saint Joseph and, like him, he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick and those in prison (cf. *Mt* 25:31-46). Only those who serve with love are able to protect! (3/19/13)

To protect creation, to protect every man and every woman, to look upon them with tenderness and love, is to open up a horizon of hope; it is to let a shaft of light break through the heavy clouds; it is to bring the warmth of hope! (3/19/13)

For her part, the Church always works for the integral development of every person. In this sense, she reiterates that the common good should not be simply an extra, simply a conceptual scheme of inferior quality tacked onto political programs. The Church encourages those in power to be truly at the service of the common good of their peoples. (5/16/13)

...to "cultivate and care" encompasses not only the relationship between us and the environment, between man and creation, it also regards human relationships. The Popes have spoken of human ecology, closely linked to environmental ecology. We are living in a time of crisis: we see this in the environment, but above all we see this in mankind. (6/5/13, Environment)

The human person is in danger: this is certain, the human person is in danger today, here is the urgency of human ecology! And it is a serious danger because the cause of the problem is not superficial but profound: it is not just a matter of economics, but of ethics and anthropology. (6/5/13, Environment)

Human life, the person is no longer perceived as a primary value to be respected and protected, especially if poor or disabled, if not yet useful - such as the unborn child - or no longer needed - such as the elderly. (6/5/13, Environment)

Fraternal relations between people, and cooperation in building a more just society – these are not an idealistic dream, but the fruit of a concerted effort on the part of all, in service of the common good. I encourage you in this commitment to the common good, a commitment which demands of everyone wisdom, prudence and generosity. (7/27/13, Leaders)

Creation is not some possession that we can lord over for our own pleasure; nor, even less, is it the property of only some people, the few: creation is a gift, it is the marvelous gift that God has given us, so that we will take care of it and harness it for the benefit of all, always with great respect and gratitude. (5/21/14)

Faith and Christian witness are presently confronted by such great challenges that only by working together will we be able effectively to serve the human family and enable the light of Christ to reach every dark corner of our hearts and of our world. May the journey of reconciliation and peace between our communities continue to draw us closer, so that, prompted by the Holy Spirit, we may bring life to all, and bring it in abundance (cf. Jn 10:10). (2/16/15, Scotland)

The goods of the earth are meant for everyone, and however much someone may parade his property, which is legitimate, it has a social mortgage – always. In this way we move beyond purely economic justice, based on commerce, towards social justice, which upholds the fundamental human right to a dignified life. (7/7/15, Political)

Migration, overcrowded cities, consumerism, crises in the family, unemployment and pockets of poverty: all these factors create uncertainty and tensions which threaten social harmony. Laws and regulations, as well as social planning, need to aim at inclusion, create opportunities for dialogue and encounter, while leaving behind all forms of repression, excessive control or loss of freedom as painful past memories. Hoping in a better future calls for offering real opportunities to people, especially young people, creating employment, and ensuring an economic growth which is shared by all (rather than simply existing on paper, in macroeconomic statistics), and promoting a sustainable development capable of generating a solid and cohesive social fabric. If there is no solidarity then all this will be impossible to implement. (7/7/15, Political)

Each of us here shares a calling to work for the common good. Fifty years ago, the Second Vatican Council defined the common good as "the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment". . . . May your efforts contribute to the growth of greater respect for the human person, endowed with basic and inalienable rights ordered to his or her integral development, and social peace, namely, the stability and security provided by a certain order which cannot be achieved without particular concern for distributive justice (cf. *Laudato Si'*, 157). In a word, let wealth be shared. (7/8/15, Authorities)

The common good, on the other hand, is much more than the sum of individual interests. It moves from "what is best for me" to "what is best for everyone". It embraces everything which brings a people together: common purpose, shared values, ideas which help us to look beyond our limited individual horizons. (7/8/15, Authorities)

Working for a just distribution of the fruits of the earth and human labor is not mere philanthropy. It is a moral obligation. For Christians, the responsibility is even greater: it is a commandment. It is about giving to the poor and to peoples what is theirs by right. The universal destination of goods is not a figure of speech found in the Church's social teaching. It is a reality prior to private property. (7/9/15, Popular Movements)

Dear friends, in the desire to serve and promote the common good, the poor and needy have to be given priority of place. (7/10/15)

The lay faithful, called to enliven temporal realities with the leaven of the Gospels, cannot shrink from also working within political processes destined for the common good. (11/12/15, Bishops)

There can be no renewal of our relationship with nature, without a renewal of humanity itself (cf. *Laudato Si'*, 118). To the extent that our societies experience divisions, whether ethnic, religious or economic, all men and women of good will are called to work for reconciliation and peace, forgiveness and healing. In the work of building a sound democratic order, strengthening cohesion and integration, tolerance and respect for others, the pursuit of the common good must be a primary goal. Experience shows that violence, conflict and terrorism feed on fear, mistrust, and the despair born of poverty and frustration. Ultimately, the struggle against these

enemies of peace and prosperity must be carried on by men and women who fearlessly believe in, and bear honest witness to, the great spiritual and political values which inspired the birth of the nation. (11/25/15)

I encourage you to work with integrity and transparency for the common good, and to foster a spirit of solidarity at every level of society. I ask you in particular to show genuine concern for the needs of the poor, the aspirations of the young, and a just distribution of the natural and human resources with which the Creator has blessed your country. (11/25/15)

I express once more the readiness of the local Church to contribute even more to the promotion of the common good, particularly by working for peace and reconciliation. I do not doubt that the Central African authorities, present and future, will work tirelessly to ensure that the Church enjoys favorable conditions for the fulfilment of her spiritual mission. In this way she will be able to contribute increasingly to "promoting the good of every man and of the whole man" (*Populorum Progressio*, 14), to use the felicitous expression of my predecessor, Blessed Paul VI, who fifty years ago was the first Pope of modern times to come to Africa, to encourage and confirm the continent in goodness at the dawn of a new age. (11/29/15, Authorities)

In today's Gospel, there is a question posed three times: "What shall we do?" (Lk 3:10, 12, 14). It is raised to John the Baptist by three categories of people: First, the crowd in general; second, the publicans or tax collectors; and, third, some soldiers. Each of these groups questions the prophet on what must be done to implement the conversion that he is preaching. John's reply to the question of the crowd is sharing essential goods. He told the first group, the crowd, to share basic necessities, and therefore says: "He who has two coats, let him share with him who has none; and he who has food, let him do likewise" (v. 11). Then, he tells the second group, the tax collectors, to collect no more than the amount owed. What does this mean? No taking 'bribes', John the Baptist is clear. And he tells the third group, the soldiers, not to extort anything from anyone and to be content with their wages (cf. v. 14). There are three answers to the three questions of these groups. Three answers for an identical path of repentance, which is manifested in concrete commitments to justice and solidarity. It is the path that Jesus points to in all his preaching: the path of diligent love for neighbor. (12/13/15)

The grace of Christ, which brings our hope of salvation to fulfilment, leads us to cooperate with him in building an ever more just and fraternal world, a world in which every person and every creature can dwell in peace, in the harmony of God's original creation. (1/1/16, Common Good)

In the heart of man and in the memory of many of our peoples is imprinted this yearning for a land, for a time when human corruption will be overcome by fraternity, when injustice will be conquered by solidarity and when violence will be silenced by peace. (2/15/16, Homily)

Profit and capital are not a good over and above the human person; they are at the service of the common good. When the common good is used only at the service of profit and capital, this has a name: it is called exclusion, and through it the throwaway culture gets stronger and stronger. Throwaway and exclusion. (2/17/16)

Wealth and power are situations that can be good and beneficial to the common good, if placed at the service of the poor and of all, with justice and charity. But when, as too often occurs, they are experienced as a privilege, with selfishness and high-handedness, they are transformed into instruments of corruption and death. (2/24/16)

In contrast to the modern concept of the intellectual, engaged in the realization of self and in search of personal recognition, often without taking the other into consideration, it is necessary to propose a more supportive model, which promotes the common good and peace. Only in this way does the intellectual world become capable of building a healthier society. Those who are given the opportunity to study also have the

responsibility to serve the good of humanity. Knowledge is the privileged path to the integral development of society; and being students in a country other than your own, in another cultural horizon, allows you to learn new languages, new customs and traditions. It allows you to look at the world from another perspective and to fearlessly open yourselves to the other and to those who are different. This leads students, and those who receive them, to become more tolerant and hospitable. By increasing their social skills, they become more confident in themselves and in others; horizons expand, their vision of the future broadens and their desire to build together the common good grows. (12/1/16)

What we are speaking about is the common good of humanity, of the right of each person to share in the resources of this world and to have the same opportunities to realize his or her potential, a potential that is ultimately based on the dignity of the children of God, created in his image and likeness. Our great challenge is to respond to global levels of injustice by promoting a local and even personal sense of responsibility so that no one is excluded from participating in society. Thus, the question before us is how best to encourage one another and our respective communities to respond to the suffering and needs we see, both from afar and in our midst. The renewal, purification and strengthening of solid economic models depends on our own personal conversion and generosity to those in need. (12/3/16)

It is also a matter of integrating the individual and the community dimensions. It is undeniable that we are children of a culture, at least in the Western world, that has exalted the individual to the point of making him as an island, almost as if he could be happy alone. On the other hand, there is no lack of ideological views and political powers that have crushed the person; they have depersonalized the individual and deprived him of that boundless freedom without which man no longer feels he is man. There are also economic powers interested in this conformity; they seek to exploit globalization instead of fostering greater sharing among people, simply in order to impose a global market of which they themselves make the rules and reap the profits. The 'I' and the community are not in competition with each other, but the 'I' can mature only in the presence of authentic interpersonal relationships, and the community is productive when each and every one of its components is such. This is even more the case for the family, which is the first cell of society and where one learns how to live together. (4/4/17)

The temptation to individualism. As a well-known Egyptian saying goes: "Me, and after me, the flood!" This is the temptation of selfish people: along the way, they lose sight of the goal and, rather than think of others, they are unashamed to think only of themselves, or even worse, to justify themselves. The Church is the community of the faithful, the Body of Christ, where the salvation of one member is linked to the holiness of all (cf. 1 Cor 12:12-27; Lumen Gentium, 7.) An individualist is a cause of scandal and of conflict. (4/29/17, Apostolic Journey)

He calls everyone, so that no one is left to the mercy of the storms; to go into the boat of every family, for families are the sanctuaries of life; to make space for the common good above any selfish or personal interests; to carry the most fragile and promote their rights. (9/7/17, Homily)

The first is a recognition of our duty to care for the oceans as part of an integrated vision of human development. The second concerns the need for multilateral governance aimed at the pursuit of the common good and equipped to operate at the global and regional levels, guided by international law and inspired by the principle of subsidiarity and respect for the dignity of each human person (cf. *Laudato Si'*, 174). (09/27/17, Letter)

The religions can play a significant role in repairing the emotional, spiritual and psychological wounds of those who have suffered in the years of conflict. Drawing on deeply-held values, they can help to uproot the causes of conflict, build bridges of dialogue, seek justice and be a prophetic voice for all who suffer. It is a great sign of hope that leaders of the various religious traditions in this country are making efforts to work together, in a

spirit of harmony and mutual respect, for peace, for helping the poor and for educating in authentic religious and human values. In seeking to build a culture of encounter and solidarity, they contribute to the common good and to laying the indispensable moral foundations for a future of hope and prosperity for coming generations. (11/28/17)

In today's world, no single community, nation or state can survive and make progress in isolation. As members of the one human family, we need one another and are dependent on one another. . . . For only through sincere dialogue and respect for legitimate diversity can a people reconcile divisions, overcome unilateral perspectives, and recognize the validity of differing viewpoints. Because true dialogue looks to the future, it builds unity in the service of the common good and is concerned for the needs of all citizens, especially the poor, the underprivileged and those who have no voice. (11/30/17, Speeches)

It is impossible to imagine that States today fail to employ a means other than capital punishment to protect the lives of other people from the unjust aggressor. (10/23/14)

All Christians and men of good will are thus called today to fight not only for the abolition of the death penalty, whether legal or illegal, and in all its forms, but also in order to improve prison conditions, with respect for the human dignity of the people deprived of their freedom. And I link this to life imprisonment. A short time ago the life sentence was taken out of the Vatican's Criminal Code. A life sentence is just a death penalty in disguise. (10/23/14)

The Magisterium of the Church, beginning from Sacred Scripture and from the experience of the People of God for millennia, defends life from conception to natural death, and supports full human dignity as in the image of God (cf. Gen 1:26). Human life is sacred because from its beginning, from the first moment of conception, it is the fruit of the creative action of God (cf. *Catechism of the Catholic Church*, n. 2258), and from that moment, man, *the only creature ... that God wanted for his own sake, is the recipient of God's personal love* (cf. *Gaudium et Spes*, n. 24). (3/20/15)

States can kill by their action when they apply the death penalty, when they lead their people to war or when they perform extrajudicial or summary executions. They can also kill by omission, when they do not guarantee their people access to the basic necessities of life. "Just as the commandment 'Thou shalt not kill' sets a clear limit in order to safeguard the value of human life, today we also have to say 'thou shalt not' to an economy of exclusion and inequality" (*Evangelii Gaudium*, n. 53). (3/20/15)

Life, human life above all, belongs to God alone. Not even a murderer loses his personal dignity, and God himself pledges to guarantee this. As St Ambrose taught, God did not want to punish Cain with homicide, for He wants the sinner to repent more than to die (cf. *Evangelium Vitae*, n. 9). (3/20/15)

When the death penalty is applied, people are killed not for current acts of aggression, but for offences committed in the past. Moreover, it is applied to people whose capacity to cause harm is not current, but has already been neutralized, and who are deprived of their freedom. (3/20/15)

Today capital punishment is unacceptable, however serious the condemned's crime may have been. It is an offence to the inviolability of life and to the dignity of the human person which contradicts God's plan for man and for society and his merciful justice, and it fails to conform to any just purpose of punishment. It does not render justice to the victims, but rather foments revenge. (3/20/15)

For a constitutional state the death penalty represents a failure, because it obliges the State to kill in the name of justice. Dostoyevsky wrote: "To kill a murderer is a punishment incomparably worse than the crime itself. Murder by legal sentence is immeasurably more terrible than murder by a criminal". Justice is never reached by killing a human being. (3/20/15)

The death penalty loses all legitimacy due to the defective selectivity of the criminal justice system and in the face of the possibility of judicial error. (3/20/15)

With the application of capital punishment, the person sentenced is denied the possibility to make amends or to repent of the harm done; the possibility of confession, with which man expresses his inner conversion; and of contrition, the means of repentance and atonement, in order to reach the encounter with the merciful and

healing love of God. . . . The death penalty is contrary to the meaning of *humanitas* and to divine mercy, which must be models for human justice. (3/20/15)

The death penalty directly concerns the denial of the love for enemies preached by the Gospel. "All Christians and men of good will are thus called today to fight not only for the abolition of the death penalty, whether legal or illegal, and in all its forms, but also in order to improve prison conditions, with respect for the human dignity of the people deprived of their freedom." (3/20/15)

Capital punishment is a frequent practice to which totalitarian regimes and fanatical groups resort, for the extermination of political dissidents, minorities, and every individual labelled as "dangerous" or who might be perceived as a threat to their power or to the attainment of their objectives. (3/20/15)

The death penalty is contrary to the meaning of *humanitas* and to divine mercy, which must be models for human justice. It entails cruel, inhumane and degrading treatment, as is the anguish before the moment of execution and the terrible suspense between the issuing of the sentence and the execution of the penalty, a form of "torture" which, in the name of correct procedure, tends to last many years, and which oftentimes leads to illness and insanity on death row. (3/20/15)

Not only are there means of effectively addressing the crime without definitively depriving criminals of the chance to reform (cf. *Evangelium Vitae*, n. 27), but there is also a heightened moral sensitivity regarding the value of human life, arousing public opinion in support of the various provisions aimed at its abolition or at suspending its application and a growing aversion to the death penalty (cf. *Compendium of the Social Doctrine of the Church*, n. 405). (3/20/15)

As I said in my address last 23 October, the death penalty directly concerns the denial of the love for enemies preached by the Gospel. "All Christians and men of good will are thus called today to fight not only for the abolition of the death penalty, whether legal or illegal, and in all its forms, but also in order to improve prison conditions, with respect for the human dignity of the people deprived of their freedom". (3/20/15)

In a word, if we want security, let us give security; if we want life, let us give life; if we want opportunities, let us provide opportunities. The yardstick we use for others will be the yardstick which time will use for us. The Golden Rule also reminds us of our responsibility to protect and defend human life at every stage of its development. This conviction has led me, from the beginning of my ministry, to advocate at different levels for the global abolition of the death penalty. I am convinced that this way is the best, since every life is sacred, every human person is endowed with an inalienable dignity, and society can only benefit from the rehabilitation of those convicted of crimes. Recently my brother bishops here in the United States renewed their call for the abolition of the death penalty. Not only do I support them, but I also offer encouragement to all those who are convinced that a just and necessary punishment must never exclude the dimension of hope and the goal of rehabilitation. (9/24/15, Congress)

A spreading opposition to the death penalty, even as an instrument of legitimate social defence, has developed in public opinion, and this is a sign of hope. In fact, modern societies have the ability to effectively control crime without definitively taking away a criminal's chance to redeem himself. The issue lies in the context of a perspective on a criminal justice system that is ever more conformed to the dignity of man and God's design for man and for society. And also a criminal justice system open to the hope of reintegration in society. The commandment "thou shall not kill" has absolute value and pertains to the innocent as well as the guilty. (2/21/16)

The Extraordinary Jubilee of Mercy is a propitious occasion to promote in the world a growing maturity for ways to respect life and the dignity of each person. Because even a criminal has the inviolable right to life, a

gift of God. I appeal to the consciences of leaders, that they come to an international consensus aimed at abolishing the death penalty. And to those among them who are Catholic, may they carry out an act of courage, giving an example that the death penalty not be applied in this Holy Year of Mercy. (2/21/16)

All Christians and men and women of good will are called today to work towards abolishing the death penalty, as well as improving prison conditions, in respect of human dignity and of those people deprived of freedom. (2/21/16)

It is true that, as I have been told, medieval and post-medieval theology considered the death penalty to entail hope: "we are handing them over to God". But times and situations have changed; let us allow God to choose the moment… (6/3/16)

I am speaking of the death penalty. This issue cannot be reduced to a mere résumé of traditional teaching without taking into account not only the doctrine as it has developed in the teaching of recent Popes, but also the change in the awareness of the Christian people which rejects an attitude of complacency before a punishment deeply injurious of human dignity. It must be clearly stated that the death penalty is an inhumane measure that, regardless of how it is carried out, abases human dignity. It is per se contrary to the Gospel, because it entails the willful suppression of a human life that never ceases to be sacred in the eyes of its Creator and of which – ultimately – only God is the true judge and guarantor. No man, "not even a murderer, loses his personal dignity" (Letter to the President of the International Commission against the Death Penalty, 20 March 2015), because God is a Father who always awaits the return of his children who, knowing that they have made mistakes, ask for forgiveness and begin a new life. No one ought to be deprived not only of life, but also of the chance for a moral and existential redemption that in turn can benefit the community. (10/11/17, Evangelization)

Here we are not in any way contradicting past teaching, for the defense of the dignity of human life from the first moment of conception to natural death has been taught by the Church consistently and authoritatively. Yet the harmonious development of doctrine demands that we cease to defend arguments that now appear clearly contrary to the new understanding of Christian truth. Indeed, as Saint Vincent of Lérins pointed out, "Some may say: Shall there be no progress of religion in Christ's Church? Certainly; all possible progress. For who is there, so envious of men, so full of hatred to God, who would seek to forbid it?" (Commonitorium, 23.1; PL 50). It is necessary, therefore, to reaffirm that no matter how serious the crime that has been committed, the death penalty is inadmissible because it is an attack on the inviolability and the dignity of the person. (10/11/17, Evangelization)

I would also like to tell you that the Church, the "advocate of justice and defender of the poor in the face of intolerable social and economic inequalities which cry to heaven" (*Aparecida Document*, 395), wishes to offer her support for every initiative that can signify genuine development for every person and for the whole person. Dear friends, it is certainly necessary to give bread to the hungry – this is an act of justice. But there is also a deeper hunger, the hunger for a happiness that only God can satisfy, the hunger for dignity. There is neither real promotion of the common good nor real human development when there is ignorance of the fundamental pillars that govern a nation, its non-material goods: *life*, which is a gift of God, a value always to be protected and promoted; the *family*, the foundation of coexistence and a remedy against social fragmentation; *integral education*, which cannot be reduced to the mere transmission of information for purposes of generating profit; *health*, which must seek the integral well-being of the person, including the spiritual dimension, essential for human balance and healthy coexistence; *security*, in the conviction that violence can be overcome only by changing human hearts. (7/25/13, Varginha)

What is involved in the creation of "a better world?" The expression does not allude naively to abstract notions or unattainable ideals; rather, it aims at an authentic and integral development, at efforts to provide dignified living conditions for everyone, at finding just responses to the needs of individuals and families, and at ensuring that God's gift of creation is respected, safeguarded and cultivated. (8/5/13, Migrants and Refugees)

Development cannot be reduced to economic growth alone, often attained without a thought for the poor and the vulnerable. A better world will come about only if attention is first paid to individuals; if human promotion is integral, taking account of every dimension of the person, including the spiritual; if no one is neglected, including the poor, the sick, prisoners, the needy and the stranger (cf. Mt 25:31-46); if we can prove capable of leaving behind a throwaway culture and embracing one of encounter and acceptance. (8/5/13, World Day of Migrants and Refugees)

The kingdom, already present and growing in our midst, engages us at every level of our being and reminds us of the principle of discernment which Pope Paul VI applied to true development: it must be directed to "all men and the whole man".[145] (11/24/13, no. 181)

Our faith in Christ, who became poor, and was always close to the poor and the outcast, is the basis of our concern for the integral development of society's most neglected members. (11/24/13, no. 186)

Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society. This demands that we be docile and attentive to the cry of the poor and to come to their aid. (11/24/13, no. 187)

We need to grow in a solidarity which "would allow all peoples to become the artisans of their destiny",[156] since "every person is called to self-fulfilment".[157] (11/24/13, no. 190)

This is one of the greatest challenges of our time: changing to a form of development which seeks to respect creation. I see America — my homeland, too: many forests, stripped, which become land that cannot be cultivated, which cannot give life. This is our sin: exploiting the land and not allowing it to give us what it has within it, with our help through cultivation. (7/5/14)

Where Jesus is there is love for brothers and sisters, there is the commitment to safeguarding their life and their health and to respecting the environment and nature. This is the hope that never disappoints, the hope which Jesus gives! This is particularly important in this beautiful land which needs to be protected and conserved, which requires the courage to say 'no' to every form of corruption and unlawfulness — we all know what this kind of corruption and unlawfulness is called — it requires all of us to be servants of the truth and to assume an evangelical lifestyle, which is demonstrated in the giving of oneself and in attention to the poor and the outcast. Take care of the poor and the outcast! The Bible is full of these exhortations. The Lord says: it is not important to me that you do this or that, it is important to me that the orphan is cared for, that the widow is cared for, that the outcast person is heard, that creation is protected. This is the Kingdom of God! (7/26/14, Homily)

In a world that tends to economic and cultural globalization, every effort must be made to ensure that growth and development are put at the service of all and not just limited parts of the population. Furthermore, such development will only be authentic if it is sustainable and just, that is, if it has the rights of the poor and respect for the environment close to heart. Alongside the globalization of the markets there must also be a corresponding globalization of solidarity; together with economic growth there must be a greater respect for creation; alongside the rights of individuals, there must be the guaranteed rights of those who are a bridge between the individual and the state, the family being the first and foremost of such institutions. (9/21/14, Civil)

You know that in many of the popular slums where many of you live values exist that are now forgotten by rich centers. The settlements are blessed with a rich popular culture: there the public area is not just a place of transit but an extension of one's home, a place where bonds can be generated with neighbors. How lovely are the cities that surmount sickly mistrust and integrate those who are different and make of integration a new factor of development. How lovely are the cities that, also in their architectonic design, are full of areas that connect, relate and foster the recognition of the other. (10/28/14)

The idea of infinite or unlimited growth, which proves so attractive to economists, financiers and experts in technology . . . is based on the lie that there is an infinite supply of the earth's goods, and this leads to the planet being squeezed dry beyond every limit. (5/24/15, *Laudato Si*', no. 106)

A technological and economic development which does not leave in its wake a better world and an integrally higher quality of life cannot be considered progress. (5/24/15, *Laudato Si*', no. 194)

To stop investing in people, in order to gain greater short-term financial gain, is bad business. (5/24/15, *Laudato Si*', no. 128)

Our immense technological development has not been accompanied by a development in human responsibility, values and conscience. (5/24/15, *Laudato Si*', no. 105)

Despite the progress made, there are factors which still threaten this equitable human development and restrict the sovereignty of the countries of the "greater country" and other areas of our planet. The new colonialism takes on different faces. At times it appears as the anonymous influence of mammon: corporations, loan agencies, certain "free trade" treaties, and the imposition of measures of "austerity" which always tighten the belt of workers and the poor. We, the bishops of Latin America, denounce this with utter clarity in the Aparecida Document, stating that "financial institutions and transnational companies are becoming stronger to the point that local economies are subordinated, especially weakening the local states, which seem ever more powerless to carry out development projects in the service of their populations".[4] At other times, under the noble guise of battling corruption, the narcotics trade and terrorism – grave evils of our time which call for coordinated international action – we see states being saddled with measures which have little to do with the resolution of these problems and which not infrequently worsen matters. (7/9/15, Popular Movements)

Mr. President, the efforts which were recently made to mend broken relationships and to open new doors to cooperation within our human family represent positive steps along the path of reconciliation, justice and freedom. I would like all men and women of good will in this great nation to support the efforts of the international community to protect the vulnerable in our world and to stimulate integral and inclusive models of development, so that our brothers and sisters everywhere may know the blessings of peace and prosperity which God wills for all his children. (9/23/15, Welcoming)

To enable these real men and women to escape from extreme poverty, we must allow them to be dignified agents of their own destiny. Integral human development and the full exercise of human dignity cannot be imposed. They must be built up and allowed to unfold for each individual, for every family, in communion with others, and in a right relationship with all those areas in which human social life develops – friends, communities, towns and cities, schools, businesses and unions, provinces, nations, etc. (9/25/15, United Nations)

Dear neighbors, dear brothers and sisters, let us together pray, work and commit ourselves to ensuring that every family has dignified housing, access to drinking water, a toilet, reliable sources of energy for lighting, cooking and improving their homes; that every neighborhood has streets, squares, schools, hospitals, areas for sport, recreation and art; that basic services are provided to each of you; that your appeals and your pleas for greater opportunity can be heard; that all can enjoy the peace and security which they rightfully deserve on the basis of their infinite human dignity. (11/27/15, Slum)

Development is not the result of a combination of various systems of production. It has to do with the whole human being: the dignity of labor, decent living conditions, access to education and necessary medical care. "Development is the new name of peace", [Populorum Progressio, 87] said Pope Paul VI, for there is no true peace whenever people are cast aside or forced to live in dire poverty. There is no peace without employment and the prospect of earning a dignified wage. There is no peace in the peripheries of our cities, with their rampant drug abuse and violence. (3/24/17)

Every effort should be directed primarily to helping each country increase its own resources in order to achieve alimentary self-sufficiency. This will involve contemplating new models of development and consumption, facilitating forms of community structures that value small producers and that protect local ecosystems and biodiversity (cf. Laudato si', 129, 180). It will also mean adopting policies of cooperation that do not aggravate the situation of less developed peoples and their dependence on others. (3/28/17)

It is also a matter of integrating in development all those elements that render it truly such. The various systems: the economy, finance, work, culture, family life, religion are, each in its own way, a fundamental circumstance for this growth. None of them can be an absolute, and none can be excluded from the concept of integral human development which, in other words, takes into account that human life is like an orchestra that performs well if the various instruments are in harmony and follow a score shared by all. (4/4/17)

Development cannot be restricted simply to economic growth (cf. n. 14); development does not consist in having goods increasingly available, for physical wellbeing alone. Integrating body and soul also means that no work of development can truly reach its goal if it does not respect that place in which God is present with us and speaks to our heart. God made himself known fully in Jesus Christ: in Him there is no division or separation between God and man. God became man in order to make of human life, both personal and social, a concrete path to salvation. Thus, the manifestation of God in Christ — including his gestures of healing, of liberation, of reconciliation that today we are called to propose anew to the many wounded on the roadside — points out the path and the way of service that the Church intends to offer the world: in his light one can

understand what is meant by ‘integral’ development, which harms neither God nor man, because it takes on the complete essence of both. (4/4/17)

Development, prosperity and peace are essential goods that merit every sacrifice. They are also goals that demand hard work, conviction and commitment, adequate planning and, above all, unconditional respect for inalienable human rights such as equality among all citizens, religious freedom and freedom of expression, without any distinction (cf. Universal Declaration of Human Rights; Egyptian Constitution of 2014, Chapter 3) (4/28/17, Government Authorities)

True development is measured by concern for human beings, who are the heart of all development: concern for their education, health and dignity. The greatness of any nation is revealed in its effective care of society’s most vulnerable members – women, children, the elderly, the sick, the disabled and minorities – lest any person or social group be excluded or marginalized. (4/28/17, Government Authorities)

In my Apostolic Exhortation *Evangelii Gaudium* I highlighted the value of human progress today, citing “areas such as health care, education and communications.” (52) I also strongly emphasized, however, the need to oppose “an economy of exclusion and inequality.” (53) that victimizes people when the mechanism of profit prevails over the value of human life. This is why the globalization of indifference must be countered by the globalization of empathy. We are called to make known throughout the world the issue of rare diseases, to invest in appropriate education, to increase funds for research, and to promote necessary legislation as well as an economic paradigm shift. In this way, the centrality of the human person will be rediscovered. Thanks to coordinated efforts at various levels and in different sectors, it is becoming possible not only to find solutions to the sufferings which afflict our sick brothers and sisters, but also to secure access to care for them. (4/29/16)

Healthcare, even basic treatment, is in fact denied — denied! — in various parts of the world and in many regions of Africa. It is not regarded as a universal right, but rather still a privilege for the few, those who can afford it. (5/7/16)

Some people conduct themselves with corruption as they do with drugs: they think they can use it and stop when they want. It starts out small: a tip here, a bribe over there.... And between this and that, one’s freedom is slowly lost. Corruption is also habit-forming, and generates poverty, exploitation, and suffering. How many victims there are in the world today! How many victims of this widespread corruption. But when we try to follow the Gospel logic of integrity, clarity in intentions and in behavior, of fraternity, we become artisans of justice and we open horizons of hope for humanity. (9/18/16)

If we want to help change history and promote real development, we need to hear the cry of the poor and commit ourselves to ending their marginalization. At the same time, I ask the poor in our cities and our communities not to lose the sense of evangelical poverty that is part of their daily life. (6/13/17)

I think of the difficulties which, in various countries, today afflicts the world of work and business; I think of how many, and not just young people, are unemployed, many times due to a purely economic conception of society, which seeks selfish profit, beyond the parameters of social justice. (5/1/13)

People have to struggle to live and, frequently, to live in an undignified way. One cause of this situation, in my opinion, is in the our relationship with money, and our acceptance of its power over ourselves and our society. (5/16/13)

...the financial crisis which we are experiencing makes us forget that its ultimate origin is to be found in a profound human crisis. In the denial of the primacy of human beings! We have created new idols. The worship of the golden calf of old has found a new and heartless image in the cult of money and the dictatorship of an economy which is faceless and lacking any truly humane goal. (5/16/13)

The worldwide financial and economic crisis seems to highlight their distortions and above all the gravely deficient human perspective, which reduces man to one of his needs alone, namely, consumption. Worse yet, human beings themselves are nowadays considered as consumer goods which can be used and thrown away. (5/16/13)

While the income of a minority is increasing exponentially, that of the majority is crumbling. This imbalance results from ideologies which uphold the absolute autonomy of markets and financial speculation, and thus deny the right of control to States, which are themselves charged with providing for the common good. (5/16/13)

I encourage the financial experts and the political leaders of your countries to consider the words of Saint John Chrysostom: "Not to share one's goods with the poor is to rob them and to deprive them of life. It is not our goods that we possess, but theirs." (5/16/13)

The Pope appeals for disinterested solidarity and for a return to person-centered ethics in the world of finance and economics. (5/16/13)

The Church encourages those in power to be truly at the service of the common good of their peoples. She urges financial leaders to take account of ethics and solidarity. And why should they not turn to God to draw inspiration from his designs? In this way, a new political and economic mindset would arise that would help to transform the absolute dichotomy between the economic and social spheres into a healthy symbiosis. (5/16/13)

We must recover the whole sense of gift, of gratuitousness, of solidarity. Rampant capitalism has taught the logic of profit at all costs, of giving to get, of exploitation without looking at the person… and we see the results in the crisis we are experiencing! This Home is a place that teaches charity, a "school" of charity, which instructs me to go encounter every person, not for profit, but for love. (5/21/13)

The current crisis is not only economic and financial but is rooted in an ethical and anthropological crisis. Concern with the idols of power, profit, and money, rather than with the value of the human person has become a basic norm for functioning and a crucial criterion for organization. We have forgotten and are still forgetting that over and above business, logic and the parameters of the market is the human being; and that something is [due to] men and women in as much as they are human beings by virtue of their profound dignity: to offer them the possibility of living a dignified life and of actively participating in the common good. Benedict XVI reminded us that precisely because it is human, all human activity, including economic activity,

must be ethically structured and governed (cf. Encyclical Letter *Caritas in Veritate*, n. 36). We must return to the centrality of the human being, to a more ethical vision of activities and of human relationships without the fear of losing something. (5/25/13)

Man is not in charge today, money is in charge, money rules. God our Father did not give the task of caring for the earth to money, but to us, to men and women: we have this task! Instead, men and women are sacrificed to the idols of profit and consumption: it is the "culture of waste." (6/5/13, Environment)

...men and women are sacrificed to the idols of profit and consumption: it is the "culture of waste." If you break a computer it is a tragedy, but poverty, the needs, the dramas of so many people end up becoming the norm. (6/5/13, Environment)

...these things become the norm: that some homeless people die of cold on the streets is not news. In contrast, a ten point drop on the stock markets of some cities, is a tragedy. A person dying is not news, but if the stock markets drop ten points it is a tragedy! Thus people are disposed of, as if they were trash. (6/5/13, Environment)

It is a well-known fact that current levels of production are sufficient, yet millions of people are still suffering and dying of starvation. This, dear friends is truly scandalous. A way has to be found to enable everyone to benefit from the fruits of the earth, and not simply to close the gap between the affluent and those who must be satisfied with the crumbs falling from the table, but above all to satisfy the demands of justice, fairness and respect for every human being. (6/20/13)

The human person and human dignity risk being turned into vague abstractions in the face of issues like the use of force, war, malnutrition, marginalization, violence, the violation of basic liberties, and financial speculation, which presently affects the price of food, treating it like any other merchandise and overlooking its primary function. Our duty is to continue to insist, in the present international context, that the human person and human dignity are not simply catchwords, but pillars for creating shared rules and structures capable of passing beyond purely pragmatic or technical approaches in order to eliminate divisions and to bridge existing differences. In this regard, there is a need to oppose the shortsighted economic interests and the mentality of power of a relative few who exclude the majority of the world's peoples, generating poverty and marginalization and causing a breakdown in society. There is likewise a need to combat the corruption which creates privileges for some and injustices for many others. (6/20/13)

The world economy will only develop if it allows a dignified way of life for all human beings, from the eldest to the unborn child, not just for citizens of the G20 member states but for every inhabitant of the earth, even those in extreme social situations or in the remotest places. From this standpoint, it is clear that, for the world's peoples, armed conflicts are always a deliberate negation of international harmony, and create profound divisions and deep wounds which require many years to heal. Wars are a concrete refusal to pursue the great economic and social goals that the international community has set itself, as seen, for example, in the Millennium Development Goals. Unfortunately, the many armed conflicts which continue to afflict the world today present us daily with dramatic images of misery, hunger, illness and death. Without peace, there can be no form of economic development. Violence never begets peace, the necessary condition for development. (9/4/13)

God did not want an idol to be at the center of the world but man, men and women who would keep the world going with their work. Yet now, in this system devoid of ethics, at the center there is an idol and the world has become an idolater of this "god-money". ... Money is in command! Money lays down the law! It orders all these things that are useful to it, this idol. And what happens? To defend this idol all crowd to the center and

those on the margins are done down, the elderly fall away, because there is no room for them in this world! (9/22/13, Workers)

We must say "we want a just system! A system that enables everyone to get on". We must say: "we don't want this globalized economic system which does us so much harm!". Men and women must be at the center as God desires, and not money! (9/22/13, Workers)

Put the person and work back at the center. The economic crisis has a European and a global dimension; however the crisis is not only economic, it is also ethical, spiritual and human. At its root is a betrayal of the common good, both on the part of individuals and of power groups. It is therefore necessary to remove centrality from the law of profit and gain, and to put the person and the common good back at the center. One very important factor for the dignity of the person is, precisely, work; work must be guaranteed if there is to be an authentic promotion of the person. This task is incumbent on the society as a whole. (9/22/13, Workers)

Just as the commandment "Thou shalt not kill" sets a clear limit in order to safeguard the value of human life, today we also have to say "thou shalt not" to an economy of exclusion and inequality. Such an economy kills. How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. As a consequence, masses of people find themselves excluded and marginalized: without work, without possibilities, without any means of escape. (11/24/13, no. 53)

Human beings are themselves considered consumer goods to be used and then discarded. We have created a "throw away" culture which is now spreading. It is no longer simply about exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society's underside or its fringes or its disenfranchised – they are no longer even a part of it. The excluded are not the "exploited" but the outcast, the "leftovers". (11/24/13, no. 53)

In this context, some people continue to defend trickle-down theories which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and inclusiveness in the world. This opinion, which has never been confirmed by the facts, expresses a crude and naïve trust in the goodness of those wielding economic power and in the sacralized workings of the prevailing economic system. Meanwhile, the excluded are still waiting. To sustain a lifestyle which excludes others, or to sustain enthusiasm for that selfish ideal, a globalization of indifference has developed. Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people's pain, and feeling a need to help them, as though all this were someone else's responsibility and not our own. The culture of prosperity deadens us; we are thrilled if the market offers us something new to purchase. In the meantime all those lives stunted for lack of opportunity seem a mere spectacle; they fail to move us. (11/24/13, no. 54)

The current financial crisis can make us overlook the fact that it originated in a profound human crisis: the denial of the primacy of the human person! . . . The worldwide crisis affecting finance and the economy lays bare their imbalances and, above all, their lack of real concern for human beings; man is reduced to one of his needs alone: consumption. (11/24/13, no. 55)

While the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few. (11/24/13, no. 56)

I encourage financial experts and political leaders to ponder the words of one of the sages of antiquity: “Not to share one’s wealth with the poor is to steal from them and to take away their livelihood. It is not our own goods which we hold, but theirs”. [Saint John Chrysostom, *De Lazaro Concio*, II, 6: PG 48, 992D.] (11/24/13, no. 57)

Money must serve, not rule! The Pope loves everyone, rich and poor alike, but he is obliged in the name of Christ to remind all that the rich must help, respect and promote the poor. I exhort you to generous solidarity and to the return of economics and finance to an ethical approach which favors human beings. (11/24/13, no. 58)

With due respect for the autonomy and culture of every nation, we must never forget that the planet belongs to all mankind and is meant for all mankind; the mere fact that some people are born in places with fewer resources or less development does not justify the fact that they are living with less dignity. It must be reiterated that “the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others”.[155] (11/24/13, no. 190)

A just wage enables them to have adequate access to all the other goods which are destined for our common use. (11/24/13, no. 192)

Business is a vocation, and a noble vocation, provided that those engaged in it see themselves challenged by a greater meaning in life; this will enable them truly to serve the common good by striving to increase the goods of this world and to make them more accessible to all. (11/24/13, no. 203)

We can no longer trust in the unseen forces and the invisible hand of the market. Growth in justice requires more than economic growth, while presupposing such growth: it requires decisions, programs, mechanisms and processes specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality. (11/24/13, no. 204)

Each meaningful economic decision made in one part of the world has repercussions everywhere else; consequently, no government can act without regard for shared responsibility. Indeed, it is becoming increasingly difficult to find local solutions for enormous global problems which overwhelm local politics with difficulties to resolve. If we really want to achieve a healthy world economy, what is needed at this juncture of history is a more efficient way of interacting which, with due regard for the sovereignty of each nation, ensures the economic well-being of all countries, not just of a few. (11/24/13, no. 206)

The dignity of the human person and the common good rank higher than the comfort of those who refuse to renounce their privileges. When these values are threatened, a prophetic voice must be raised. (11/24/13, no. 218)

Moreover, if on the one hand we are seeing a reduction in *absolute poverty*, on the other hand we cannot fail to recognize that there is a serious rise in *relative poverty*, that is, instances of inequality between people and groups who live together in particular regions or in a determined historical-cultural context. In this sense, effective policies are needed to promote the principle of *fraternity*, securing for people – who are equal in dignity and in fundamental rights – access to capital, services, educational resources, healthcare and technology so that every person has the opportunity to express and realize his or her life project and can develop fully as a person. (12/8/13)

One also sees the need for policies which can lighten an excessive imbalance between incomes. We must not forget the Church’s teaching on the so-called *social mortgage*, which holds that although it is lawful, as Saint Thomas Aquinas says, and indeed necessary “that people have ownership of goods”,[12] insofar as their use is

concerned, “they possess them as not just their own, but common to others as well, in the sense that they can benefit others as well as themselves”.[13] (12/8/13)

When power, luxury and money become idols, they take priority over the need for a fair distribution of wealth. Our consciences thus need to be converted to justice, equality, simplicity and sharing. (12/26/13, Lent)

What is needed, then, is a renewed, profound and broadened sense of responsibility on the part of all. "Business is - in fact - a vocation, and a noble vocation, provided that those engaged in it see themselves challenged by a greater meaning in life" (*Evangelii Gaudium*, 203). Such men and women are able to serve more effectively the common good and to make the goods of this world more accessible to all. Nevertheless, the growth of equality demands something more than economic growth, even though it presupposes it. It demands first of all "a transcendent vision of the person" (Benedict XVI, *Caritas in Veritate*, 11), because "without the perspective of eternal life, human progress in this world is denied breathing-space" (ibid.). It also calls for decisions, mechanisms and processes directed to a better distribution of wealth, the creation of sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality. (1/17/14)

I am convinced that from such an openness to the transcendent a new political and business mentality can take shape, one capable of guiding all economic and financial activity within the horizon of an ethical approach which is truly humane. The international business community can count on many men and women of great personal honesty and integrity, whose work is inspired and guided by high ideals of fairness, generosity and concern for the authentic development of the human family. I urge you to draw upon these great human and moral resources and to take up this challenge with determination and far-sightedness. Without ignoring, naturally, the specific scientific and professional requirements of every context, I ask you to ensure that humanity is served by wealth and not ruled by it. (1/17/14)

If globalization has notably increased the aggregate wealth of the whole and of numerous individual States, it has also exacerbated the gap among the various social groups, creating inequality and new poverty in the very countries considered the wealthiest. (10/2/14)

The growth of inequality and poverty undermines inclusive and participatory democracy at risk which always presupposes an economy and an equitable and nonexclusive market. It is a question, therefore, of overcoming the structural causes of inequality and poverty. In the Apostolic Exhortation *Evangelii Gaudium*, I wished to point out three fundamental instruments for the social inclusion of the most needy: education, access to health care and employment for all (cf. n. 192). (10/2/14)

There are economic systems that must make war in order to survive," he said. "An economic system centered on the god of money also needs to plunder nature, plunder nature, in order to maintain the frenetic pace of consumption inherent in it. (10/28/14)

Today, added to the phenomenon of exploitation and oppression, is a new dimension, a graphic and hard hue of social injustice; those that cannot be integrated, the excluded are discarded, the “leftovers.” This is the disposable culture and I would like to enlarge on this, though I do not have it written down, but I have just recalled it now. This happens when at the center of an economic system is the god of money, not man, the human person. Yes, at the center of every social or economic system must be the person, image of God, created to be the controller of the universe. When the person is displaced and the god of money comes there is this inversion of values. (10/28/14)

Why has man, the human person been taken out of this system, out of the center and been replaced by something else. Why is idolatrous worship rendered to money. Why has indifference been globalized! Indifference has been globalized: why should I care what happens to others so long as I can defend my own?

Why has the world forgotten God who is Father; it has become an orphan because it left God to one side. (10/28/14)

Everyone, especially those who practice a profession which deals with the proper functioning of a country's economic life, is asked to play a positive, constructive role in performing their daily work, knowing that behind every file, there is a story, there are faces. This task which, as we have said, requires everyone's cooperation. The Christian professional draws every day from prayer and from the Word of God the strength, above all, to do his duty well, with competence and wisdom; and then to "go beyond", which means to go to meet the person in difficulty; to exercise that creativity which enables one to find solutions to an impasse; to invoke reasons of human dignity in facing the rigidity of bureaucracy. (11/14/14)

Economy and finance are dimensions of human activity and can be occasions of encounter, of dialogue, of cooperation, of recognized rights and of services rendered, of dignity affirmed in work. But in order for this it is necessary to always place man with his dignity at the center, countering the dynamics that tend to homologize everything and place money at the apex. When money becomes the end and the motive of every activity and of every venture, then the utilitarian perspective and brute logic — which do not respect people — prevail, resulting in the widespread collapse of the values of solidarity and respect for the human being. Those working in various capacities in economy and finance are called to make choices that promote the social and economic wellbeing of the whole of humanity, offering everyone the opportunity to pursue his/her own development. (11/14/14)

I encourage you to always work responsibly, fostering relationships of loyalty, justice, if possible, of fraternity, bravely confronting especially the problems of the weakest and of the poorest. It is not enough to give practical answers to economic and material questions. It is necessary to generate and cultivate ethics of economy, of finance and of employment; it is necessary to maintain the value of solidarity — this word which today risks being taken out of the dictionary — solidarity as a moral approach, an expression of attention to others in all their legitimate needs. (11/14/14)

"Just as the commandment 'Thou shalt not kill' sets a clear limit in order to safeguard the value of human life, today we also have to say 'thou shalt not' to an economy of exclusion and inequality" (Evangelii Gaudium, n. 53). (3/20/15)

When human beings place themselves at the center, they give absolute priority to immediate convenience and all else becomes relative. . . . It is also the mindset of those who say: Let us allow the invisible forces of the market to regulate the economy, and consider their impact on society and nature as collateral damage. (5/24/15, *Laudato Si',* no. 122-123)

The economy accepts every advance in technology with a view to profit, without concern for its potentially negative impact on human beings. (5/24/15, *Laudato Si',* no. 109)

The Church has always recognized, appreciated and encouraged cooperatives. We read it in the Magisterium documents. We remember the appeal launched in 1891 by Pope Leo XIII in *Rerum Novarum*: "*All proprietors and not all proletariat*". And there are certainly the well-known pages of the Encyclical *Caritas in Veritate*, in which Benedict XVI expresses his opinion in favour of credit unions and consumer cooperatives (cf. nn. 65-66), highlighting the importance of the economy of communion and of non-profit sector (cf. n. 41), in order to affirm that the god-of-profit is by no means a divinity but only a compass and measuring stick for the appraisal of entrepreneurial activity. (2/28/15)

This great leap forward which we propose the cooperatives take, will give you the confirmation that all that you have already done is not only positive and vital, but *also continues to be prophetic*. For this reason you must continue to invent — this is the word: invent — new forms of cooperation. (2/28/15)

Cooperatives must continue to be *the motor that lifts and develops the weakest part of your local community and of civil society*. Sentiment is not capable of this. Thus it is necessary to give first priority to the foundation of new cooperative enterprises, along with the further development of those in existence, especially in order to create new employment opportunities, which are lacking today. (2/28/15)

The cooperative movement can play an important role in *sustaining, facilitating and also encouraging the life of families*. Realizing conciliation, or better perhaps, *harmonization between work and family*, is a task you have already begun and which you must increasingly achieve. Doing this also means helping women fully develop themselves within their vocation and bring their own talents to fruition. Women free to be leaders, both in business and in the family! I know well that cooperatives already offer so many services and so many organizational formulae, akin to national health services, to meet the needs of everyone, of children and the elderly in particular, from day-care centres to home care. *This is our way to manage the common goods, those goods that must not be the property of only the few and must not seek speculative purposes*. (2/28/15)
It is a true mission which asks us for creative imagination in order to find forms, methods, attitudes and instruments, to combat the "throw-away culture", that we are living in today, the "throw-away culture" cultivated by the powers which uphold the economic and financial policies of the globalized world, at the center of which is the god of money. (2/28/15)

Today globalizing solidarity — this must be globalized, solidarity! — means thinking about the spiraling increase of unemployed people, of the unending tears of the poor, of the need to resume development that is both a true, integral progress of the person who certainly needs income, but not only income! Let us think of health needs, which traditional welfare systems no longer manage to satisfy; of the urgent need of solidarity, placing once again the dignity of the human being at the centre of the economy, as you have said. As Pope Leo XIII would still say today: *Christianity has marvellous strength* to globalize solidarity! (2/28/15)
The economy of honesty must be fostered! A healing economy in the insidious sea of the global economy. A true economy supported by people who have only the common good in their heart and mind. (2/28/15)
It is well known that a certain liberalism believes it is necessary to first produce wealth, no matter how, to then promote some policy of redistribution by the State. First fill your glass and then give to others. Others think it is the entity itself that should lavish the crumbs of accumulated wealth, thereby absolving itself of so-called "social responsibility". One risks being deceived by doing good while, unfortunately, continuing to only market, without going outside of that fatal circuit of the selfishness of people and of companies which have the god of money at the center. Instead we know that establishing a new quality of economy will enable people to grow to their full potential.(2/28/15)

The first task is to put the economy at the service of peoples. Human beings and nature must not be at the service of money. Let us say NO to an economy of exclusion and inequality, where money rules, rather than service. That economy kills. That economy excludes. That economy destroys Mother Earth. (7/9/15, Popular Movements)

The economy should not be a mechanism for accumulating goods, but rather the proper administration of our common home. This entails a commitment to care for that home and to the fitting distribution of its goods among all. It is not only about ensuring a supply of food or "decent sustenance". Nor, although this is already a great step forward, is it to guarantee the three "L's" of land, lodging and labor for which you are working. (7/9/15, Popular Movements)

A just economy must create the conditions for everyone to be able to enjoy a childhood without want, to develop their talents when young, to work with full rights during their active years and to enjoy a dignified retirement as they grow older. It is an economy where human beings, in harmony with nature, structure the entire system of production and distribution in such a way that the abilities and needs of each individual find suitable expression in social life. (7/9/15, Popular Movements)

Such an economy is not only desirable and necessary, but also possible. It is no utopia or chimera. It is an extremely realistic prospect. We can achieve it. The available resources in our world, the fruit of the intergenerational labors of peoples and the gifts of creation, more than suffice for the integral development of "each man and the whole man".[2] (7/9/15, Popular Movements)

Working for a just distribution of the fruits of the earth and human labor is not mere philanthropy. It is a moral obligation. For Christians, the responsibility is even greater: it is a commandment. It is about giving to the poor and to peoples what is theirs by right. The universal destination of goods is not a figure of speech found in the Church's social teaching. It is a reality prior to private property. Property, especially when it affects natural resources, must always serve the needs of peoples. And those needs are not restricted to consumption. It is not enough to let a few drops fall whenever the poor shake a cup which never runs over by itself. Welfare programs geared to certain emergencies can only be considered temporary and incidental responses. They could never replace true inclusion, an inclusion which provides worthy, free, creative, participatory and solidary work. (7/9/15, Popular Movements)

An economic development which fails to take into account the weakest and underprivileged is not an authentic development. Economic progress must be measured by the integral dignity of persons, especially the most vulnerable and helpless. (7/10/15)

Those charged with promoting economic development have the responsibility of ensuring that it always has a human face. Economic development must have a human face. (7/11/15)

The effective distribution of power (political, economic, defense-related, technological, etc.) among a plurality of subjects, and the creation of a juridical system for regulating claims and interests, are one concrete way of limiting power. Yet today's world presents us with many false rights and – at the same time – broad sectors which are vulnerable, victims of power badly exercised: for example, the natural environment and the vast ranks of the excluded. These sectors are closely interconnected and made increasingly fragile by dominant political and economic relationships. That is why their rights must be forcefully affirmed, by working to protect the environment and by putting an end to exclusion. (9/25/15, United Nations)

The dramatic reality this whole situation of exclusion and inequality, with its evident effects, has led me, in union with the entire Christian people and many others, to take stock of my grave responsibility in this regard and to speak out, together with all those who are seeking urgently-needed and effective solutions. (9/25/15, United Nations)

It is not enough to offer assistance, a little charity is not enough, this is not enough, this is perhaps the first step. It is important to steer economic affairs in the direction of the Gospel, namely at the service of the individual and of the common good. In this respect you are called to cooperate in promoting an enterprising spirit of subsidiarity, in order to face together ethical and market challenges, first among them being the challenge to create good job opportunities. (10/31/15)

Think of young people, and be creative in generating job opportunities that go forward and provide work, because a person out of work is not only unable to bring home bread, but loses his or her dignity! The initiatives for sharing and study that you create in the territory also help to make this path a reality. (10/31/15)

This situation of indifference and hostility experienced by poor neighborhoods is aggravated when violence spreads and criminal organizations, serving economic or political interests, use children and young people as "canon fodder" for their ruthless business affairs. I also appreciate the struggles of those women who fight heroically to protect their sons and daughters from these dangers. (11/27/15, Slum)

Profit and capital are not a good over and above the human person; they are at the service of the common good. When the common good is used only at the service of profit and capital, this has a name: it is called exclusion, and through it the throwaway culture gets stronger and stronger. Throwaway and exclusion. (2/17/16)

The way to overcome the uncertainty and isolation which makes us vulnerable to so many apparent solutions… can be found on different levels. One is through legislation which protects and guarantees the bare necessities of life so that every home and every person can develop through education and dignified employment. (2/15/16, Families)

As Saint John Paul II frequently insisted, economic activity cannot be conducted in an institutional or political vacuum (cf. *Centesimus Annus*, 48), but has an essential ethical component; it must always stand at the service of the human person and the universal common good. (5/13/16)

In the parable of the dishonest steward, Jesus urges us to take responsibility for our friends with dishonest wealth, in order to be welcomed in the eternal habitations (cf. Lk 16:9-15). All of the Fathers of the Church have interpreted these words to mean that wealth is good when it is placed at the service of our neighbors, otherwise it is unjust (cf. Catena Aurea: The Gospel according to Luke, 16:8-13). Thus, money must serve, not rule. (11/17/16, Business Executives)

Money must serve, not rule. Money is only a technical instrument of intermediation, of comparison of values and rights, of the fulfilment of duties and saving. Like any technical instrument, money does not have a neutral value, but acquires value based on the aims and circumstances in which it is used. When we claim that money is neutral, we fall under its power. Enterprises must not exist to earn money, even though money serves to measure their functioning. Enterprises exist to serve. (11/17/16, Business Executives)

It is urgent to restore the social meaning of financial and banking activities, with the best intelligence and imagination of business executives. This means assuming the risk of making life more complicated, of having to give up certain financial gains. Credit must be accessible for households, for small and medium-sized enterprises, for farmers, for educational activities, especially at the primary level, for general healthcare, for the improvement and integration of the poorest urban areas. A market-based financial logic makes credit more accessible and cheaper for those who already have resources, and more expensive and difficult for those who have less, to the point of leaving the poorest segments of the population in the hands of ruthless usurers. Likewise, at the international level, the financing of the poorest countries is easily transformed into a usurious activity. This is one of the great challenges for businesses, and for economists in general, who are called upon to achieve a stable and sufficient flow of credit that excludes no one and that can be paid off under fair and accessible conditions. (11/17/16, Business Executives)

There is a second risk that must be assumed by business executives. The risk of honesty. Corruption is the worst social evil. It is the lie of seeking profit for oneself or one's own group with only the appearance of serving society. It is the destruction of the social fabric behind the semblance of fulfilling the law. It is the law of the jungle disguised by apparent social rationality. It is the deceit and exploitation of the weakest or least

informed. It is the most vulgar selfishness, hidden behind apparent generosity. Corruption is generated by the adoration of money and returns to the corrupt, a prisoner of that same adoration. Corruption is a fraud against democracy and it opens the doors to other terrible evils such as drugs, prostitution and human trafficking, slavery, organ trafficking, arms trafficking, and so on. Corruption is becoming followers of the devil, the father of falsehood. (11/17/16, Business Executives)

Our world today is marked by great unrest. Inequality between peoples continues to rise, and many communities are impacted directly by war and poverty, or the migration and displacement which flow from them. People want to make their voices heard and express their concerns and fears. They want to make their rightful contribution to their local communities and broader society, and to benefit from the resources and development too often reserved for the few. While this may create conflict and lay bare the many sorrows of our world, it also makes us realize that we are living in a moment of hope. For when we finally recognize the evil in our midst, we can seek healing by applying the remedy. This strategy of renewal and hope calls for institutional and personal conversion; a change of heart that attaches primacy to the deepest expressions of our common humanity, our cultures, our religious beliefs and our traditions. (12/3/16)

In his encyclical Populorum Progressio, issued fifty years ago, Blessed Paul VI noted how such situations of inequality provoke conflict. As he stated, "civil progress and economic development are the only road to peace",[16] which public authorities have the duty to encourage and foster by creating conditions for a more equitable distribution of resources and by generating employment opportunities, especially for young people. In today's world, all too many people, especially children, still suffer from endemic poverty and live in conditions of food insecurity – indeed, hunger – even as natural resources are the object of greedy exploitation by a few, and enormous amounts of food are wasted daily. (1/9/17)

Before all else, I would restate my conviction that a world economic system that discards men, women and children because they are no longer considered useful or productive according to criteria drawn from the world of business or other organizations, is unacceptable, because it is inhumane. This lack of concern for persons is a sign of regression and dehumanization in any political or economic system. Those who cause or allow others to be discarded – that's a boomerang! The truth is that, sooner or later, they will be discarded - whether refugees, children who are abused or enslaved, or the poor who die on our streets in cold weather – become themselves like soulless machines. For they implicitly accept the principle that they too, sooner or later, will be discarded, when they no longer prove useful to a society that has made mammon, the god of money, the center of its attention. (1/14/17)

In 1991, Saint John Paul II, responding to the fall of oppressive political systems and the progressive integration of markets that we have come to call globalization, warned of the risk that an ideology of capitalism would become widespread. This would entail little or no interest for the realities of marginalization, exploitation and human alienation, a lack of concern for the great numbers of people still living in conditions of grave material and moral poverty, and a blind faith in the unbridled development of market forces alone. My Predecessor asked if such an economic system would be the model to propose to those seeking the road to genuine economic and social progress, and offered a clearly negative response. This is not the way (cf. Centesimus Annus, 42). (1/14/17)

In the Bible, the poor, orphans, widows, those 'discarded' by the society of those times, were aided by tithing and the gleaning of grain. But most of the people remained poor; that aid was not sufficient to feed and care for everyone. There were many 'discarded' by society. Today we have invented other ways to care for, to feed, to teach the poor, and some of the seeds of the Bible have blossomed into more effective institutions than those of the past. The rationale for taxes also lies in this solidarity, which is negated by tax avoidance and evasion which, over and above being illegal acts, are acts which deny the basic law of life: mutual care. (2/4/17)

By introducing into the economy the good seed of communion, you have begun a profound change in the way of seeing and living business. Business is not only incapable of destroying communion among people, but can edify it; it can promote it. With your life you demonstrate that economy and communion become more beautiful when they are beside each other. Certainly the economy is more beautiful, but communion is also more beautiful, because the spiritual communion of hearts is even fuller when it becomes the communion of goods, of talents, of profits. (2/4/17)

It is very important that at the center of the economy of communion there be the communion of your profits. The economy of communion is also the communion of profits, an expression of the communion of life. Many times I have spoken about money as an idol. The Bible tells us this in various ways. Not by chance, Jesus' first public act, in the Gospel of John, is the expulsion of the merchants from the temple (cf. 2:13-21). We cannot understand the new Kingdom offered by Jesus if we do not free ourselves of idols, of which money is one of the most powerful. Therefore, how is it possible to be merchants that Jesus does not expel? Money is important, especially when there is none, and food, school, and the children's future depend on it. But it becomes an idol when it becomes the aim. Greed, which by no coincidence is a capital sin, is the sin of idolatry because the accumulation of money per se becomes the aim of one's own actions. It was precisely Jesus who defined money as 'lord': "No one can serve two lords, two masters." There are two: God and money, the anti-God, the idol. Jesus said this. At the same level of choice. Think about this. (2/4/17)

When capitalism makes the seeking of profit its only purpose, it runs the risk of becoming an idolatrous framework, a form of worship. The 'goddess of fortune' is increasingly the new divinity of a certain finance and of the whole system of gambling which is destroying millions of the world's families, and which you rightly oppose. This idolatrous worship is a surrogate for eternal life. Individual products (cars, telephones ...) get old and wear out, but if I have money or credit I can immediately buy others, deluding myself of conquering death. (2/4/17)

Thus, one understands the ethical and spiritual value of your choice to pool profits. The best and most practical way to avoid making an idol of money is to share it, share it with others, above all with the poor, or to enable young people to study and work, overcoming the idolatrous temptation with communion. When you share and donate your profits, you are performing an act of lofty spirituality, saying to money through deeds: 'you are not God, you are not lord, you are not master!'. And do not forget that other philosophy and that other theology that led our grandmothers to say: "The devil enters through the pockets." Do not forget this!. (2/4/17)

Communion is not only the sharing but also the multiplying of goods, the creation of new bread, of new goods, of new Good with a capital 'G'. The living principle of the Gospel remains active only if we give it, because it is love, and love is active when we love, not when we write novels or when we watch telenovelas. The economy of communion will have a future if you give it to everyone and it does not remain only inside your 'house'. Give it to everyone, firstly to the poor and the young, who are those who need it most and know how to make the gift received bear fruit! To have life in abundance one must learn to give: not only the profits of businesses, but of yourselves. The first gift of the entrepreneur is of his or her own person: your money, although important, is too little. Money does not save if it is not accompanied by the gift of the person. Today's economy, the poor, the young, need first of all your spirit, your respectful and humble fraternity, your will to live and, only then, your money. Capitalism knows philanthropy, not communion. (2/4/17)

But you can share more profits in order to combat idolatry, change the structures in order to prevent the creation of victims and discarded people, give more of your leaven so as to leaven the bread of many. May the 'no' to an economy that kills become a 'yes' to an economy that lets live, because it shares, includes the poor, uses profits to create communion. (2/4/17)

We can no longer sustain unacceptable economic inequality, which prevents us from applying the principle of the universal destination of the earth's goods. We are all called to undertake processes of apportionment which are respectful, responsible and inspired by the precepts of distributive justice. "We need, then, to find ways by which all may benefit from the fruits of the earth, not only to avoid the widening gap between those who have more and those who must be content with the crumbs, but above all because it is a question of justice, equality and respect for every human being" (Message for the World Day of Peace, 8 December 2013, 9). One group of individuals cannot control half of the world's resources. We cannot allow for persons and entire peoples to have a right only to gather the remaining crumbs. Nor can we be indifferent or think ourselves dispensed from the moral imperatives which flow from a joint responsibility to care for the planet, a shared responsibility often stressed by the political international community, as also by the Magisterium (cf. Compendium of the Social Doctrine of the Church, 9; 163; 189, 406). This joint responsibility must be interpreted in accord with the principle of subsidiarity, "which grants freedom to develop the capabilities present at every level of society, while also demanding a greater sense of responsibility for the common good from those who wield greater power" (Laudato Si', 196). Ensuring justice means also reconciling history with our present globalized situation, without perpetuating mind-sets which exploit people and places, a consequence of the most cynical use of the market in order to increase the wellbeing of the few. As Pope Benedict affirmed, the process of decolonization was delayed "both because of new forms of colonialism and continued dependence on old and new foreign powers, and because of grave irresponsibility within the very countries that have achieved independence" (Encyclical Letter Caritas in Veritate, 33). For all this there must be redress. (2/21/17)

I express my appreciation for your efforts to seek other ways of understanding the economy and progress, and business, to meet the ethical challenges posed by the imposition of new paradigms and forms of power derived from technology, the throwaway culture and lifestyles that ignore the poor and despise the weak (cf. Enc. Laudato Si', 16). Many people are struggling to bring the whole human family together to seek a sustainable and integral development, for we know that things can change (cf. ibid, 13). (5/20/17)

The capitalism of our time does not understand the value of trade unions, because it has forgotten the social nature of economy, of business. This is one of the greatest errors. Market economy: no. Let us say 'social market economy', as Saint John Paul II taught: social market economy. The economy has forgotten the social nature that it has as its vocation, the social nature of business, of life, of bonds and pacts. (6/28/2017, Address)

I encourage you to look to all those who today are excluded and marginalized by society, those who have no value in the eyes of the majority, who are held back, cast aside. Everyone is needed in the work of creating and shaping society. This is not achieved simply with those of "pure blood", but by all. And here lies the greatness and beauty of a country, where all fit in and where all are important… All are important. Real wealth is diversity… Our gaze fixes upon the weakest, the oppressed and maltreated, those who have no voice, either because it has been taken from them, or was never given to them, or because they are ignored. Let us stop to recognize women, their contribution, their talent, their being "mothers" in their great number of tasks. (9/7/17, Authorities)

The first is the endemic and systemic increase in inequalities and in the exploitation of our planet; this is greater than the increase in income and wealth. Yet inequality and exploitation are neither inevitable nor a historical constant. They are not inevitable because, apart from the conduct of individuals, they also depend on the economic rules that a society chooses to adopt. We can think of energy production, the labor market, the banking system, welfare, the tax system, and the area of education. Depending on how these sectors are designed, there are different consequences for how income and wealth are distributed among those who helped to produce them. If profit becomes the chief aim, democracy tends to become a plutocracy in which inequalities and the exploitation of the planet increase. I repeat that this is not inevitable; there are times when, in some countries, inequalities diminish and the environment is better protected. (10/20/17)

In every age, humanity experiences injustices, moments of conflict and inequality among peoples. In our own day these difficulties seem to be especially pronounced. Even though society has made great progress technologically, and people throughout the world are increasingly aware of their common humanity and destiny, the wounds of conflict, poverty and oppression persist, and create new divisions. In the face of these challenges, we must never grow resigned. For on the basis of our respective spiritual traditions, we know that there is a way forward, a way that leads to healing, mutual understanding and respect. A way based on compassion and loving kindness. (11/29/17, Buddhist Monks)

Usury humiliates and kills. Usury is an ancient and unfortunately still concealed evil that, like a snake, strangles its victims. It must be prevented, by removing people from the pathology of debts accrued to get by or to save their business. And it can be prevented by educating in a sober lifestyle, able to distinguish between the superfluous and the necessary, and which promotes responsibility in not assuming debts to obtain things that could be renounced. It is important to restore the virtue of poverty and sacrifice: of poverty, so as not to become slaves to commodities, and sacrifice, because in life you cannot receive everything. It is necessary to form a mentality based on legality and honesty, in individuals and in institutions; to increase the presence of volunteers who are motivated and available to the needy, so they may be listened to, advised and guided, so as to rise out of their humiliating condition. (2/3/18)

At the base of economic and financial crises there is always a conception of life that places profit first, and not the person. Human dignity, ethics, solidarity and the common good should always be at the center of economic policies implemented by public institutions. These are expected to discourage, through appropriate measures, those instruments that, directly or indirectly, are a cause of usury, such as gambling, another scourge. (2/3/18)

Usury is a serious sin: it kills life, tramples on the dignity of people, is a vehicle for corruption and hampers the common good. It also weakens the social and economic foundations of a country. In fact, with so many poor people, many indebted families, so many victims of serious crimes and so many corrupt people, no country can plan a serious economic recovery or even feel safe. (2/3/18)

Dear brothers, your service demands that you be men and women of encounter, of listening, of closeness. For this reason I urge you to keep your eyes and hearts fixed on Jesus, to concentrate on the pages of the Gospel in which He meets the poor and beggars, lepers and paralytics and “puts them back on their feet”, restoring their dignity and future. Facing usury and corruption, you too can transmit hope and strength to the victims so that they can recover confidence and recover from their needs. For the institutions, you are a stimulus to the assurance of practical answers to those who are disorientated, at times desperate, and do not know how to support their family. For usurers themselves, you can be a reminder of a sense of humanity and justice, to make them aware they cannot kill their brothers in the name of money! (2/3/18)

Together, let us make an appeal for a new economic humanism, which “puts an end to the economy of exclusion and inequality,” to the economy that kills, to economic systems in which men and women are no longer people, but are reduced to the tools of a throwaway logic that generates profound imbalances (cf. *Message to the International Symposium on the Economy*, 26 November 2016). (2/3/18)

The Church is likewise conscious of the responsibility which all of us have for our world, for the whole of creation, which we must love and protect. There is much that we can do to benefit the poor, the needy and those who suffer, and to favor justice, promote reconciliation and build peace. But before all else we need to keep alive in our world the thirst for the absolute, and to counter the dominance of a one-dimensional vision of the human person, a vision which reduces human beings to what they produce and to what they consume: this is one of the most insidious temptations of our time. (3/20/13)

We know how much violence has resulted in recent times from the attempt to eliminate God and the divine from the horizon of humanity, and we are aware of the importance of witnessing in our societies to that primordial openness to transcendence which lies deep within the human heart. In this, we also sense our closeness to all those men and women who, although not identifying themselves as followers of any religious tradition, are nonetheless searching for truth, goodness and beauty, the truth, goodness and beauty of God. They are our valued allies in the commitment to defending human dignity, in building a peaceful coexistence between peoples and in safeguarding and caring for creation. (3/20/13)

We Christians bring peace and grace as a treasure to be offered to the world, but these gifts can bear fruit only when Christians live and work together in harmony. This makes it easier to contribute to building relations of respect and peaceful coexistence with those who belong to other religious traditions, and with non-believers. (6/14/13)

Turning to mutual respect in interreligious relations, especially between Christians and Muslims, we are called to respect the religion of the other, its teachings, its symbols, its values. Particular respect is due to religious leaders and to places of worship. How painful are attacks on one or other of these! (7/10/13)

The globalized world in which we live demands of us a common witness to the God-given dignity of every human being and the effective promotion of the cultural, social and legal conditions which enable individuals and communities to grow in freedom, and which support the mission of the family as the fundamental building-block of society, ensure a sound and integral education for the young, and guarantee for all the untrammeled exercise of religious liberty. In fidelity to the Gospel, and in response to the urgent needs of the present time, we are called to reach out to those who find themselves in the existential peripheries of our societies and to show particular solidarity with the most vulnerable of our brothers and sisters: the poor, the disabled, the unborn and the sick, migrants and refugees, the elderly and the young who lack employment. (10/4/13, WCC)

Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows".[194] In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. (11/24/13, no. 250)

The more difficult the situation, the more interreligious dialogue becomes necessary. There is no other way. Dialogue, grounded in an attitude of openness, in truth and love, is also the best antidote to the temptation to religious fundamentalism, which is a threat for followers of every religion. At the same time, dialogue is a service to justice and a necessary condition for the peace which all so ardently desire (12/21/14).

Thus we affirm once again that the theological dialogue does not seek a theological lowest common denominator on which to reach a compromise, but is rather about deepening one's grasp of the whole truth that Christ has given to his Church, a truth that we never cease to understand better as we follow the Holy Spirit's promptings. Hence, we affirm together that our faithfulness to the Lord demands fraternal encounter and true dialogue. Such a common pursuit does not lead us away from the truth; rather, through an exchange of gifts, through the guidance of the Holy Spirit, it will lead us into all truth (cf. Jn 16:13). (5/25/14, Common Declaration)

Nor do we forget in our prayers the many other men and women who in various parts of our world are suffering from war, poverty and hunger, as well as the many Christians who are persecuted for their faith in the risen Lord. When Christians of different confessions suffer together, side by side, and assist one another with fraternal charity, there is born an ecumenism of suffering, an ecumenism of blood, which proves particularly powerful not only for those situations in which it occurs, but also, by virtue of the communion of the saints, for the whole Church as well. (5/25/14, Ecumenical Celebration)

Dear brothers, dear friends, from this holy place I make a heartfelt plea to all people and to all communities who look to Abraham: may we respect and love one another as brothers and sisters! May we learn to understand the sufferings of others! May no one abuse the name of God through violence! May we work together for justice and peace! *Salaam*! (5/26/14)

Once more, as former Popes have done, I ask forgiveness for what we have done to foster this division, and I ask the Holy Spirit to help us heal the wounds we have inflicted on other brothers. We are all brothers in Christ and with Patriarch Bartholomew we are friends, brothers, and we have shared the desire to walk together, to do all that we can do from this day forward: pray together, work together for God's flock, seek peace, take care of creation, the many things that we have in common. And as brothers we move forward. (5/28/14, Audience)

The time has come for religious leaders to cooperate more effectively in the work of healing wounds, resolving conflicts and pursuing peace. Peace is the sure sign of a commitment to the cause of God. Religious leaders are called to be men and women of peace. They are capable of fostering the culture of encounter and peace, when other options fail or falter. We must be peacemakers, and our communities must be schools of respect and dialogue with those of other ethnic or religious groups, places where we learn to overcome tensions, foster just and peaceful relations between peoples and social groups, and build a better future for coming generations. (8/26/14)

Authentic dialogue also demands a capacity for empathy. For dialogue to take place, there has to be this empathy. We are challenged to listen not only to the words which others speak, but to the unspoken communication of their experiences, their hopes and aspirations, their struggles and their deepest concerns. Such empathy must be the fruit of our spiritual insight and personal experience, which lead us to see others as brothers and sisters, and to "hear", in and beyond their words and actions, what their hearts wish to communicate. In this sense, dialogue demands of us a truly contemplative spirit of openness and receptivity to the other. I cannot engage in dialogue if I am closed to others. Openness? Even more: acceptance! Come to my house, enter my heart. My heart welcomes you. It wants to hear you. This capacity for empathy enables a true human dialogue in which words, ideas and questions arise from an experience of fraternity and shared humanity. . . . This capacity for empathy leads to a genuine encounter – we have to progress toward this culture of encounter – in which heart speaks to heart. We are enriched by the wisdom of the other and become open to travelling together the path to greater understanding, friendship and solidarity. (8/17/14, Bishops)

Muslim, Jewish and Christian – both in the provision and practice of the law, enjoy the same rights and respect the same duties. They will then find it easier to see each other as brothers and sisters who are travelling the

same path, seeking always to reject misunderstandings while promoting cooperation and concord. Freedom of religion and freedom of expression, when truly guaranteed to each person, will help friendship to flourish and thus become an eloquent sign of peace. (11/28/14, Ankara)

Interreligious and intercultural dialogue can make an important contribution to attaining this lofty and urgent goal, so that there will be an end to all forms of fundamentalism and terrorism which gravely demean the dignity of every man and woman and exploit religion. (11/28/14, Ankara)

We are obliged to denounce all violations against human dignity and human rights. Human life, a gift of God the Creator, possesses a sacred character. As such, any violence which seeks religious justification warrants the strongest condemnation because the Omnipotent is the God of life and peace. The world expects those who claim to adore God to be men and women of peace who are capable of living as brothers and sisters, regardless of ethnic, religious, cultural or ideological differences. (11/28/14, Diyanet)

We, Muslims and Christians, are the bearers of spiritual treasures of inestimable worth. Among these we recognize some shared elements, though lived according to the traditions of each, such as the adoration of the All-Merciful God, reference to the Patriarch Abraham, prayer, almsgiving, fasting… elements which, when lived sincerely, can transform life and provide a sure foundation for dignity and fraternity. Recognizing and developing our common spiritual heritage – through interreligious dialogue – helps us to promote and to uphold moral values, peace and freedom in society (cf. John Paul II, Address to the Catholic Community in Ankara, 29 November 1979). (11/28/14, Diyanet)

Ecumenism is a contribution not only to the unity of the Church, but also to the unity of the human family (cf. Evangelii Gaudium, n. 245). It fosters fruitful, peaceful and fraternal coexistence. (12/1/14)

On the first day of the Apostolic Journey, I greeted the Authorities of the country, Muslim by an overwhelming majority, but whose Constitution affirms the laity of the State. And with the Authorities, we spoke about violence. It is precisely the oblivion of God, and not his glorification, which generates violence. For this reason I insisted on the importance of Christians and Muslims working together for solidarity, for peace and justice, and affirmed that every State must ensure real freedom of worship to its citizens and to the religious communities. (12/3/14)

It is my hope that interreligious and ecumenical cooperation will demonstrate that men and women do not have to forsake their identity, whether ethnic or religious, in order to live in harmony with their brothers and sisters. (1/13/15)

On his way from Judea to Galilee, Jesus passes through Samaria. He has no problem dealing with Samaritans, who were considered by the Jews to be heretics, schismatics, others. His attitude helps us to realize that encounter with those who are different than ourselves can make us grow. . . . We need to realize that, to plumb the depths of the mystery of God, we need one another, we need to encounter one another and to challenge one another under the guidance of the Holy Spirit, who harmonizes diversities, overcomes conflicts, reconciles differences. (1/25/15)

Interreligious dialogue here, as in every part of the world, is an indispensable condition for peace, and for this reason is a duty for all believers. (cf. *Evangelii Gaudium*, 250) (6/6/16 – Ecumenical)

Interreligious dialogue, before being a discussion of the main themes of faith, is a "conversation about human existence" (ibid.). This conversation shares the experiences of daily life in all its concreteness, with its joys and sufferings, its struggles and hopes; it takes on shared responsibilities; it plans a better future for all. We learn to live together, respecting each other's differences freely; we know and accept one another's identity. Through

dialogue, a spirit of fraternity is recognized and developed, which unites and favors the promotion of moral values, justice, freedom and peace. Dialogue is a school of humanity and a builder of unity, which helps to build a society founded on tolerance and mutual respect (6/6/16 - Ecumenical).

The world, looking to us believers, exhorts us to cooperate amongst ourselves and with the men and women of good will who profess no religion, asking us for effective responses regarding numerous issues: peace, hunger, the poverty that afflicts millions of people, the environmental crisis, violence, especially that committed in the name of religion, corruption, moral decay, the crisis of the family, of the economy, of finance, and especially of hope. We believers have no recipe for these problems, but we have one great resource: prayer. We believers pray. We must pray. Prayer is our treasure, from which we draw according to our respective traditions, to request the gifts that humanity longs for. (10/28/15)

Dialogue based on confident respect can bring seeds of good that in their turn may bud into friendship and cooperation in many fields, especially in service to the poor, to the least, to the elderly, through welcoming migrants, and attention to those who are excluded. We can walk together taking care of one another and of creation. All believers of every religion. Together we can praise the Creator for giving us the garden of the world to till and keep as a common good, and we can achieve shared plans to overcome poverty and to ensure to every man and woman the conditions for a dignified life. (10/28/15)

Dear brothers and sisters, as for the future of interreligious dialogue, the first thing we have to do is pray, and pray for one another: we are brothers and sisters! Without the Lord, nothing is possible; with Him, everything becomes so! May our prayer — each one according to his or her own tradition — adhere fully to the will of God, who wants all men and women to recognize they are brothers and sisters and live as such, forming the great human family in the harmony of diversity. (10/28/15)

Ecumenical and interreligious dialogue is not a luxury. It is not something extra or optional, but essential, something which our world, wounded by conflict and division, increasingly needs. (11/26/15, Ecumenical)

By caring for the spiritual growth of our communities, by forming minds and hearts in the truths and values taught by our religious traditions, we become a blessing to the communities in which our people live. In democratic and pluralistic societies like Kenya, cooperation between religious leaders and communities becomes an important service to the common good. (11/26/15, Ecumenical)

In an increasingly interdependent world, we see ever more clearly the need for interreligious understanding, friendship and collaboration in defending the God-given dignity of individuals and peoples, and their right to live in freedom and happiness (11/26/15, Ecumenical)

Dear brothers and sisters, the lack of unity among Christians is a scandal, above all because it is contrary to God’s will. It is also a scandal when we consider the hatred and violence which are tearing humanity apart, and the many forms of opposition which the Gospel of Christ encounters. I appreciate the spirit of mutual respect and cooperation existing between the Christians of your country, and I encourage you to continue on this path of common service in charity. It is a witness to Christ which builds up unity. (11/29/15, Evangelical)

Christians and Muslims are brothers and sisters. We must therefore consider ourselves and conduct ourselves as such. We are well aware that the recent events and acts of violence which have shaken your country were not grounded in properly religious motives. Those who claim to believe in God must also be men and women of peace. Christians, Muslims and members of the traditional religions have lived together in peace for many years. They ought, therefore, to remain united in working for an end to every act which, from whatever side, disfigures the Face of God and whose ultimate aim is to defend particular interests by any and all means, to the

detriment of the common good. Together, we must say no to hatred, no to revenge and no to violence, particularly that violence which is perpetrated in the name of a religion or of God himself. God is peace, God *salam*. (11/30/15)

We Christians have all, by the grace of Baptism, been shown mercy by God and been welcomed into his people. We, Catholics, Orthodox and Protestants, form one royal priesthood and one holy nation. This means that we have one common mission, which is to pass the mercy we have received on to others, beginning with the poor and abandoned. (1/20/16)

Today too, you are witnessing a devastating outbreak of violence against Christians and other minorities in the Middle East and in some parts of Africa. We cannot fail, yet again, to implore those who govern the world's political and economic life to promote a peaceful coexistence based on reciprocal respect and reconciliation, mutual forgiveness and solidarity. (2/29/16)

There is urgent need for an ecumenism that, along with theological dialogue aimed at settling traditional doctrinal disagreements between Christians, can promote a *shared mission of evangelization and service*. (6/10/16)

The Catholic Church wishes to cooperate actively with all those who have at heart the future of civilization and respect for the rights of the human person, so that spiritual values will prevail in our world and those who befoul their meaning and beauty will be exposed as such. In this regard, it is vitally important that all those who declare their faith in God join forces to isolate those who use religion to promote war, oppression and violent persecution, exploiting and manipulating the holy name of God. (6/24/16, Authorities)

The spirit of ecumenism takes on an exemplary value also outside of the visible confines of the ecclesial community; it represents for everyone a forceful appeal to settle divergences with dialogue and appreciation for all that unites us. It also prevents the exploitation and manipulation of faith, for it requires us to rediscover faith's authentic roots, and to communicate, defend and spread truth with respect for the dignity of every human being and in ways that reveal the presence of the love and salvation we wish to spread. (6/24/16, Visit)

I am moreover particularly pleased with the cordial relations enjoyed by the Catholic, Muslim, Orthodox and Jewish communities. It is my hope that the signs of friendship and cooperation may continue to increase. These good relations assume great significance for peaceful coexistence and for peace in the world, and they demonstrate that among the followers of different religious confessions cordial relations, respect and cooperation for the good of all are possible. (10/2/16, Diplomatic Corp)

We honor, rather, the divine mercy that is given to us, through assiduous prayer and real dialogue, "a necessary condition for peace in the world… a duty for Christians as well as other religious communities" (Apostolic Exhortation *Evangelii Gaudium*, 250). Prayer and dialogue are profoundly interconnected: they flow from an openness of heart and extend to the good of others, thus enriching and reinforcing each other. The Catholic Church, in continuity with the Second Vatican Council, heartily "exhorts her sons and daughters, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men and women (Second Vatican Ecumenical Council, *Nostra Aetate*, 2). (10/2/16, Interreligious Meeting)

Let us not start discussing issues of doctrine, but leave this to the theologians; they are better at it than we are. They discuss these things, they are good at it, good people with good will, on both sides. What do we, the people, have to do? Pray for one another. This is extremely important: prayer. And second, do things together. There are the poor, let us work together with the poor. There are all sorts of problems. Can we face them

together? Let us do so together. Are there migrants? Let us do something together… Let us do some good for others, together; this we can do. This is the path of ecumenism. Not only the path of doctrine, that comes last, it will come at the end. But let us start to walk together. With good will, we can do this. We must do this. Nowadays ecumenism means moving forward together, praying for one another. Let the theologians continue to talk to each other, to study together. (10/2/16, In-Flight Press Conference)

These differences we have named cannot prevent us from recognizing one another as brothers and sisters in Christ by reason of our common baptism. Nor should they ever hold us back from discovering and rejoicing in the deep Christian faith and holiness we find within each other's traditions. These differences must not lead to a lessening of our ecumenical endeavors. Christ's prayer at the Last Supper that all might be one (cf. *John* 17: 20-23) is as imperative for his disciples today as it was at that moment of his impending passion, death and resurrection, and consequent birth of his Church. Nor should our differences come in the way of our common prayer: not only can we pray together, we must pray together, giving voice to our shared faith and joy in the Gospel of Christ, the ancient Creeds, and the power of God's love, made present in the Holy Spirit, to overcome all sin and division. (10/5/16)

First: Jesus is *with us*. Second: Jesus *walks with us*. These things lead me to reflect, and I put forward two questions: Am I able to believe that Jesus is with us? Am I able to walk with everyone, together, even with Jesus? Often, we think that the ecumenical endeavor is only for theologians. For this reason, it is important that theologians study, come to agreements, and express disagreements; this is very important. However, in the meantime, ecumenism is created on the path. In walking with Jesus, it is not with my Jesus versus your Jesus, but our Jesus. The path is simple: it is made with prayer and with the help of others. Pray together: the ecumenism of prayer, for one another and for the unity of all. And then, the ecumenism of work for many needy people, for many men and women who suffer injustice, war... these terrible things. All together, we must help. Charity towards the other. This is ecumenism. Already, this is unity. Unity while walking with Jesus. (10/12/16, Conference of Secretaries)

The Apostle Paul tells us that, by virtue of our baptism, we all form the one Body of Christ. The different members, in fact, form one body. This is why we belong to each other and when one suffers, everyone suffers, when one rejoices, all rejoice (cf. 1 Cor 12:12, 26). Let us continue with confidence on our ecumenical journey, because we know that, beyond the many open questions that still separate us, we are already united. What unites us is much more than what divides us! (10/13/16)

As we recommit ourselves to move from conflict to communion, we do so as part of the one Body of Christ, into which we are incorporated through Baptism. We invite our ecumenical partners to remind us of our commitments and to encourage us. We ask them to continue to pray for us, to walk with us, to support us in living out the prayerful commitments we express today. (10/31/16, Homily)

Many members of our communities yearn to receive the Eucharist at one table, as the concrete expression of full unity. We experience the pain of those who share their whole lives, but cannot share God's redeeming presence at the Eucharistic table. We acknowledge our joint pastoral responsibility to respond to the spiritual thirst and hunger of our people to be one in Christ. We long for this wound in the Body of Christ to be healed. This is the goal of our ecumenical endeavors, which we wish to advance, also by renewing our commitment to theological dialogue. (10/31/16, Homily)

We pray to God that Catholics and Lutherans will be able to witness together to the Gospel of Jesus Christ, inviting humanity to hear and receive the good news of God's redeeming action. We pray to God for inspiration, encouragement and strength so that we may stand together in service, upholding human dignity and rights, especially for the poor, working for justice, and rejecting all forms of violence. God summons us to be close to all those who yearn for dignity, justice, peace and reconciliation. (10/31/16, Homily)

We raise our voices for an end to the violence and extremism which affect so many countries and communities, and countless sisters and brothers in Christ. We urge Lutherans and Catholics to work together to welcome the stranger, to come to the aid of those forced to flee because of war and persecution, and to defend the rights of refugees and those who seek asylum. (10/31/16, Homily)

We remember this anniversary with a renewed spirit and in the recognition that Christian unity is a priority, because we realize that much more unites us than separates us. The journey we have undertaken to attain that unity is itself a great gift that God gives us. With his help, today we have gathered here, Lutherans and Catholics, in a spirit of fellowship, to direct our gaze to the one Lord, Jesus Christ. Our dialogue has helped us to grow in mutual understanding; it has fostered reciprocal trust and confirmed our desire to advance towards full communion. (10/31/16, Sweden)

I urge you to be salt and light, wherever you find yourselves, through the way you live and act as followers of Jesus, and to show great respect and solidarity with our brothers and sisters of other churches and Christian communities, and with all people of good will. (11/1/16, Angelus)

Be peacemakers and reconcilers between peoples, communities and believers. Unleash all of your energies, all your commitment, to work in cooperation with the other faith communities that, like yourselves, make the dignity of the person their primary concern. (11/17/16, Caritas Internationalis)

I appeal to all religious authorities to join in reaffirming unequivocally that one can never kill in God's name. Fundamentalist terrorism is the fruit of a profound spiritual poverty, and often is linked to significant social poverty. It can only be fully defeated with the joint contribution of religious and political leaders. The former are charged with transmitting those religious values which do not separate fear of God from love of neighbor. The latter are charged with guaranteeing in the public forum the right to religious freedom, while acknowledging religion's positive and constructive contribution to the building of a civil society that sees no opposition between social belonging, sanctioned by the principle of citizenship, and the spiritual dimension of life. Government leaders are also responsible for ensuring that conditions do not exist that can serve as fertile terrain for the spread of forms of fundamentalism. This calls for suitable social policies aimed at combating poverty; such policies cannot prescind from a clear appreciation of the importance of the family as the privileged place for growth in human maturity, and from a major investment in the areas of education and culture. (1/9/17)

No people is criminal and no religion is terrorist. Christian terrorism does not exist, Jewish terrorism does not exist, and Muslim terrorism does not exist. They do not exist. No people is criminal or drug-trafficking or violent. "The poor and the poorer peoples are accused of violence yet, without equal opportunities, the different forms of aggression and conflict will find a fertile terrain for growth and will eventually explode."[7] There are fundamentalist and violent individuals in all peoples and religions—and with intolerant generalizations they become stronger because they feed on hate and xenophobia. By confronting terror with love, we work for peace. (2/10/17)

The deepening progress of our ecumenical journey is also sustained, in mysterious and quite relevant way, by a genuine ecumenism of blood. Saint John tells us that Jesus came "with water and blood" (1 Jn 5:6); whoever believes in him thus "overcomes the world" (1 Jn 5:5). With water and blood: by living a new life in our common baptism, a life of love always and for all, even at the cost of the sacrifice of one's life… Most dear brother, just as the heavenly Jerusalem is one, so too is our martyrology; your sufferings are also our sufferings. Strengthened by this witness, let us strive to oppose violence by preaching and sowing goodness, fostering concord and preserving unity, praying that all these sacrifices may open the way to a future of full communion between us and of peace for all. (4/28/17, Tawadros)

As we journey towards the blessed day when we will at last gather at the same Eucharistic table, we can cooperate in many areas and demonstrate in a tangible way the great richness which already unites us. We can bear witness together to fundamental values such as the sanctity and dignity of human life, the sacredness of marriage and the family, and respect for all of creation, entrusted to us by God. In the face of many contemporary challenges such as secularization and the globalization of indifference, we are called to offer a shared response based on the values of the Gospel and the treasures of our respective traditions. (4/28/17, Tawadros)

Since we believe that all human beings are created in the image of God, we strive for serenity and concord through a peaceful co-existence of Christians and Muslims, thus bearing witness to God's desire for the unity and harmony of the entire human family and the equal dignity of each human being. We share a concern for the welfare and the future of Egypt. All members of society have the right and duty to participate fully in the life of the nation, enjoying full and equal citizenship and collaborating to build up their country. Religious freedom, including freedom of conscience, rooted in the dignity of the person, is the cornerstone of all other freedoms. It is a sacred and inalienable right. (4/28/17, Tawadros)

There is no such thing as a static ecumenism. It is true that the theologians must study and agree amongst themselves, but this will never have a successful outcome unless we move forward. What can we do now? We must do what is possible: pray together, work together, exercise acts of charity together… But together! This is what it means to move forward (4/29/17, Press Conference)

We must never stop, but always go forward. Praying together, bearing witness together, carrying out works of mercy together, which is to proclaim the love of Jesus Christ, to proclaim that Jesus Christ is Lord, the one Savior, and that grace comes only from him… And about this journey the theologians will continue their study, but we must keep walking. With a heart open to surprises… (5/13/17, In-Flight)

So many innocent people are harshly tested; Christians, Muslims, members of minorities such as the Yazidis, who suffer tragic violence and discrimination. My solidarity is accompanied by their remembrance in my prayers, while I thank those who continue to be committed to assisting with humanitarian needs. I encourage the different communities to walk the path of dialogue and social friendship in order to build a future of respect, security and peace, far from any type of war. (5/14/17)

The Statement Between Jerusalem and Rome does not hide, however, the theological differences that exist between our faith traditions. All the same, it expresses a firm resolve to collaborate more closely, now and in the future. Your document is addressed to Catholics, speaking of them as "partners, close allies, friends and brothers in our mutual quest for a better world blessed with peace, social justice and security." It goes on to say that "despite profound theological differences, Catholics and Jews share common beliefs" and also "the affirmation that religions must use moral behavior and religious education – not war, coercion or social pressure – to influence and inspire." This is most important: may the Eternal One bless and enlighten our cooperation, so that together we can accept and carry out ever better his plans, "plans for welfare and not for evil", for "a future and a hope" (Jer 29:11). (8/31/17)

The Church, in a special way, has encouraged dialogue with followers of other religions. Today too she "urges her sons and daughters… with prudence and charity… to acknowledge, preserve and encourage the spiritual and moral values found among them, together with their social life and culture" (Nostra Aetate, 2). Because interreligious dialogue consists of contacts, encounters and cooperation, it is an endeavor that is precious and pleasing to God, a challenge directed towards the common good and peace. (9/2/17)

Such dialogue must always be both open and respectful if it is to be fruitful. Open, that is to say warm and sincere, carried forward by persons willing to walk together with esteem and honesty. Respectful, because mutual respect is at once the condition and the goal of interreligious dialogue: indeed it is in respecting the right to life, physical integrity and fundamental freedoms, such as those of conscience, religion, thought and expression, that the foundations are laid for building peace, for which each of us is called to pray and work. (9/2/17)

The world is looking to us; it asks us to work together and with all men and women of good will. It looks to us for answers and a shared commitment to various issues: the sacred dignity of the human person, the hunger and poverty which still afflict too many peoples, the rejection of violence, in particular that violence which profanes the name of God and desecrates religion, the corruption that gives rise to injustice, moral decay, and the crisis of the family, of the economy and, not least of all, the crisis of hope. (9/2/17)

We have, therefore, a long journey ahead of us, which must be undertaken together with humility and perseverance, not just by raising our voices but by rolling up our sleeves, to sow the hope of a future in which humanity becomes more human, a future which heeds the cry of so many who reject war and implore greater harmony between individuals and communities, between peoples and states. Religious leaders are thus called upon to initiate, promote and accompany processes for the welfare and reconciliation of all people: we are called to be heralds of peace, proclaiming and embodying a nonviolent style, a style of peace, with words clearly different from the narrative of fear, and with gestures opposed to the rhetoric of hatred. (9/2/17)

We have come to this realization as the result of dialogue. The Second Vatican Council continues to encourage the growth of knowledge and esteem between Christians of differing confessions by means of a dialogue carried out "with love for the truth, with charity, and with humility" (Unitatis Redintegratio, 11). True dialogue gives us the courage to encounter one another in humility and sincerity, in an effort to learn from one another, and in a spirit of honesty and integrity. We are brothers and sisters who, following a long separation, are happy once more to see and learn about one another, and to move forward with open hearts. So let us advance together, knowing that our journey is blessed by the Lord. It began from him, and it leads to him. (10/19/17)

Our meeting is an important occasion to renew and strengthen the bonds of friendship and respect between Buddhists and Catholics. It is also an opportunity for us to affirm a commitment to peace, respect for human dignity and justice for every man and woman. Not only in Myanmar, but also throughout the world, people need this common witness by religious leaders. For when we speak with one voice in affirming the timeless values of justice, peace and the fundamental dignity of each human person, we offer a word of hope. We help Buddhists, Catholics and all people to strive for greater harmony in their communities. (11/29/17, Buddhist Monks)

Dear friends, may Buddhists and Catholics walk together along this path of healing, and work side by side for the good of everyone who lives in this land. In the Christian Scriptures, the Apostle Paul challenges his hearers to rejoice with those who rejoice, while weeping with those who weep (cf. Rom 12:15), humbly bearing one another's burdens (cf. Gal 6:2). On behalf of my Catholic brothers and sisters, I express our readiness to continue walking with you and sowing seeds of peace and healing, compassion and hope in this land. (11/29/17, Buddhist Monks)

Bangladesh's Catholics, though relatively few in number, nonetheless seek to play a constructive role in the development of the country, particularly through their schools, clinics and dispensaries. The Church appreciates the freedom to practice her faith and to pursue her charitable works, which benefit the entire nation, not least by providing young people, who represent the future of society, with a quality education and a training in sound ethical and human values. In her schools, the Church seeks to promote a culture of encounter

that will enable students to take up their responsibilities in the life of society. Indeed, the vast majority of the students and many of the teachers in these schools are not Christians, but from other religious traditions. I am confident that, in accordance with the letter and the spirit of the national Constitution, the Catholic community will continue to enjoy the freedom to carry out these good works as an expression of its commitment to the common good. (11/30/17, Speeches)

It is a particularly gratifying sign of our times that believers and all people of good will feel increasingly called to cooperate in shaping a culture of encounter, dialogue and cooperation in the service of our human family. This entails more than mere tolerance. It challenges us to reach out to others in mutual trust and understanding, and so to build a unity that sees diversity not as a threat, but as a potential source of enrichment and growth. It challenges us to cultivate an openness of heart that views others as an avenue, not a barrier. (12/1/17, Ecumenical)

A spirit of openness, acceptance and cooperation between believers does not simply contribute to a culture of harmony and peace; it is its beating heart. How much our world needs this heart to beat strongly, to counter the virus of political corruption, destructive religious ideologies, and the temptation to turn a blind eye to the needs of the poor, refugees, persecuted minorities, and those who are most vulnerable. How much, too, is such openness needed in order to reach out to the many people in our world, especially the young, who at times feel alone and bewildered as they search for meaning in life! (12/1/17, Ecumenical)

For the Catholic Church, it is always a joy to build bridges of dialogue with communities, individuals and organizations. It is certainly a particular joy to do so with Palestinian religious and intellectual leaders. The Holy Land is for us Christians the land par excellence of dialogue between God and mankind. The culmination of that dialogue took place in Nazareth between the Angel Gabriel and the Virgin Mary, an event to which the Koran also makes reference. That dialogue continues in a unique way between Jesus and his people, in representation of humanity as a whole. Indeed, Jesus is the Word of God and his speaking to men and women is, in the words of one Muslim exponent, “the dialogue of God with humanity." Dialogue takes place at every level: with ourselves through reflection and prayer, in our families, in our religious communities, between different religious communities, and also in civil society. The primary condition of that dialogue is reciprocal respect and a commitment to strengthening that respect, for the sake of recognizing the rights of all people, wherever they happen to be. Dialogue is the source of greater mutual knowledge, greater mutual esteem and cooperation in the pursuit of the common good, and generous cooperation in ensuring that those in need receive all necessary assistance. It is my hope that your consultations may help to open a space of sincere dialogue for the benefit of all the members of Palestinian society, and the Christian community in particular, given its small numbers and the challenges it faces, especially with regard to emigration. (12/6/17)

Your pilgrimage coincides each year with the Week of Prayer for Christian Unity, whose theme this year – “Your right hand, O Lord, glorious in power” (cf. *Ex* 15:6) – reminds us of the situation of dire need in which countless people live in many parts of our world. It is our duty to come to their aid, united by our shared ecumenical commitment. In complete humility, then, let us ask our Lord Jesus Christ that by his grace we Christians throughout the world may be instruments of his peace. May he help us always, amid divisions between peoples, to work together as witnesses and servants of his healing and reconciling love, and in this way to sanctify and glorify his name. Let us constantly implore the support of God’s grace and the enlightenment of the Holy Spirit, who guides us to the fullness of truth. (1/25/18)

It means caring for one another in our families: husbands and wives first protect one another, and then, as parents, they care for their children, and children themselves, in time, protect their parents. (3/19/13)

...[work] gives [us] the ability to maintain ourselves, our family, to contribute to the growth of our nation. (5/1/13)

[T]he "home" represents the most precious human treasures, that of encounter, that of relations among people, different in age, culture and history, but who live together and together help one another to grow. For this reason, the "home" is a crucial place in life, where life grows and can be fulfilled, because it is a place in which every person learns to receive love and to give love. (5/21/13)

What is God's plan? It is to make of us all a single family of his children, in which each person feels that God is close and feels loved by him, as in the Gospel parable, feels the warmth of being God's family. The Church is rooted in this great plan. . . . The Church is born from God's wish to call all people to communion with him, to friendship with him, indeed, to share in his own divine life as his sons and daughters. The very word "Church", from the Greek *ekklesia*, means "convocation": God convokes us, he impels us to come out of our individualism, from our tendency to close ourselves into ourselves, and he calls us to belong to his family. Furthermore this call originates in creation itself. God created us so that we might live in a profound relationship of friendship with him, and even when sin broke off this relationship with him, with others and with creation, God did not abandon us. (5/29/13)

[I]t is necessary to reaffirm the conviction that every family is the principal setting for the growth of each individual, since it is through the family that human beings become open to life and the natural need for relationships with others. Over and over again we see that family bonds are essential for the stability of relationships in society, for the work of education and for integral human development, for they are inspired by love, responsible inter-generational solidarity and mutual trust. These are factors which can make even the most adverse situations more bearable, and bring a spirit of true fraternity to our world, enabling it to feel as a single family, where the greatest attention is paid to those most in need. (6/20/13)

The individual's act of faith finds its place within a community, within the common "we" of the people who, in faith, are like a single person — "my first-born son", as God would describe all of Israel (cf. *Ex* 4:22). Here mediation is not an obstacle, but an opening: through our encounter with others, our gaze rises to a truth greater than ourselves. (6/29/13, no. 14)

The image of a body does not imply that the believer is simply one part of an anonymous whole, a mere cog in great machine; rather, it brings out the vital union of Christ with believers, and of believers among themselves (cf. *Rom* 12:4-5) Christians are "one" (cf. *Gal* 3:28), yet in a way which does not make them lose their individuality; in service to others, they come into their own in the highest degree. (6/29/13, no. 22).

It is impossible to believe on our own. Faith is not simply an individual decision which takes place in the depths of the believer's heart, nor a completely private relationship between the "I" of the believer and the divine "Thou", between an autonomous subject and God. By its very nature, faith is open to the "We" of the Church; it always takes place within her communion. We are reminded of this by the dialogical format of the creed used in the baptismal liturgy. Our belief is expressed in response to an invitation, to a word which must be heard and which is not my own; it exists as part of a dialogue and cannot be merely a profession originating in an individual. We can respond in the singular — "I believe" — only because we are part of a greater fellowship, only because we also say "We believe". This openness to the ecclesial "We" reflects the openness

of God's own love, which is not only a relationship between the Father and the Son, between an "I" and a "Thou", but is also, in the Spirit, a "We", a communion of persons. Here we see why those who believe are never alone, and why faith tends to spread, as it invites others to share in its joy. Those who receive faith discover that their horizons expand as new and enriching relationships come to life. Tertullian puts this well when he describes the catechumens who, "after the cleansing which gives new birth" are welcomed into the house of their mother and, as part of a new family, pray the Our Father together with their brothers and sisters. (6/29/13, no. 39)

The first setting in which faith enlightens the human city is the family. (6/29/13, no. 52)

In mission, also on a continental level, it is very important to reaffirm the family, which remains the essential cell of society and the Church; young people, who are the face of the Church's future; women, who play a fundamental role in passing on the faith and who are a daily source of strength in a society that carries this faith forward and renews it. Let us not reduce the involvement of women in the Church, but instead promote their active role in the ecclesial community. If the Church, in her complete and real dimension, loses women, she risks becoming sterile. Aparecida also highlights the vocation and mission of the man in the family, in the Church and in society, as fathers, workers and citizens. Let us take this seriously! (7/27/13, Brazilian Bishops)

Wherever we go, even to the smallest parish in the most remote corner of this earth, there is the one Church. We are at home, we are in the family, we are among brothers and sisters. And this is a great gift of God! The Church is one for us all. There is not one Church for Europeans, one for Africans, one for Americans, one for Asians, one for those who live in Oceania. No, she is one and the same everywhere. It is like being in a family: some of its members may be far away, scattered across the world, but the deep bonds that unite all the members of a family stay solid however great the distance. (9/25/13)

Let us all ask ourselves: as a Catholic, do I feel this unity? As a Catholic, do I live this unity of the Church? Or doesn't it concern me because I am closed within my own small group or within myself? Am I one of those who "privatize" the Church to their own group, their own country or their own friends? It is sad to find a "privatized" Church out of selfishness or a lack of faith. It is sad! When I hear that so many Christians in the world are suffering, am I indifferent or is it as if one of my family were suffering? When I think or hear it said that many Christians are persecuted and give their lives for their faith, does this touch my heart or not? Am I open to a brother or sister of the family who is giving his or her life for Jesus Christ? Do we pray for each other? I have a question for you, but don't answer out loud, only in your heart. How many of you pray for Christians who are being persecuted? How many? Everyone respond in you heart. Do I pray for my brother, for my sister who is in difficulty because they confess and defend their faith? It is important to look beyond our own boundaries, to feel that we are Church, one family in God! (9/25/13)

It is from this first formative community that we learn to take care of others, for the good of the other and to love the harmony of creation and to share and enjoy its fruits, by fostering reasonable, balanced and sustainable consumption. *To support and protect the family* so that it educates in solidarity and respect, is a decisive step in moving towards a more equitable and humane society. (10/16/13)

As Blessed John Paul II wrote in the Apostolic Exhortation *Familiaris Consortio*, the family is not merely the sum of persons belonging to it, but a "community of persons" (cf. nn. 17-18). And a community is more than the sum total of persons that belong to it. It is the place where one learns to love, it is the natural center of human life. It is made up of faces, of people who love, dialogue, make self-sacrifices for one another and defend life, especially of the most vulnerable and the weakest. (10/25/13)

In the family the person becomes aware of his or her own dignity and, especially if their upbringing is Christian, each one recognizes the dignity of every single person, in a particular way the sick, the weak and the marginalized. (10/25/13)

A lively awareness of our relatedness helps us to look upon and to treat each person as a true sister or brother; without fraternity it is impossible to build a just society and a solid and lasting peace. We should remember that fraternity is generally first learned in the family, thanks above all to the responsible and complementary roles of each of its members, particularly the father and the mother. The family is the wellspring of all fraternity, and as such it is the foundation and the first pathway to peace, since, by its vocation, it is meant to spread its love to the world around it. (12/8/13)

In his encyclical *Caritas in Veritate*, my predecessor reminded the world how the lack of *fraternity* between peoples and men and women is a significant cause of *poverty*.[11] In many societies, we are experiencing a profound *poverty of relationships* as a result of the lack of solid family and community relationships. We are concerned by the various types of hardship, marginalization, isolation and various forms of pathological dependencies which we see increasing. This kind of poverty can be overcome only through the rediscovery and valuing of *fraternal* relationships in the heart of families and communities, through the sharing of joys and sorrows, of the hardships and triumphs that are a part of human life. (12/8/13)

The values and virtues of the family, its essential truths, are the strengths on which the family nucleus rests and cannot be called into question (12/9/14).

And today the Gospel presents the Holy Family to us on the sorrowful road of exile, seeking refuge in Egypt. Joseph, Mary and Jesus experienced the tragic fate of refugees, which is marked by fear, uncertainty and unease (cf. Mt 2:13-15; 19-23). Unfortunately, in our own time, millions of families can identify with this sad reality. Almost every day the television and papers carry news of refugees fleeing from hunger, war and other grave dangers, in search of security and a dignified life for themselves and for their families. (12/29/13)

In this way we can appreciate the insistence of my beloved predecessor Benedict XVI that “the language of the family is a language of peace”.[4] Sadly, this is often not the case, as the number of broken and troubled families is on the rise, not simply because of the weakening sense of belonging so typical of today’s world, but also because of the adverse conditions in which many families are forced to live, even to the point where they lack basic means of subsistence. There is a need for suitable policies aimed at supporting, assisting and strengthening the family! (1/13/14)

The family remains the basic unit of society and the first school in which children learn the human, spiritual and moral values which enable them to be a beacon of goodness, integrity and justice in our communities. (8/16/14, Laity)

Mother Church teaches us to give food and drink to those who are hungry and thirsty, to clothe those who are naked. . . through the example of so many dads and mamas, who teach their children that what we have extra is for those who lack the basic necessities. It is important to know this. The rule of hospitality has always been sacred in the simplest Christian families: there is always a plate and a bed for the one in need. A mother once told me — in the other diocese — that she wanted to teach this to her children and she told them to help and feed those who were hungry. She had three. And one day at lunch — the dad was out working, she was there with her three young children, 7, 5 and 4 years old, more or less — and there came a knock at the door: there was a man who asked for something to eat. And the mama told him: “Wait a moment”. She went back inside and told her children: “There’s a man there asking for something to eat, what can we do?” “Let’s give him something, Mama, let’s give him something!” Each of them had a beefsteak and fried potatoes on their plate. “Very well” — the mother said — “let’s take half from each of you, and we’ll give him half of the beefsteak

from each of you." "Oh, no, Mom, that's not right!" "That's how it is, you have to give some of yours." And this is how this mom taught her children to give food from *their own* plate. (9/10/14)

I said it and I repeat it: a house for every family. We must never forget that Jesus was born in a stable, because there was no room in the place; that his family had to leave their home and flee to Egypt, persecuted by Herod. Today there are so many homeless families, either because they have never had a home or because they have lost it for different reasons. Family and dwelling go in hand. (10/28/14)

Let us continue to work so that all families have a dwelling and so that all neighborhoods have adequate infrastructure (sewage, light, gas, asphalt and I go on: schools, hospitals, or first aid rooms, sports clubs and all the things that create bonds and unite; access to health care – I said – and to education and tenancy security). (10/28/14)

For most of us, the family is the principal place in which we begin to "breathe" values and ideals, as we develop our full capacity for virtue and charity. (11/17/14, Colloquium)

I am convinced that "the weakening of [family] bonds is particularly serious because the family is the fundamental cell of society, where we learn to live with others despite our differences and to belong to one another; it is also the place where parents pass on the faith to their children" (Evangelii Gaudium, 66). (11/17/14, Zambia)

This light which comes from the Holy Family encourages us to offer human warmth in those family situations in which, for various reasons, peace is lacking, harmony is lacking, and forgiveness is lacking. May our concrete solidarity not diminish especially with regard to the families who are experiencing more difficult situations due to illness, unemployment, discrimination, the need to emigrate.... Let us pause here for a moment and pray in silence for all these families in difficulty, whether due to problems of illness, unemployment, discrimination, need to emigrate, due to difficulty in understanding each other and also to disunion. Let us pray in silence for all these families.... (12/28/14)

Families have an indispensable mission in society. It is in the family that children are trained in sound values, high ideals and genuine concern for others. (1/16/15, Diplomatic)

Families and local communities must be encouraged and assisted in their efforts to transmit to our young the values and the vision which can help bring about a culture of integrity – one which honors goodness, truthfulness, fidelity and solidarity as the firm foundation and the moral glue which holds society together. (1/16/15, Diplomatic)

In the family we learn how to love, to forgive, to be generous and open, not closed and selfish. We learn to move beyond our own needs, to encounter others and share our lives with them. That is why it is so important to pray as a family! So important! That is why families are so important in God's plan for the Church! (1/16/15, Families)

Every threat to the family is a threat to society itself. The future of humanity, as Saint John Paul II often said, passes through the family (cf. Familiaris Consortio, 85). The future passes through the family. So protect your families! Protect your families! See in them your country's greatest treasure and nourish them always by prayer and the grace of the sacraments. (1/16/15, Families)

The family, where we keep loving one another despite our limits and sins, thus becomes a *school of forgiveness*. Forgiveness is itself *a process of communication*. When contrition is expressed and accepted, it becomes possible to restore and rebuild the communication which broke down. A child who has learned in the

family to listen to others, to speak respectfully and to express his or her view without negating that of others, will be a force for dialogue and reconciliation in society. (1/23/15)

We must be more attentive: the absent father figure in the life of little ones and young people causes gaps and wounds that may even be very serious. And, in effect, delinquency among children and adolescents can be largely attributed to this lack, to the shortage of examples and authoritative guidance in their everyday life, a shortage of closeness, a shortage of love from the father. And the feeling of orphanhood that so many young people live with is more profound than we think. . . . And we also see this problem in the civil community. The civil community with its institutions, has a certain — let's call it paternal — responsibility towards young people, a responsibility that at times is neglected or poorly exercised. It too often leaves them orphaned and does not offer them a true perspective. Young people are thus deprived of safe paths to follow, of teachers to trust in, of ideals to warm their hearts, of values and of hopes to sustain them daily. They become filled perhaps with idols but their hearts are robbed; they are obliged to dream of amusement and pleasure but they are not given work; they become deluded by the god of money, and they are denied true wealth. (1/28/15)

Familial fraternity shines in a special way when we see the care, the patience, the affection that envelop *the weakest little brother or sister,* sick or physically challenged. . . The smallest, the weakest, the poorest soften us: they have the "right" to take our heart and soul. Yes, they are our brothers and sisters and as such we must love and care for them. When this happens, when the poor are like family members, our own Christian fraternity comes to life again. Christians, in fact, go to meet the poor and the weak not to obey an ideological programme, but because the word and the example of the Lord tell us that we are all brothers and sisters. (2/18/15)

May we all help to form families who can be purveyors of peace in the world; for "the family is the best setting for learning and applying the culture of forgiveness, peace and reconciliation" (ibid., 43). (4/24/15)

One must never become discouraged, however, but persevere without pausing, so that the family the Catholic Church defends is a reality wanted by God; it is a gift of God that brings to people as well as to societies: joy, peace, stability, happiness. What is at stake is important, since, the family is the basic cell both of society and of the Church, it is within it that the human and authentic Gospel values are passed on: "the educational mission of the Christian family [is] a true ministry through which the Gospel is transmitted and radiated, so that family life itself becomes an itinerary of faith and ... a school of following Christ" (Familiaris Consortio, n. 39). (4/27/15)

We urgently need a humanism capable of bringing together the different fields of knowledge, including economics, in the service of a more integral and integrating vision. Today, the analysis of environmental problems cannot be separated from the analysis of human, family, work related and urban contexts, nor from how individuals relate to themselves, which leads in turn to how they relate to others and to the environment. There is an interrelation between ecosystems and between the various spheres of social interaction, demonstrating yet again that "the whole is greater than the part. (5/24/15, *Laudato Si',* no. 141)

Local individuals and groups can make a real difference. They are able to instill a greater sense of responsibility, a strong sense of community, a readiness to protect others, a spirit of creativity and a deep love for the land. (5/24/15, *Laudato Si',* no. 179)

All Christian communities have an important role to play in ecological education. (5/24/15, *Laudato Si',* no. 214)

Social problems must be addressed by community networks and not simply by the sum of individual good deeds. . . . The ecological conversion needed to bring about lasting change is also a community conversion." (5/24/15, *Laudato Si',* no. 219)

So many problems are testing families. One of these trials is poverty. Let us think of the many families that live on the outskirts of major cities, as well as those in rural areas.... So much misery, so much degradation! And then, to make the situation worse, in some places there is also war. War is always a terrible thing. Moreover, it also strikes above all the civil populations, the families. Truly, war is the "mother of all poverty", war impoverishes the family, a great predator of lives, souls and of the most sacred and beloved bonds. (6/3/15)

There are many poor families who try to live their daily lives with dignity, often openly entrusting themselves to God's blessing. This lesson, however, should not justify our indifference, but rather increase our shame over the fact that there is so much poverty! It is almost a miracle that, even in poverty, the family continues to form, and even preserve — as much as it can — the special humanity of those bonds. (6/3/15)

The prevailing economy is often concentrated on the enjoyment of individual wellbeing, but it largely exploits family ties. . . . Yet, the interior formation of the person and the social flow of affections have their mainstay precisely there. (6/3/15)

Among the initiatives that are necessary to increasingly consolidate the pastoral care of the family, given the serious social problems that afflict it: the difficult economic situation, emigration, domestic violence, unemployment, drug trafficking and corruption are realities that generate concern. Allow me to call your attention to the value and beauty of marriage. The complementarity of man and woman, the pinnacle of divine creation, is being questioned by the so-called *gender ideology*, in the name of a more free and just society. The differences between man and woman are not for opposition or subordination, but for communion and generation, always in the "image and likeness" of God. Without mutual self-giving, neither one can understand the other in depth (cf. General Audience, 15 April 2015). The Sacrament of Marriage is a sign of God's love for humanity and of Christ's devotion to his Bride, the Church. Look after this treasure, one of the "most important of the Latin American and Caribbean peoples" (*Aparecida Document*, n. 433.) (6/8/15)

We Christians have to be ever closer to the families whom poverty puts to the test. (6/3/15)
The family is a school where prayer also reminds us that we are not isolated individuals; we are one and we have a neighbor close at hand: he or she is living under the same roof, is a part of our life, and is in need. (7/6/15)

Service is the sign of true love. Those who love know how to serve others. We learn this especially in the family, where we become servants out of love for one another. In the heart of the family, no one is rejected; all have the same value. (7/6/15)

The family constitutes the best "social capital". It cannot be replaced by other institutions. It needs to be helped and strengthened, lest we lose our proper sense of the services which society as a whole provides. Those services which society offers to its citizens are not a type of alms, but rather a genuine "social debt" with respect to the institution of the family, which is foundational and which contributes to the common good. (7/6/15)

When Jesus affirms the primacy of faith in God, he finds no paragon more fitting than that of familial love. Moreover, these same familial bonds, within the experience of the faith and love of God, are transformed, they become "filled" with greater meaning and become capable of going beyond themselves, to create a fatherhood and motherhood, and to welcome as brothers and sisters also those who are in the margins of every bond. One

day, to those who told him that his mother and brothers were outside looking for him, Jesus responds, pointing to his disciples: “Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother” (Mk 3:34-35). (9/2/15)

The current transition in civilization seems to be marked by the long-lasting effects of a society governed by economic technocracy. This subordination of ethics to the logic of profit commands substantial resources and the widespread support of the media. In this context, a new covenant between man and woman has become not only necessary, but crucial for emancipating humanity from the colonization of money. This covenant should once again guide politics, the economy and civil coexistence! It decides the habitability of the earth, the transmission of love for life, the bonds of memory and hope. (9/16/15, Audience)

How essential the family has been to the building of this country! And how worthy it remains of our support and encouragement! Yet I cannot hide my concern for the family, which is threatened, perhaps as never before, from within and without. . . . In particular, I would like to call attention to those family members who are the most vulnerable, the young. For many of them, a future filled with countless possibilities beckons, yet so many others seem disoriented and aimless, trapped in a hopeless maze of violence, abuse and despair. Their problems are our problems. We cannot avoid them. We need to face them together, to talk about them and to seek effective solutions rather than getting bogged down in discussions. At the risk of oversimplifying, we might say that we live in a culture which pressures young people not to start a family, because they lack possibilities for the future. (9/24/15, Congress)

But the most beautiful thing God made – so the Bible tells us – was the family. He created man and woman. And he gave them everything. He entrusted the world to them: “Grow, multiply, cultivate the earth, make it bear fruit, let it grow”. All the love he put into that marvelous creation, he entrusted to a family. (9/26/15, Prayer Vigil)

And where did he send his Son? To a palace, to a city, to an office building? He sent him to a family. God came into the world in a family. And he could do this because that family was a family with a heart open to love, a family whose doors were open. . . God always knocks on the doors of our hearts. He likes to do that. He goes out from within. But do you know what he likes best of all? To knock on the doors of families. And to see families which are united, families which love, families which bring up their children, educating them and helping them to grow, families which build a society of goodness, truth and beauty. (9/26/15, Prayer Vigil)

The family has a divine identity card. Do you see what I mean? God gave the family an identity card, so that families could be places in our world where his truth, love and beauty could continue to take root and grow. (9/26/15, Prayer Vigil)

We have to care in a special way for children and for grandparents. Children and young people are the future; they are our strength; they are what keep us moving forward. They are the ones in whom we put our hope. Grandparents are a family’s memory. (9/26/15, Prayer Vigil)

As Christians, we appreciate the beauty of the family and of family life as the place where we come to learn the meaning and value of human relationships. (9/26/15, Prayer Vigil)

Laying down one’s life out of love is not easy. . . . I think of all those parents, all those families who lack employment or workers’ rights, and how this is a true cross. How many sacrifices they make to earn their daily bread! It is understandable that, when these parents return home, they are so weary that they cannot give their best to their children. (9/26/15, Prayer Vigil)

I think of all those families which lack housing or live in overcrowded conditions. Families which lack the basics to be able to build bonds of closeness, security and protection from troubles of any kind. (9/26/15, Prayer Vigil)

I think of all those families which lack access to basic health services. Families which, when faced with medical problems, especially those of their younger or older members, are dependent on a system which fails to meet their needs, is insensitive to their pain, and forces them to make great sacrifices to receive adequate treatment. (9/26/15, Prayer Vigil)

We cannot call any society healthy when it does not leave real room for family life. We cannot think that a society has a future when it fails to pass laws capable of protecting families and ensuring their basic needs, especially those of families just starting out. How many problems would be solved if our societies protected families and provided households, especially those of recently married couples, with the possibility of dignified work, housing and healthcare services to accompany them throughout life. (9/26/15, Prayer Vigil)

God's dream does not change; it remains intact and it invites us to work for a society which supports families. A society where bread, "fruit of the earth and the work of human hands" continues to be put on the table of every home, to nourish the hope of its children. (9/26/15, Prayer Vigil)

Let us help one another to make it possible to "stake everything on love". Let us help one another at times of difficulty and lighten each other's burdens. Let us support one another. Let us be families which are a support for other families. (9/26/15, Prayer Vigil)

A pastor must show that the "Gospel of the family" is truly "good news" in a world where self-concern seems to reign supreme! We are not speaking about some romantic dream: the perseverance which is called for in having a family and raising it transforms the world and human history. (9/27/15, Bishops)

If we prove capable of the demanding task of reflecting God's love, cultivating infinite patience and serenity as we strive to sow its seeds in the frequently crooked furrows in which we are called to plant, then even a Samaritan woman with five "non-husbands" will discover that she is capable of giving witness. And for every rich young man who with sadness feels that he has to calmly keep considering the matter, an older publican will come down from the tree and give fourfold to the poor, to whom, before that moment, he had never even given a thought. (9/27/15, Bishops)

How are we trying to live this way in our homes, in our societies? What kind of world do we want to leave to our children (cf. Laudato Si', 160)? We cannot answer these questions alone, by ourselves. It is the Spirit who challenges us to respond as part of the great human family. Our common house can no longer tolerate sterile divisions. The urgent challenge of protecting our home includes the effort to bring the entire human family together in the pursuit of a sustainable and integral development, for we know that things can change (cf. ibid., 13). May our children find in us models and incentives to communion, not division! May our children find in us men and women capable of joining others in bringing to full flower all the good seeds which the Father has sown! (9/27/15, Homily)

May the Lord help us to be sharers in the prophecy of peace, of tenderness and affection in the family. (9/27/15, Homily)

Every family is always a light, however faint, amid the darkness of this world. (10/3/15, Assembly)

To understand the family today, we too need to enter - like Charles de Foucauld – into the mystery of the family of Nazareth, into its quiet daily life, not unlike that of most families, with their problems and their

simple joys, a life marked by serene patience amid adversity, respect for others, a humility which is freeing and which flowers in service, a life of fraternity rooted in the sense that we are all members of one body. (10/3/15, Assembly)

The family is a place where evangelical holiness is lived out in the most ordinary conditions. There we are formed by the memory of past generations and we put down roots which enable us to go far. The family is a place of discernment, where we learn to recognize God's plan for our lives and to embrace it with trust. It is a place of gratuitousness, of discreet fraternal presence and solidarity, a place where we learn to step out of ourselves and accept others, to forgive and to feel forgiven. (10/3/15, Assembly)

In the "Galilee of the nations" of our own time, we will rediscover the richness and strength of a Church which is a *mother*, ever capable of giving and nourishing life, accompanying it with devotion, tenderness, and moral strength. For unless we can unite compassion with justice, we will end up being needlessly severe and deeply unjust. A Church which is family is also able to show the closeness and love of a *father*, a responsible guardian who protects without confining, who corrects without demeaning, who trains by example and patience, sometimes simply by a silence which bespeaks prayerful and trusting expectation. Above all, a Church of *children* who see themselves as *brothers and sisters*, will never end up considering anyone simply as a burden, a problem, an expense, a concern or a risk. Other persons are essentially a gift, and always remain so, even when they walk different paths. (10/3/15, Assembly)

It is crucial to pay special attention to the quality of the working life of employees, who are a business' most valuable resource; in particular by fostering harmony between work and family. I am thinking particularly of working women: the challenge is to protect, at the same time, both their right to fully recognized work, and their vocation to motherhood and to being present in the family. How often, how many times have we heard that a woman goes to her boss and says: "I have to tell you that I'm pregnant" — "At the end of this month you no longer have a job". Women must be protected, helped with this twofold pursuit: the right to work and the right to motherhood. Also noteworthy is the responsibility of businesses to defend and care for creation and to achieve a type of progress that is "healthier, more human, more social, more integral" (*Laudato Si'*, n. 112). (10/31/15)

The family is a great training ground for the mutual giving and forgiving without which no love can last for long. Without self-giving and seeking forgiveness love does not last, it does not endure. . . . If we learn to live this way in the family, we can also do so outside, wherever we may be. (11/4/15)

How many families are vulnerable due to poverty, disease, lack of work and home! How many elderly persons endure the burdens of suffering and loneliness! How many young people are lost, threatened by addictions and other forms of slavery, waiting to regain confidence in life! These people, wounded in body and spirit, are icons of that man of the Gospel, who, along the road from Jerusalem to Jericho, fell among robbers who stripped him and beat him. (11/6/15)

I thank you for the constant efforts your community makes to integrate each person, opposing the culture of indifference and waste. In times marked by uncertainties and fears, your projects in support of the weakest and of families, whom you also strive to "adopt", are praiseworthy. (11/10/15, Labor)

The Eucharist and the families it nourishes can overcome closure and build bridges of acceptance and charity. Yes, the Eucharist of a Church of families, capable of restoring to the community the effective leaven of conviviality and mutual hospitality, is a school of human inclusion that does not fear confrontation! . . . Let us look to the mystery of the Eucharistic Banquet. The Lord breaks his Body and pours out his Blood for all. Truly no division can withstand this Sacrifice of communion; only the attitude of falsehood, of complicity with the evil one can exclude one from it. No other indefensible gap can withstand the power of this broken Bread

and this shed Blood, the Sacrament of the One Body of the Lord. The living and vital covenant of Christian families, which precedes, supports and embraces in the dynamism of its hospitality the toil and joy every day and cooperates with the grace of the Eucharist, which is able to create communion ever anew with its power which includes and saves. Precisely in this way the Christian family will show the breadth of its true horizon, which is the horizon of the Church, Mother of all mankind, of all the abandoned and the excluded, in all peoples. (11/11/15)

Everywhere there are young people who were abandoned, either at birth or later on, by their family, their parents, and so they have never known the love of a family. That is why families are so important. Protect the family! Defend it always. All around us, there are not only abandoned children, but also abandoned elderly persons, who have no one to visit them, to show them affection… How do you overcome this negative experience of being abandoned, of not being loved? There is only one remedy: to give what you have not received. If you have not received understanding, then show understanding to others. If you have not received love, then show love to others. If you have known loneliness, then try to be close to others who are lonely. Flesh is cured with flesh! And God took flesh in order to heal us. So let us do the same with others. (11/27/15, Youth)

As Christians, we cannot simply stand by, stand by watching what is happening, without doing anything. Something must change! Our families need to become ever more evident signs of God's patient and merciful love, not only for our children and elders, but for all those in need. Our parishes must not close their doors, or their ears, to the cry of the poor. This is the royal road of Christian discipleship. In this way we bear witness to the Lord who came not to be served, but to serve. In this way we show that people count more than things, that who we are is more important than what we possess. For in those whom we serve, Christ daily reveals himself and prepares the welcome which we hope one day to receive in his eternal kingdom. (11/28/15, House of Charity)

It is by working that you are able to improve the lives of your families. Saint Paul tells us that "children ought not to lay up for their parents, but parents for their children" (*2 Cor* 12:14). The work of parents expresses their love for their children. (11/29/15, Authorities)

Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation.

I think first of families, which are called to a primary and vital mission of education. Families are the first place where the values of love and fraternity, togetherness and sharing, concern and care for others are lived out and handed on. (12/8/15, Peace)

To all of you, dear families, I entrust this most important mission - the domestic pilgrimage of daily family life - which the world and the Church need, now more than ever. (12/27/15, Families)

The nuclear family of Jesus, Mary and Joseph is for each believer and especially for families an authentic school of the Gospel. Here we admire the fulfilment of the divine plan to make of the family a special community of life and love. Here we learn that every Christian nuclear family is called to be a "domestic church", to make the Gospel virtues shine and become a leaven of good in society. The classic traits of the Holy Family are: reflection and prayer, mutual understanding and respect, and a spirit of sacrifice, work and solidarity. (12/27/15, Angelus)

May Jesus, Mary and Joseph bless and protect all the families in the world, so that in them may reign the serenity and joy, the justice and peace which Christ by his Birth brought as a gift to humanity. (12/27/15, Angelus)

God's Shrine is the life of his children, of everyone in whatever condition, especially of young people without a future who are exposed to endless painful and risky situations, and the elderly who are unacknowledged, forgotten and out of sight. The Shrine of God is our families in need only of the essentials to develop and progress. The Shrine of God is the faces of the many people we encounter each day. (2/13/16, Homily)

Only by starting with families, by drawing close and embracing the fringes of human existence in the ravaged areas of our cities and by seeking the involvement of parish communities, schools, community institutions, political communities and institutions responsible for security, will people finally escape the raging waters that drown so many, either victims of the drug trade or those who stand before God with their hands drenched in blood, though with pockets filled with sordid money and their consciences deadened. (2/13/16, Bishops)

Being a community, a family, and knowing that we are citizens is one of the best antidotes to all that threatens us, because it makes us feel that we are a part of the great family of God. This is not an invitation to flee and enclose ourselves, to escape from the threats that exist in life or to escape from challenges, but, on the contrary, it is an invitation to go out and to invite others, to go out and proclaim to others that being young in Mexico is the greatest wealth, and consequently, it cannot be sacrificed. For this great value of ours is capable of hope and it gives us dignity. Again these three words: value, hope and dignity. But it is a value, a richness, which God has given us and which we have to make grow (2/16/16)

In the family we learn solidarity, how to share, to discern, to walk ahead with each other's problems, to fight and to make up, to argue and to embrace and to kiss. The family is the first school of the nation, and in the family you will find that richness and value that you have. The family is like the custodian of that great value, in the family you will find hope, for Jesus is there, and in the family you will have dignity. Never, never put the family to one side; the family is the founding stone upon which a great nation is built. (2/16/16)

Every family should look to the icon of the Holy Family of Nazareth. Its daily life had its share of burdens and even nightmares, as when they met with Herod's implacable violence. This last was an experience that, sad to say, continues to afflict the many refugee families who in our day feel rejected and helpless. Like the Magi, our families are invited to contemplate the Child and his Mother, to bow down and worship him (cf. Mt 2:11). Like Mary, they are asked to face their family's challenges with courage and serenity, in good times and bad, and to keep in their heart the great things which God has done (cf. Lk 2:19, 51). The treasury of Mary's heart also contains the experiences of every family, which she cherishes. For this reason, she can help us understand the meaning of these experiences and to hear the message God wishes to communicate through the life of our families. (3/19/16, no. 30)

The welfare of the family is decisive for the future of the world and that of the Church. (3/19/16, no. 31)

The Synod Fathers noted . . . "Families often feel abandoned due to a lack of interest and attention on the part of institutions. The negative impact on the social order is clear, as seen in the demographic crisis, in the difficulty of raising children, in a hesitancy to welcome new life, in a tendency to see older persons as a burden, and in an increase of emotional problems and outbreaks of violence. The State has the responsibility to pass laws and create work to ensure the future of young people and help them realize their plan of forming a family" (*Relatio Synodi* 2014, 6). (3/19/16, no. 43)

The lack of dignified or affordable housing often leads to the postponement of formal relationships. It should be kept in mind that "the family has the right to decent housing, fitting for family life and commensurate to the number of the members, in a physical environment that provides the basic services for the life of the family and the community". Families and homes go together. This makes us see how important it is to insist on the rights of the family and not only those of individuals. (3/19/16, no. 44)

Families have the right to "to be able to count on an adequate family policy on the part of public authorities in the juridical, economic, social and fiscal domains". At times families suffer terribly when, faced with the illness of a loved one, they lack access to adequate health care, or struggle to find dignified employment. "Economic constraints prohibit a family's access to education, cultural activities and involvement in the life of society. In many ways, the present-day economic situation is keeping people from participating in society. Families, in particular, suffer from problems related to work, where young people have few possibilities and job offers are very selective and insecure. Workdays are long and oftentimes made more burdensome by extended periods away from home. This situation does not help family members to gather together or parents to be with their children in such a way as to nurture their relationships each day". (3/19/16, no. 44)

Within the family 'which could be called a domestic church' (*Lumen Gentium*, 11), individuals enter upon an ecclesial experience of communion among persons, which reflects, through grace, the mystery of the Holy Trinity. 'Here one learns endurance and the joy of work, fraternal love, generous – even repeated – forgiveness, and above all divine worship in prayer and the offering of one's life' (Catechism of the Catholic Church, 1657)". (3/19/16, no. 86)

If we must fight evil, so be it; but we must always say "no" to violence in the home. (3/19/16, no. 104)

Christian families should never forget that "faith does not remove us from the world, but draws us more deeply into it... Each of us, in fact, has a special role in preparing for the coming of God's kingdom in our world". Families should not see themselves as a refuge from society, but instead go forth from their homes in a spirit of solidarity with others. In this way, they become a hub for integrating persons into society and a point of contact between the public and private spheres. Married couples should have a clear awareness of their social obligations. With this, their affection does not diminish but is flooded with new light. (3/19/16, no. 181)

No family can be fruitful if it sees itself as overly different or "set apart". (3/19/16, no. 182)

For their part, open and caring families find a place for the poor and build friendships with those less fortunate than themselves. In their efforts to live according to the Gospel, they are mindful of Jesus' words: "As you did it to one of the least of these my brethren, you did it to me (Mt 25:40)". In a very real way, their lives express what is asked of us all: "When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed" (Lk 14:12-14). You will be blessed! Here is the secret to a happy family. (3/19/16, no. 183)

By their witness as well as their words, families speak to others of Jesus. . . Christian marriages thus enliven society by their witness of fraternity, their social concern, their outspokenness on behalf of the underprivileged, their luminous faith and their active hope. Their fruitfulness expands and in countless ways makes God's love present in society. (3/19/16, no. 184)

The nuclear family needs to interact with the wider family made up of parents, aunts and uncles, cousins and even neighbors. This greater family may have members who require assistance, or at least companionship and affection, or consolation amid suffering. (208) The individualism so prevalent today can lead to creating small nests of security, where others are perceived as bothersome or a threat. Such isolation, however, cannot offer greater peace or happiness; rather, it straitens the heart of a family and makes its life all the more narrow. (3/19/16, no. 187)

Relationships between brothers and sisters deepen with the passing of time, and “the bond of fraternity that forms in the family between children, if consolidated by an educational atmosphere of openness to others, is a great school of freedom and peace. In the family, we learn how to live as one. (3/19/16, no. 194)

The family itself introduces fraternity into the world. From this initial experience of fraternity, nourished by affection and education at home, the style of fraternity radiates like a promise upon the whole of society”.220 (3/19/16, no. 194)

Growing up with brothers and sisters makes for a beautiful experience of caring for and helping one another. For “fraternity in families is especially radiant when we see the care, the patience, the affection that surround the little brother or sister who is frail, sick or disabled”.221 It must be acknowledged that “having a brother or a sister who loves you is a profound, precious and unique experience”.222 Children do need to be patiently taught to treat one another as brothers and sisters. This training, at times quite demanding, is a true school of socialization. (3/19/16, no. 195)

Indeed, “the love between husband and wife and, in a derivative and broader way, the love between members of the same family – between parents and children, brothers and sisters and relatives and members of the household – is given life and sustenance by an unceasing inner dynamism leading the family to ever deeper and more intense communion, which is the foundation and soul of the community of marriage and the family”. (3/19/16, no. 196)

This larger family should provide love and support to teenage mothers, children without parents, single mothers left to raise children, persons with disabilities needing particular affection and closeness, young people struggling with addiction, the unmarried, separated or widowed who are alone, and the elderly and infirm who lack the support of their children. It should also embrace “even those who have made shipwreck of their lives”. (3/19/16, no. 197)

The family is the first school of human values, where we learn the wise use of freedom. (3/19/16, no. 274)

The family is the primary setting for socialization, since it is where we first learn to relate to others, to listen and share, to be patient and show respect, to help one another and live as one. The task of education is to make us sense that the world and society are also our home; it trains us how to live together in this greater home. In the family, we learn closeness, care and respect for others. We break out of our fatal self-absorption and come to realize that we are living with and alongside others who are worthy of our concern, our kindness and our affection. There is no social bond without this primary, everyday, almost microscopic aspect of living side by side, crossing paths at different times of the day, being concerned about everything that affects us, helping one another with ordinary little things. Every day the family has to come up with new ways of appreciating and acknowledging its members. (3/19/16, no. 276)

In the family too, we can rethink our habits of consumption and join in caring for the environment as our common home. “The family is the principal agent of an integral ecology, because it is the primary social subject which contains within it the two fundamental principles of human civilization on earth: the principle of communion and the principle of fruitfulness”. (3/19/16, no. 277)

The home must continue to be the place where we learn to appreciate the meaning and beauty of the faith, to pray and to serve our neighbor. (3/19/16, no. 287)

“The family is thus an agent of pastoral activity through its explicit proclamation of the Gospel and its legacy of varied forms of witness, namely solidarity with the poor, openness to a diversity of people, the protection of creation, moral and material solidarity with other families, including those most in need, commitment to the

promotion of the common good and the transformation of unjust social structures, beginning in the territory in which the family lives, through the practice of the corporal and spiritual works of mercy".
(3/19/16, no. 290)

The fraternal and communal demands of family life are an incentive to growth in openness of heart and thus to an ever fuller encounter with the Lord. The word of God tells us that "the one who hates his brother is in the darkness, and walks in the darkness" (1 Jn 2:11); such a person "abides in death" (1 Jn 3:14) and "does not know God" (1 Jn 4:8). My predecessor Benedict XVI pointed out that "closing our eyes to our neighbor also blinds us to God", and that, in the end, love is the only light which can "constantly illuminate a world grown dim". If only we "love one another, God abides in us and his love is perfected in us" (1 Jn 4:12). Since "the human person has an inherent social dimension", and "the first and basic expression of that social dimension of the person is the married couple and the family", spirituality becomes incarnate in the communion of the family. (3/19/16, no. 316)

Led by the Spirit, the family circle is not only open to life by generating it within itself, but also by going forth and spreading life by caring for others and seeking their happiness. This openness finds particular expression in hospitality,389 which the word of God eloquently encourages: "Do not neglect to show hospitality to strangers, for there by some have entertained angels unawares" (Heb 13:2). When a family is welcoming and reaches out to others, especially the poor and the neglected, it is "a symbol, witness and participant in the Church's motherhood". 390 Social love, as a reflection of the Trinity, is what truly unifies the spiritual meaning of the family and its mission to others, for it makes present the kerygma in all its communal imperatives. The family lives its spirituality precisely by being at one and the same time a domestic church and a vital cell for transforming the world.391 (3/19/16, no. 324)

Here is a 'homework assignment' for you: one day look at people's faces as you go along the street. They are worried, each one is closed in on himself, a smile is missing, tenderness is missing, in other words, social friendship, this social friendship is missing. Where there is no social friendship there is always hatred, war. We are experiencing a "piecemeal third world war", everywhere. Look at the maps of the world and you will see this. (4/24/16)

God is a "family" of three Persons who love each other so much as to form a single whole. This "divine family" is not closed in on itself, but is open. It communicates itself in creation and in history and has entered into the world of men to call everyone to form part of it. The Trinitarian horizon of communion surrounds all of us and stimulates us to live in love and fraternal sharing, certain that where there is love, there is God. (5/22/16)

I must not categorize others in order to decide who is my neighbor and who is not. It is up to me *whether to be a neighbor or not* — the decision is mine — it is up to me whether or not to be a neighbor to those whom I encounter who need help, even if they are strangers or perhaps hostile. (7/10/16)

Social policies in support of the family, the primary and fundamental cell of society, assisting underprivileged and poor families, and helping responsibly to welcome life, will thus prove even more effective. Life must always be welcomed and protected. These two things go together – welcome and protection, from conception to natural death. All of us are called to respect life and care for it. On the other hand, it is the responsibility of the State, the Church and society to accompany and concretely help all those who find themselves in serious difficulty, so that a child will never be seen as a burden but as a gift, and those who are most vulnerable and poor will not be abandoned (7/27/16, Diplomats).

This is no time for denouncing anyone or fighting. We do not want to tear down, we do not want to give insult. We have no desire to conquer hatred with more hatred, violence with more violence, terror with more

terror. We are here today because the Lord has called us together. Our response to a world at war has a name: its name is fraternity, its name is brotherhood, its name is communion, its name is family. We celebrate the fact that coming from different cultures, we have come together to pray. Let our best word, our best argument, be our unity in prayer (7/30/16, Prayer Vigil).

Take special care of all families, rejoicing with their generous love and encouraging the immense good that they lavish on this world. Above all, follow the most wounded. Do not "pass by" in face of their frailties. Stop to let your heart of Pastors be pierced by the vision of their wound; approach them with delicacy and without fear. Put before their eyes the *joy of* genuine *love* and the grace with which God raises it to participation in His own Love. So many are in need of rediscovering it, others have never known it, some expect to recover it, not a few will have to bear the weight of having lost it irremediably. I beg you to accompany them in discernment and with empathy. (9/16/16)

If violence has its source in the human heart, then it is fundamental that nonviolence be practiced before all else within families. This is part of that joy of love which I described last March in my Exhortation *Amoris Laetitia*, in the wake of two years of reflection by the Church on marriage and the family. The family is the indispensable crucible in which spouses, parents and children, brothers and sisters, learn to communicate and to show generous concern for one another, and in which frictions and even conflicts have to be resolved not by force but by dialogue, respect, concern for the good of the other, mercy and forgiveness.[16] From within families, the joy of love spills out into the world and radiates to the whole of society.[17] (12/8/16, Peace)

The politics of nonviolence have to begin in the home and then spread to the entire human family. "Saint Therese of Lisieux invites us to practise the little way of love, not to miss out on a kind word, a smile or any small gesture which sows peace and friendship. An integral ecology is also made up of simple daily gestures that break with the logic of violence, exploitation and selfishness".[19] (12/8/16, Peace)

The love of God is His "yes" to all creation and at the heart of this latter is man. It is God's "yes" to the union between man and woman, in openness and service to life in all its phases; it is God's "yes" and His commitment to a humanity that is often wounded, mistreated and dominated by a lack of love. The family, therefore, is the "yes" of God as Love. Only starting from love can the family manifest, spread and regenerate God's love in the world. Without love, we cannot live as children of God, as couples, parents and brothers. (3/25/17)

The Church, faithful to her mission, is committed to peace, justice and the good of all. She is conscious that the principles of the Gospel are a significant dimension of the social fabric of Colombia, and thus can contribute greatly to the growth of the country; particularly, sacrosanct respect for human life, above all for the weakest and most defenseless, is a cornerstone in the formation of a society free from violence. We cannot fail, moreover, to emphasize the social importance of the family, envisioned by God to be the fruit of spousal love, that place "where we learn to live with others despite our differences and to belong to one another" (ibid. 66). I ask you, please, to listen to the poor, to those who suffer. Look them in the eye and let yourselves be continually questioned by their faces racked with pain and by their pleading hands. From them we learn true lessons about life, humanity and dignity. (9/7/17, Authorities)

It involves the way men and women understand the very meaning of life and human progress. They are called not only to speak to one another about love, but to speak with love about what needs to be done so that the human community can take shape in the light of God's love for all his creatures. Men and women are called to speak to one another as covenant partners, because neither of the two – neither man nor woman – can assume this responsibility alone. They were created together, in their sacred difference; together they sinned, for their

presumption in trying to take the place of God; together, by the grace of Christ, they return to God's presence, as stewards of the world and of the history that he has entrusted to them. (10/5/17, Life)

To acknowledge that others are persons means to value what unites us to them. To be a person connects us with others; it makes us a community. The second contribution that Christians can make to the future of Europe, then, is to help recover the sense of belonging to a community. . . . . Community is the greatest antidote to the forms of individualism typical of our times, to that widespread tendency in the West to see oneself and one's life in isolation from others. The concept of freedom is misunderstood and seen as if it were a right to be left alone, free from all bonds. As a result, a deracinated society has grown up, lacking a sense of belonging and of its own past. And for me this is serious. (10/28/17, European)

Christians recognize that their identity is primarily relational. They are joined to one another as members of one body, the Church (cf. 1 Cor 12:12), and each, with his or her unique identity and gifts, freely shares in the common work of building up that body. Analogously, this relationship is also found in the areas of interpersonal relationships and civil society. By interacting with others, each one discovers his or her own qualities and defects, strengths and weaknesses. In other words, they come to know who they are, their specific identity. (10/28/17, European)

The family, as the primordial community, remains the most fundamental place for this process of discovery. There, diversity is valued and at the same time brought into unity. The family is the harmonious union of the differences between man and woman, which becomes stronger and more authentic to the extent that it is fruitful, capable of opening itself to life and to others. Secular communities, likewise, are alive when they are capable of openness, embracing the differences and gifts of each person while at the same time generating new life, development, labor, innovation and culture. Person and community are thus the foundations of the Europe that we, as Christians, want and can contribute to building. The bricks of this structure are dialogue, inclusion, solidarity, development and peace. (10/28/17, European)

The great challenge of our day is to help people be open to the transcendent. To be able to look deep within and to know themselves in such a way as to see their interconnectedness with all people. To realize that we cannot be isolated from one another. If we are to be united, as is our purpose, we need to surmount all forms of misunderstanding, intolerance, prejudice and hatred. How can we do this? The words of the Buddha offer each of us a guide: "Overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth" (Dhammapada, XVII, 223). Similar sentiments are voiced in a prayer attributed to Saint Francis of Assisi: "Lord, make me an instrument of your peace. Where there is hatred, let me sow love. Where there is injury, let me bring pardon… Where there is darkness, let me bring light, and where there is sadness, joy." (11/29/17, Buddhist)

Your service to the wider community, in particular to those most in need, is a precious service to the building of a culture of encounter and solidarity. (12/2/17, Priests)

If in so many parts of the world there are children who have nothing to eat, that's not news, it seems normal. It cannot be this way! (6/5/13, Environment)

This culture of waste has made us insensitive even to the waste and disposal of food, which is even more despicable when all over the world, unfortunately, many individuals and families are suffering from hunger and malnutrition. (6/5/13, Environment)

Consumerism has led us to become used to an excess and daily waste of food, to which, at times, we are no longer able to give a just value, which goes well beyond mere economic parameters. We should all remember, however, that throwing food away is like stealing from the tables of the poor, the hungry! (6/5/13, Environment)

I encourage everyone to reflect on the problem of thrown away and wasted food to identify ways and means that, by seriously addressing this issue, are a vehicle of solidarity and sharing with the needy. (6/5/13, Environment)

...when food is shared in a fair way, with solidarity, when no one is deprived, every community can meet the needs of the poorest. Human ecology and environmental ecology walk together. (6/5/13, Environment)

We are called not only to respect the natural environment, but also to show respect for, and solidarity with, all the members of our human family. These two dimensions are closely related; today we are suffering from a crisis which is not only about the just management of economic resources, but also about concern for human resources, for the needs of our brothers and sisters living in extreme poverty, and especially for the many children in our world lacking adequate education, health care and nutrition. Consumerism and a "culture of waste" have led some of us to tolerate the waste of precious resources, including food, while others are literally wasting away from hunger. I ask all of you to reflect on this grave ethical problem in a spirit of solidarity grounded in our common responsibility for the earth and for all our brothers and sisters in the human family. (6/5/13, Environment)

We are all aware that one of the first effects of grave food crises – and not simply those caused by natural disasters or violent conflicts – is the uprooting of individuals, families and communities. The separation is a painful one; it is not limited to their lands, but extends to their entire existential and spiritual environment, threatening and at times shattering their few certainties in life. This process, which is now taking place worldwide, demands that international relations once more be regulated by their underlying ethical principles and recover the authentic spirit of solidarity which can guarantee the effectiveness of every cooperative undertaking. (6/20/13)

It is a scandal that there is still hunger and malnutrition in the world! It is not just a question of responding to immediate emergencies, but of addressing together, at all levels, a problem that challenges our personal and social conscience, in order to achieve a just and lasting solution. (10/16/13)

Paradoxically, in an age when globalization enables us to know about the situations of need that exist in the world and to multiply exchanges and human relationships, the tendency to individualism and to withdraw into ourselves seems to be on the rise. These tendencies lead to a certain attitude of indifference — at the personal, institutional and State level — toward those who are dying of hunger or suffering from malnutrition, almost as though it were an inevitable fact. However, hunger and malnutrition can never be considered a normal occurrence to which one must become accustomed, as if it were part of the system. (10/16/13)

The theme chosen by the FAO for this year's celebration is "Sustainable Food Systems for Food Security and Nutrition". I see in it an invitation to rethink and renew our food systems from a perspective of solidarity, by overcoming the logic of an unbridled exploitation of creation and by better orienting our commitment to cultivate and care for the environment and its resources, in order to guarantee food security and progress toward sufficient and healthy food for all. This poses a serious question about the need to substantially modify our lifestyle, including the way we eat which, in so many areas of the planet, is marked by consumerism and the waste and squandering of food. (10/16/13)

In this regard the continuing disgrace of hunger in the world moves me to share with you the question: *How are we using the earth's resources?* Contemporary societies should reflect on the hierarchy of priorities to which production is directed. It is a truly pressing duty to use the earth's resources in such a way that all may be free from hunger. (12/8/13)

It is well known that present production is sufficient, and yet millions of persons continue to suffer and die from hunger, and this is a real scandal. We need, then, to find ways by which all may benefit from the fruits of the earth, not only to avoid the widening gap between those who have more and those who must be content with the crumbs, but above all because it is a question of justice, equality and respect for every human being. In this regard I would like to remind everyone of that necessary *universal destination of all goods* which is one of the fundamental principles of the Church's social teaching. Respect for this principle is the essential condition for facilitating an effective and fair access to those essential and primary goods which every person needs and to which he or she has a right. (12/8/13)

Today, I am happy to announce to you the launch of a campaign against global hunger by our very own Caritas Internationalis and to tell you that I intend to give my full support. This confederation, together with its 164 member organisations works in 200 countries and territories around the world and its work is at the heart of the mission of the Church and of Her attention towards all those who suffer because of the scandal of hunger, those with whom the Lord identified when he said, "I was hungry and you gave me something to eat". (12/9/13)

We are in front of a global scandal of around one billion — one billion people who still suffer from hunger today. We cannot look the other way and pretend this does not exist. The food and fish teaches us exactly this: that if there is the will, what we have never ends. On the contrary, it abounds and does not get wasted. Therefore, dear brothers and sisters, I invite you to make space in your heart for this emergency of respecting the God-given rights of everyone to have access to adequate food. We share what we have in Christian charity with those who face numerous obstacles to satisfy such a basic need. At the same time we promote an authentic cooperation with the poor so that through the fruits of their and our work they can live a dignified life. (12/9/13)

I invite all of the institutions of the world, the Church, each of us, as one single human family, to give a voice to all of those who suffer silently from hunger, so that this voice becomes a roar which can shake the world. This campaign is also an invitation to all of us to become more conscious in our food choices, which often lead to waste and a poor use of the resources available to us. It is also a reminder to stop thinking that our daily actions do not have an impact on the lives of those who suffer from hunger firsthand. (12/9/13)

Let us pray that the Lord gives us the grace to envisage a world in which no one must ever again die of hunger. And asking for this grace, I give you my blessing. (12/9/13)

Yesterday *Caritas* launched a worldwide campaign against hunger and the wasting of food, with the motto: "One human family, food for all". The scandal of the millions of people who suffer from hunger should not paralyze us, but rather move us to act — everyone, individuals, families, communities, institutions, governments — to eliminate this injustice. Jesus' Gospel shows us the way: trusting in the Father's providence and sharing our daily bread without wasting it. I encourage *Caritas* to carry on in this commitment, and I invite everyone to join in this "wave" of solidarity. (12/11/13)

Peace is also threatened by every denial of human dignity, firstly the lack of access to adequate nutrition. We cannot be indifferent to those suffering from hunger, especially children, when we think of how much food is wasted every day in many parts of the world immersed in what I have often termed "the throwaway culture". Unfortunately, what is thrown away is not only food and dispensable objects, but often human beings themselves, who are discarded as "unnecessary". (1/13/14, Diplomatic Corps)

Those working in [the political and economic] sectors have a precise responsibility towards others, particularly those who are most frail, weak and vulnerable. It is intolerable that thousands of people continue to die every day from hunger, even though substantial quantities of food are available, and often simply wasted. (1/17/14)

Defending rural communities from the serious threats posed by human action or natural disasters must not merely be a strategy but rather a form of permanent action aimed at promoting their participation in decision-making, at making appropriate technologies available, and extending their use, always with respect for the natural environment. Acting in this way can alter the methods of international cooperation and aid for the hungry and malnourished. (10/16/14)

To defeat hunger, it is not enough to meet the needs of those who are less fortunate or to help through aid and donations those who live in situations of emergency. It is instead necessary to change the paradigm of aid and of development policies, to modify international laws regarding the production and trade of agricultural products, guaranteeing, to countries in which agriculture represents the foundation of the economy and of survival, the self-determination of their own agricultural market. (10/16/14)

How long will we continue to defend systems of production and consumption which exclude most of the world's population even from the crumbs which fall from the tables of the rich? The time has come to think and decide, beginning with each person and community rather than from market trends. Therefore there must also be a change in the concept of work, goals and economic activity, food production and environmental protection. This is perhaps the only possibility for building an authentic future of peace, which today is also threatened by food insecurity. (10/16/14)

Hunger is criminal; nourishment is an inalienable right. (10/28/14)

Throughout the world, the G20 countries included, there are far too many women and men suffering from severe malnutrition, a rise in the number of the unemployed, an extremely high percentage of young people without work and an increase in social exclusion which can lead to criminal activity and even the recruitment of terrorists. In addition, there are constant assaults on the natural environment, the result of unbridled consumerism, and this will have serious consequences for the world economy (11/6/14, Letter).

In the face of the poverty of so many of our brothers and sisters, I think at times that today the issues of hunger and of agricultural development are among the very many problems in this time of crisis. Yet we see growing everywhere the number of those who are struggling for access to regular and healthy meals. . . We must respond to the imperative that *access to necessary nutrition is a right of all*. Rights do not permit exceptions! (6/11/15)

How much progress has been made in this area in so many parts of the world! How much has been done in these first years of the third millennium to raise people out of extreme poverty! I know that you share my conviction that much more still needs to be done, and that in times of crisis and economic hardship a spirit of global solidarity must not be lost. At the same time I would encourage you to keep in mind all those people around us who are trapped in a cycle of poverty. They too need to be given hope. The fight against poverty and hunger must be fought constantly and on many fronts, especially in its causes. I know that many Americans today, as in the past, are working to deal with this problem. (9/24/15, Congress)

Hunger today is a matter of truly "scandalous" dimensions, which threaten the life and dignity of many people — men, women, children and the elderly. Every day we must address this injustice, — I would go even further — this sin, in a world rich in food resources, thanks also to enormous technological progress, there are too many who lack the basic necessities for survival; and this is true not only in poor countries, but is increasingly so in rich and developed societies. The situation is aggravated by the increase in migratory flows, which bring to Europe thousands of refugees, fleeing from their countries and in need of everything. Jesus' words resound in face of such an immeasurable problem: "I was hungry and you gave me food" (Mt 25:35). We see in the Gospel that, when the Lord realizes that the crowds that have come to listen to him are hungry, he does not ignore the problem, nor does he give a good discourse on the fight against poverty, rather he does something that leaves everyone astonished; he takes the little that the disciples had brought with them, blesses it and multiplies the loaves and fishes, so much so that at the end "they took up twelve baskets full of the broken pieces left over" (Mt 14:20). (10/3/15, Food Bank)

It is Jesus himself who invites us to make room in our hearts for the urgency to "feed the hungry", and the Church has made it one of the corporal works of mercy. To share what we have with those who lack the means to satisfy such a primary need, educates us in that charity that is an overflowing gift of passion for the life of the poor that the Lord makes us meet. (10/3/15, Food Bank)

In sharing the necessity of daily bread, you meet hundreds of people every day. Do not forget that they are people, not numbers, each one with his burden of pain that at times seems impossible to bear. By always keeping this in mind, you will be able to look them in the face, to look them in the eye, to shake their hand, to see the flesh of Christ in them and also help them to win back their dignity and get back on their feet. (10/3/15, Food Bank)

Many brothers and sisters…, despite their efforts, suffer from hunger and malnutrition. This is due first and foremost to the unfair distribution of the goods of the earth but also due to insufficient agricultural development. We are living in an epoch in which the unbridled search for profit, concentration on specific interests and the effects of unjust policies hinder the implementation of actions within countries or prevent effective cooperation in the international community. (10/16/15)

We are witnesses, often silent and paralyzed, of situations which cannot be exclusively related to economic phenomena, since inequality is increasingly the result of that culture which rejects and excludes so many of our brothers and sisters from social life, fails to take their abilities into account and even deems their contribution to the life of the human family superfluous. (10/16/15)

The condition of hungry and malnourished people shows that a generic appeal for cooperation or for the common good is not enough and we cannot stop at that. Perhaps a different question should be asked: is it still possible to conceive of a society whose resources are in the hands of the few which forces the least privileged to make do with no more than the crumbs? (10/16/15)

Considering the rights of the hungry and accepting their aspirations means first of all expressing solidarity in practical actions, which require sharing and not only better management of social and financial risks or immediate help in the event of catastrophes and environmental crises. (10/16/15)

Social protection cannot be limited to an increase in revenue or reduced to an investment in means of subsistence for an improvement in agricultural productivity and the promotion of equitable economic development. It must be achieved within that "social love" which is the key to genuine development (cf. ibid., n. 231). If its essentially human components are considered, social protection can give increased resilience to the most disadvantaged people, enabling them to face and surmount difficulties and setbacks and at the same time, it will lead everyone to understand the real meaning of the sustainable use of natural resources and full respect for our common home. I am thinking in particular of the role that social protection can fulfil in supporting the family, whose members learn from the outset the meaning of sharing, mutual help and protection. Guaranteeing family life means promoting the financial development of women, thereby consolidating their role in society, as well as fostering care of the elderly and enabling the young to pursue scholastic and professional training in order to enter the world of work well prepared. (10/16/15)

It is not the Church's mission to address these problems directly from a technical standpoint. Nevertheless, the human aspects of these situations do not leave her indifferent. Creation and the goods of the earth are gifts of God bestowed upon all human beings who are at the same time their custodians and beneficiaries. For this reason these gifts are meant to be shared equitably by all. This demands the firm determination to face the injustices we meet with every day, particularly the most serious ones, those that offend human dignity and touch the very depths of our conscience. These are facts that do not permit Christians to abstain from actively contributing their professionalism, above all through the different forms of organization that do so much good in rural areas. (10/16/15)

Many are the faces, the stories and the evident effects on the lives of thousands of persons whom the culture of deterioration and waste has allowed to be sacrificed before the idols of profits and consumption. We need to be alert to one sad sign of the "globalization of indifference": the fact that we are gradually growing accustomed to the suffering of others, as if it were something normal (cf. *Message for World Food Day*, 16 October 2013, 2), or even worse, becoming resigned to such extreme and scandalous kinds of "using and discarding" and social exclusion as new forms of slavery, human trafficking, forced labor, prostitution and trafficking in organs. "There has been a tragic rise in the number of migrants seeking to flee from the growing poverty aggravated by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind without enjoying any legal protection whatsoever" (*Laudato Si'*, 25). Many lives, many stories, many dreams have been shipwrecked in our day. We cannot remain indifferent in the face of this. We have no right. (11/26/15, U.N.O.N.)

The fact that today, well into the twenty-first century, so many people suffer from this scourge is due to a selfish and wrong distribution of resources, to the "merchandizing" of food. The earth, abused and exploited, continues in many parts of the world to yield its fruits, offering us the best of itself. The faces of the starving remind us that we have foiled its purposes. We have turned a gift with a universal destination into a privilege enjoyed by a select few. We have made the fruits of the earth – a gift to humanity – *commodities* for a few, thus engendering exclusion. (6/13/16)

We need to be reminded that food discarded is, in a certain sense stolen, from the table of poor and the starving. This reality invites us to reflect on the problem of unused and wasted food, and to identify ways and means which, by taking this problem seriously, can serve as a vehicle of solidarity and sharing with those most in need (cf. *Catechesis*.) (6/13/16)

I desire that the fight to eradicate the hunger and thirst of our brothers and sisters, and with our brothers and sisters, will continue to challenge us not to grow weary and to keep dreaming – both of these! – in seeking creative solutions of change and transformation. (6/13/16)

Jesus is concerned about feeding all those tired and hungry people, and looks after those who follow him. He wants his disciples to be involved in this. Indeed he says to them: "*you give them something to eat*" (Mt 14:16). He shows them that the few loaves and fish that they have, by the power of faith and of prayer, can be shared with all of those people. Jesus works a miracle, but it is the miracle of faith, of prayer, created by compassion and love. Thus, Jesus "*broke and gave the loaves to the disciples, and the disciples gave them to the crowds*" (v. 19). The Lord meets the needs of mankind, but wants to render each one of us a concrete participant in his compassion. (8/17/16)

What does the Lord thirst for? Certainly for water, that element essential for life. But above all for love, that element no less essential for living. He thirsts to give us the living waters of his love, but also to receive our love. (9/20/16)

It is for this reason that, among the works of mercy, there is the reminder of hunger and thirst: to give food to the hungry — there are many today — and drink to the thirsty. How often the *media* tells us about populations who are suffering from the lack of food and water, with serious consequences, especially for children. (10/19/16)

In the Bible, a Psalm says that God is "he who gives food to all flesh" (136[135]:25). The experience of hunger is hard. Those who have endured war or famine know about it. However, this experience is repeated every day, and coexists alongside abundance and waste. The words of the Apostle James are ever timely: "What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled', without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead" (2:14-17) because it is incapable of doing works, of doing charity, of love. There is always someone who is hungry or thirsty and who needs me. I cannot delegate this to another. This poor person needs me, *my* help, *my* word, *my* commitment. We are all involved in this. (10/19/16)

A cursory look at the world situation is sufficient to show the need for greater commitment to supporting agricultural activity. This would entail not only improving systems of production and commerce, but also, and primarily, emphasizing the right of every human being to healthy and sufficient nourishment, in accordance with individual needs, and an integral role in the implementation of decisions and strategies. It is increasingly clear that at the heart of all activity must be the person, whether he or she be an agricultural worker, an economic agent or a consumer. Such an approach, if viewed as a shared goal and not simply a technical question, will allow greater consideration to be given to the close relationship between agriculture, the care and protection of creation, economic growth, levels of development, and the present and future needs of the world population. (3/28/17)

Let us not forget that the Our Father is the prayer of the poor. Our asking for bread expresses our entrustment to God for our basic needs in life. Everything that Jesus taught us in this prayer expresses and brings together the cry of all who suffer from life's uncertainties and the lack of what they need. When the disciples asked Jesus to teach them to pray, he answered in the words with which the poor speak to our one Father, in whom all acknowledge themselves as brothers and sisters. The Our Father is a prayer said in the plural: the bread for which we ask is "ours", and that entails sharing, participation and joint responsibility. In this prayer, all of us recognize our need to overcome every form of selfishness, in order to enter into the joy of mutual acceptance. (6/13/17)

The current situation demands greater responsibility on all levels, not only in order to guarantee the necessary production or equitable distribution of the fruits of the earth — this duty should be taken as a given — but above all to guarantee to all human beings the right to be nourished according to their own needs, and also participate in decisions that affect them and in the achievement of their own aspirations, without having to part from their loved ones. (10/16/17)

The relationship between hunger and migration can only be tackled if we go to the root of the problem. In this regard, studies conducted by the United Nations, as well as by many other civil society organizations, agree that there are two main obstacles to be overcome: conflicts and climate change. (10/16/17)

How can conflicts be overcome? International law gives us the means to prevent them or to resolve them quickly, keeping them from dragging on, creating famine and destroying the social fabric. Let us consider the people afflicted by wars that have lasted for decades, which could have been prevented or at least stopped, and which instead propagate their disastrous effects, including food insecurity and the forced displacement of people. Good will and dialogue are needed to curb conflicts, and it is necessary to make a firm commitment to gradual and systematic disarmament, as provided for by the Charter of the United Nations, and to remedy the scourge of arms trafficking. What good is it to denounce the fact that millions of people are victims of hunger and malnutrition as a result of conflicts, if we do not work effectively for peace and disarmament? (10/16/17)

I think that these are the preconditions for any serious discussion of food security linked to the phenomenon of migration. It is clear that war and climate change are causes of hunger, so let us refrain from presenting it as an incurable disease. Recent estimates provided by your experts foresee an increase in global grain production to levels that allow for greater consistency to be given to global reserves. This gives hope, and it demonstrates that if we work by being attentive to needs and opposing speculation, there will be results. Indeed, food resources are not infrequently left to the mercy of speculation, which measures them solely with regard to the economic prosperity of big producers or in relation to the potential for consumption, and not the real needs of the people. This favors conflicts and waste, and increases the numbers of the poorest on earth who seek a future outside their countries of origin. (10/16/17)

Please, I would like to ask all those who have positions of responsibility in economic, political and social life, and all men and women of goodwill: let us be "protectors" of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment. (3/19/13)

I wish to extend an invitation to solidarity to everyone, and I would like to encourage those in public office to make every effort to give new impetus to employment, this means caring for the dignity of the person, but above all I would say do not lose hope... (5/1/13)

While the income of a minority is increasing exponentially, that of the majority is crumbling. This imbalance results from ideologies which uphold the absolute autonomy of markets and financial speculation, and thus deny the right of control to States, which are themselves charged with providing for the common good. (5/16/13)

We are the ones responsible for training new generations, helping them to be knowledgeable in economic and political affairs, and solidly grounded in ethical values. The future demands a rehabilitation of politics here and now, a rehabilitation of politics, which is one of the highest forms of charity. The future also demands a humanistic vision of the economy and a politics capable of ensuring greater and more effective participation on the part of the people, eliminating forms of elitism and eradicating poverty. No one should be denied what is necessary and everyone should be guaranteed dignity, fraternity and solidarity: this is the road that is proposed. In the days of the prophet Amos, God's frequent warning was already being heard: "They sell the righteous for silver and the needy for a pair of sandals – they … trample down the head of the poor into the dust of the earth and push the afflicted out of the way" (*Am* 2:6-7). The outcry, the call for justice, continues to be heard even today. (7/27/13, Leaders)

Leadership also means making the most just decision after having considered all the options from the standpoint of personal responsibility and concern for the common good. . . . To act responsibly is to see one's own actions in the light of other people's rights and God's judgment. This ethical sense appears today as an unprecedented historic challenge, we must search for it and we must enshrine it within our society. Beyond scientific and technical competence, the present situation also demands a sense of moral obligation expressed in a social and deeply fraternal exercise of responsibility. (7/27/13, Leaders)

When leaders in various fields ask me for advice, my response is always the same: dialogue, dialogue, dialogue. The only way for individuals, families and societies to grow, the only way for the life of peoples to progress, is via the culture of encounter, a culture in which all have something good to give and all can receive something good in return. Others always have something to give me, if we know how to approach them in a spirit of openness and without prejudice. This open spirit, without prejudice, I would describe as "social humility", which is what favors dialogue. Only in this way can understanding grow between cultures and religions, mutual esteem without needless preconceptions, in a climate that is respectful of the rights of everyone. Today, either we take the risk of dialogue, we risk the culture of encounter, or we all fall; this is the path that will bear fruit. (7/27/13, Leaders)

Let us pray for leaders, that they govern us well. That they bring our homeland, our nations, our world, forward, to achieve peace and the common good. This word of God helps us to better participate in the common life of a people: those who govern, with the service of humility and love, and the governed, with participation, and especially prayer. (9/16/13, Meditation)

Politics, though often denigrated, remains a lofty vocation and one of the highest forms of charity, inasmuch as it seeks the common good.[174] We need to be convinced that charity "is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones)".[175] I beg the Lord to grant us more politicians who are genuinely disturbed by the state of society, the people, the lives of the poor! It is vital that government leaders and financial leaders take heed and broaden their horizons, working to ensure that all citizens have dignified work, education and healthcare. (11/24/13, no. 205)

It is the responsibility of the State to safeguard and promote the common good of society.[188] Based on the principles of subsidiarity and solidarity, and fully committed to political dialogue and consensus building, it plays a fundamental role, one which cannot be delegated, in working for the integral development of all. This role, at present, calls for profound social humility. (11/24/13, no. 240)

Responsibility for the poor and the marginalized must therefore be an essential element of any political decision, whether on the national or the international level (11/6/14, Letter).

What is needed is a politics which is far-sighted and capable of a new, interdisciplinary approach to handling the different aspects of the crisis. (5/24/15, *Laudato Si',* no. 197)

Responsible politicians are called to the important task of being the first servants of their communities, taking actions which safeguard above all the fundamental rights of the human person, among which the right to religious freedom stands out. In this way it will be possible to build, with concrete measures, a more peaceful and just society, working step-by-step together to solve the many problems which people experience daily. (6/6/15 - Diplomats)

Each of us here shares a calling to work for the common good. Fifty years ago, the Second Vatican Council defined the common good as "the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment". . . . May your efforts contribute to the growth of greater respect for the human person, endowed with basic and inalienable rights ordered to his or her integral development, and social peace, namely, the stability and security provided by a certain order which cannot be achieved without particular concern for distributive justice (cf. *Laudato Si'*, 157). In a word, let wealth be shared. (7/8/15, Authorities)

I have seen firsthand a variety of experiences where workers united in cooperatives and other forms of community organization were able to create work where there were only crumbs of an idolatrous economy. . . . Governments which make it their responsibility to put the economy at the service of peoples must promote the strengthening, improvement, coordination and expansion of these forms of popular economy and communitarian production. This entails bettering the processes of work, providing adequate infrastructures and guaranteeing workers their full rights in this alternative sector. When the state and social organizations join in working for the three "L's", the principles of solidarity and subsidiarity come into play; and these allow the common good to be achieved in a full and participatory democracy. (7/9/15, Popular Movements)

It must be acknowledged that none of the grave problems of humanity can be resolved without interaction between states and peoples at the international level. Every significant action carried out in one part of the planet has universal, ecological, social and cultural repercussions. Even crime and violence have become globalized. Consequently, no government can act independently of a common responsibility. If we truly desire positive change, we have to humbly accept our interdependence, that is to say, our healthy interdependence. Interaction, however, is not the same as imposition; it is not the subordination of some to serve the interests of others. Colonialism, both old and new, which reduces poor countries to mere providers of raw material and cheap labor, engenders violence, poverty, forced migrations and all the evils which go hand in hand with these,

precisely because, by placing the periphery at the service of the center, it denies those countries the right to an integral development. That is inequality, brothers and sisters, and inequality generates a violence which no police, military, or intelligence resources can control. (7/9/15, Popular Movements)

Each son or daughter of a given country has a mission, a personal and social responsibility. Your own responsibility as members of Congress is to enable this country, by your legislative activity, to grow as a nation. You are the face of its people, their representatives. You are called to defend and preserve the dignity of your fellow citizens in the tireless and demanding pursuit of the common good, for this is the chief aim of all politics. (9/24/15, Congress)

A political society endures when it seeks, as a vocation, to satisfy common needs by stimulating the growth of all its members, especially those in situations of greater vulnerability or risk. Legislative activity is always based on care for the people. To this you have been invited, called and convened by those who elected you. (9/24/15, Congress)

You are asked to protect, by means of the law, the image and likeness fashioned by God on every human face. (9/24/15, Congress)

President Abraham Lincoln, the guardian of liberty . . . labored tirelessly that "this nation, under God, [might] have a new birth of freedom". Building a future of freedom requires love of the common good and cooperation in a spirit of subsidiarity and solidarity. (9/24/15, Congress)

All political activity must serve and promote the good of the human person and be based on respect for his or her dignity. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness" (Declaration of Independence, 4 July 1776). (9/24/15, Congress)

If politics must truly be at the service of the human person, it follows that it cannot be a slave to the economy and finance. Politics is, instead, an expression of our compelling need to live as one, in order to build as one the greatest common good: that of a community which sacrifices particular interests in order to share, in justice and peace, its goods, its interests, its social life. I do not underestimate the difficulty that this involves, but I encourage you in this effort. (9/24/15, Congress)

From this perspective of dialogue, I would like to recognize the efforts made in recent months to help overcome historic differences linked to painful episodes of the past. It is my duty to build bridges and to help all men and women, in any way possible, to do the same. When countries which have been at odds resume the path of dialogue – a dialogue which may have been interrupted for the most legitimate of reasons – new opportunities open up for all. This has required, and requires, courage and daring, which is not the same as irresponsibility. A good political leader is one who, with the interests of all in mind, seizes the moment in a spirit of openness and pragmatism. A good political leader always opts to initiate processes rather than possessing spaces (cf. Evangelii Gaudium, 222-223). (9/24/15, Congress)

Our world demands of all government leaders a will which is effective, practical and constant, concrete steps and immediate measures for preserving and improving the natural environment and thus putting an end as quickly as possible to the phenomenon of social and economic exclusion, with its baneful consequences: human trafficking, the marketing of human organs and tissues, the sexual exploitation of boys and girls, slave labour, including prostitution, the drug and weapons trade, terrorism and international organized crime. (9/25/15, United Nations)

Above and beyond our plans and programs, we are dealing with real men and women who live, struggle, and suffer, and are often forced to live in great poverty, deprived of all rights. (9/25/15, United Nations)

Government leaders must do everything possible to ensure that all can have the minimum spiritual and material means needed to live in dignity and to create and support a family, which is the primary cell of any social development. In practical terms, this absolute minimum has three names: lodging, labor, and land; and one spiritual name: spiritual freedom, which includes religious freedom, the right to education and all other civil rights. (9/25/15, United Nations)

I ask God that that the authorities may embark, together with you, upon the path of social inclusion, education, sport, community action, and the protection of families, for this is the only guarantee of a peace that is just, authentic and enduring. (11/27/15, Slum)

They also remind us that, despite our different beliefs and convictions, all of us are called to seek the truth, to work for justice and reconciliation, and to respect, protect and help one another as members of our one human family. These high ideals are particularly demanded of men and women like yourselves, who are charged with ensuring good and transparent governance, integral human development, a broad participation in national life, as well as a wise and just distribution of the goods which the Creator has so richly bestowed upon these lands. (11/27/15, Authorities)

I would like particularly to draw the attention of everyone, citizens and national leaders, international partners and multinational societies, to their grave responsibility in making use of environmental resources, in development decisions and projects which in any way affect the entire planet. (11/29/15, Authorities)

It is essential that those responsible for the future of the nations undertake courageously and without delay initiatives aimed at ending these sufferings, making their primary goal the quest for peace, the defense and acceptance of victims of aggression and persecution, the promotion of justice and sustainable development. (6/24/16, Authorities)

We implore the leaders of nations to listen to the plea of millions of human beings who long for peace and justice in the world, who demand respect for their God-given rights, who have urgent need of bread, not guns. Sadly, we are witnessing a presentation of religion and religious values in a fundamentalist way, which is used to justify the spread of hatred, discrimination and violence. The justification of such crimes on the basis of religious ideas is unacceptable, for “God is not the author of confusion, but of peace” (*I Corinthians* 14:33). Moreover, respect for religious difference is the necessary condition for the peaceful cohabitation of different ethnic and religious communities. (6/26/16)

I hope that civil authorities will continue to show concern for the situation of these persons, and that they will fully commit themselves to seeking tangible solutions, in spite of any unresolved political questions. It takes far-sightedness and courage to recognize the authentic good of peoples, and to pursue this good with determination and prudence. In this regard, it is essential to keep before our eyes the suffering of others, in order to proceed with conviction along the path which, though slow and laborious, is also captivating and freeing, and leads us towards peace. (9/30/16, Diplomatic Corp)

In a particular way, those who hold public office on the national and international levels are called to cultivate a nonviolent style in their consciences and in the exercise of their duties. This is not the same as weakness or passivity; rather it presupposes firmness, courage and the ability to face issues and conflicts with intellectual honesty, truly seeking the common good over and above all partisan interest, be it ideological, economic or political. In the course of the past century, marred by wars and genocides of unheard-of proportions, we have nonetheless seen outstanding examples of how nonviolence, embraced with conviction and practiced

consistently, can yield significant results, also on the social and political plane. Some peoples, and indeed entire nations, thanks to the efforts of nonviolent leaders, peacefully achieved the goals of freedom and justice. This is the path to pursue now and in the future. This is the way of peace. Not a peace proclaimed by words but in fact denied by pursuing strategies of domination, backed up by scandalous outlays for arms, while so many people lack the very necessities of life. (12/15/16)

Here I would express my conviction that political authorities must not limit themselves to ensuring the security of their own citizens – a concept which could easily be reduced to a mere "quiet life" – but are called also to work actively for the growth of peace. Peace is an "active virtue", one that calls for the engagement and cooperation of each individual and society as a whole. As the Second Vatican Council observed, "peace will never be achieved once and for all, but must be built up continually",[8] by safeguarding the good of persons and respecting their dignity. Peacemaking requires above all else renouncing violence in vindicating one's rights.[9] I wished primarily to reaffirm that nonviolence is a political style based on the rule of law and the dignity of each person. (1/9/17)

All of us have the duty to teach coming generations that God, the Creator of heaven and earth, does not need to be protected by men; indeed, it is he who protects them. He never desires the death of his children, but rather their life and happiness. He can neither demand nor justify violence; indeed, he detests and rejects violence ("God… hates the lover of violence": Ps 11:5). The true God calls to unconditional love, gratuitous pardon, mercy, absolute respect for every life, and fraternity among his children, believers and nonbelievers alike. It is our duty to proclaim together that history does not forgive those who preach justice, but then practice injustice. History does not forgive those who talk about equality, but then discard those who are different. It is our duty to unmask the peddlers of illusions about the afterlife, those who preach hatred in order to rob the simple of their present life and their right to live with dignity, and who exploit others by taking away their ability to choose freely and to believe responsibly. (4/28/17, Government Authorities)

In the minds and hearts of government leaders, and at every phase of the enactment of political measures, there is a need to give absolute priority to the poor, refugees, the suffering, evacuees and the excluded, without distinction of nation, race, religion or culture, and to reject armed conflicts. (6/29/17)

The goal of the G20 and of other similar annual meetings is to resolve economic differences peacefully and to agree on common financial and trade rules to allow for the integral development of all…Yet that will not be possible unless all parties commit themselves to substantially reducing levels of conflict, halting the present arms race and renouncing direct or indirect involvement in conflicts, as well as agreeing to discuss sincerely and transparently all their differences. There is a tragic contradiction and inconsistency in the apparent unity expressed in common forums on economic or social issues, and the acceptance, active or passive, of armed conflicts. (7/29/17)

Those states and individuals whose voice is weakest on the world political scene are precisely the ones who suffer most from the harmful effects of economic crises for which they bear little or no responsibility. This great majority, which in economic terms counts for only 10% of the whole, is the portion of humanity that has the greatest potential to contribute to the progress of everyone. (7/29/17)

It is not the law of the most powerful, but rather the power of the law, approved by all, that regulates a peaceful coexistence. Just laws are needed, which can ensure harmony and which can help overcome the conflicts that have torn apart this nation for decades; laws are required which are not born from the pragmatic need to order society but rather arise from the desire to resolve the structural causes of poverty that lead to exclusion and violence. Only in this way can there be healing of the sickness that brings fragility and lack of dignity to society, leaving it always vulnerable to new crises. Let us not forget that inequality is the root of social ills (cf. ibid. 202). (9/7/17, Authorities)

Governments also have the duty to create economic conditions that promote a healthy entrepreneurship and appropriate levels of employment. Politicians are especially responsible for restoring a virtuous circle that, starting from investments that favor the family and education, enable the harmonious and peaceful development of the entire civil community. (10/28/17, European)

[T]he "home" represents the most precious human treasures, that of encounter, that of relations among people, different in age, culture and history, but who live together and together help one another to grow. For this reason, the "home" is a crucial place in life, where life grows and can be fulfilled, because it is a place in which every person learns to receive love and to give love. (5/21/13)

...these things become the norm: that some homeless people die of cold on the streets is not news. In contrast, a ten point drop on the stock markets of some cities, is a tragedy. A person dying is not news, but if the stock markets drop ten points it is a tragedy! Thus people are disposed of, as if they were trash. (6/5/13, Environment)

Houses and neighborhoods are more often built to isolate and protect than to connect and integrate. The proclamation of the Gospel will be a basis for restoring the dignity of human life in these contexts, for Jesus desires to pour out an abundance of life upon our cities (cf. *Jn* 10:10). (11/24/13, no. 75)

In all places and circumstances, Christians, with the help of their pastors, are called to hear the cry of the poor. This has been eloquently stated by the bishops of Brazil: "We wish to take up daily the joys and hopes, the difficulties and sorrows of the Brazilian people, especially of those living in the barrios and the countryside – landless, homeless, lacking food and health care – to the detriment of their rights." (11/24/13, no. 191)

The Bible tells us that God hears the cry of his people, and I wish to join my voice to yours in calling for the three "L's" for all our brothers and sisters: land, lodging and labor. I said it and I repeat it: these are sacred rights. It is important, it is well worth fighting for them. May the cry of the excluded be heard in Latin America and throughout the world. (7/9/15, Popular Movements)

The Son of God came into this world as a homeless person. The Son of God knew what it was to start life without a roof over his head. We can imagine what Joseph must have been thinking. How is it that the Son of God has no home? Why are we homeless, why don't we have housing? These are questions which many of you may ask, and do ask, every day. Like Saint Joseph, you may ask: Why are we homeless, without a place to live? And those of us who do have a home, a roof over our heads, would also do well to ask: Why do these, our brothers and sisters, have no place to live? Why are these brothers and sisters of ours homeless? Joseph's questions are timely even today. (9/24/15, Homeless)

I want to be very clear. There is no social or moral justification, no justification whatsoever, for lack of housing. There are many unjust situations, but we know that God is suffering with us, experiencing them at our side. He does not abandon us. Jesus not only wanted to show solidarity with every person. He not only wanted everyone to experience his companionship, his help, his love. He identified with all those who suffer, who weep, who suffer any kind of injustice. He says this clearly: "I was hungry and you gave me food, I was thirsty and you gave me something to drink; I was a stranger and you welcomed me" (Mt 25:35). (9/24/15, Homeless)

How good it is for us to pray together. How good it is to encounter one another in this place where we see one another as brothers and sisters, where we realize that we need one another. Today I want to pray with you, I want to join with you, because I need your support, your closeness. I would like to invite you to pray together, for one another, with one another. That way we can keep helping one another to experience with joy that Jesus is in our midst, and that Jesus helps us to find solutions to the injustices which he himself already experienced. Not having a home. (9/24/15, Homeless)

This becomes even worse when we see the unjust distribution of land (if not in this neighborhood, certainly in others) which leads in many cases to entire families having to pay excessive and unfair rents for utterly unfit housing. I am also aware of the serious problem posed by faceless “private developers” who hoard areas of land and even attempt to appropriate the playgrounds of your children’s schools. This is what happens when we forget that “God gave the earth to the whole human race for the sustenance of all its members, without excluding or favoring anyone” (*Centesimus Annus*, 31). (11/27/15, Slum)

The lack of dignified or affordable housing often leads to the postponement of formal relationships. It should be kept in mind that “the family has the right to decent housing, fitting for family life and commensurate to the number of the members, in a physical environment that provides the basic services for the life of the family and the community”. Families and homes go together. This makes us see how important it is to insist on the rights of the family and not only those of individuals. (3/19/16, no. 44)

Harmony and peace! Francis was a man of harmony and peace. From this City of Peace, I repeat with all the strength and the meekness of love: Let us respect creation, let us not be instruments of destruction! Let us respect each human being. May there be an end to armed conflicts which cover the earth with blood; may the clash of arms be silenced; and everywhere may hatred yield to love, injury to pardon, and discord to unity. Let us listen to the cry of all those who are weeping, who are suffering and who are dying because of violence, terrorism or war, in the Holy Land, so dear to Saint Francis, in Syria, throughout the Middle East and everywhere in the world. (10/4/13, Assisi)

Jerusalem, of course, means "city of peace". This is what God wills it to be, and such is the desire of all people of good will. Yet sadly Jerusalem remains deeply troubled as a result of longstanding conflicts. We all know how urgent is the need for peace, not only for Israel but also for the entire region. May efforts and energies be increasingly directed to the pursuit of a just and lasting solution to the conflicts which have caused so much suffering. In union with all men and women of good will, I implore those in positions of responsibility to leave no stone unturned in the search for equitable solutions to complex problems, so that Israelis and Palestinians may live in peace. The path of dialogue, reconciliation and peace must constantly be taken up anew, courageously and tirelessly. There is simply no other way. (5/25/14, Tel Aviv)

I renew the appeal made in this place by Pope Benedict XVI: the right of the State of Israel to exist and to flourish in peace and security within internationally recognized borders must be universally recognized. At the same time, there must also be a recognition of the right of the Palestinian people to a sovereign homeland and their right to live with dignity and with freedom of movement. The "Two State Solution" must become reality and not remain merely a dream. (5/25/14, Tel Aviv)

In expressing my closeness to those who suffer most from this conflict, I wish to state my heartfelt conviction that the time has come to put an end to this situation which has become increasingly unacceptable. For the good of all, there is a need to intensify efforts and initiatives aimed at creating the conditions for a stable peace based on justice, on the recognition of the rights of every individual, and on mutual security. The time has come for everyone to find the courage to be generous and creative in the service of the common good, the courage to forge a peace which rests on the acknowledgment by all of the right of two States to exist and to live in peace and security within internationally recognized borders. (5/25/14, Palestinian)

Respect for this fundamental human right is, in fact, one of the essential conditions for peace, fraternity and harmony. It tells the world that it is possible and necessary to build harmony and understanding between different cultures and religions. It also testifies to the fact that, since the important things we share are so many, it is possible to find a means of serene, ordered and peaceful coexistence, accepting our differences and rejoicing that, as children of the one God, we are all brothers and sisters. (5/25/14, Palestinian)

All of us want peace. Many people build it day by day through small gestures and acts; many of them are suffering, yet patiently persevere in their efforts to be peacemakers. All of us – especially those placed at the service of their respective peoples – have the duty to become instruments and artisans of peace, especially by our prayers. (5/25/14, Bethlehem)

Building peace is difficult, but living without peace is a constant torment. The men and women of these lands, and of the entire world, all of them, ask us to bring before God their fervent hopes for peace. (5/25/14, Bethlehem)

I am following with great concern the situations of heightened tension and violence that are afflicting the Holy Land. In this time there is need for much courage and much strength and fortitude in order to say ‘no’ to hate and vengeance and to perform gestures of peace. Let us pray for this, so that God may strengthen in all, governments and citizens, the courage to take a stand against violence and to take practical steps in easing tensions. In the current context of the Middle East it is more decisive than ever that peace be made in the Holy Land: this is asked of us by God and the good of mankind. (10/18/15, Angelus)

Where God is born, hope is born. He brings hope. Where God is born, peace is born. And where peace is born, there is no longer room for hatred and for war. Yet precisely where the incarnate Son of God came into the world, tensions and violence persist, and peace remains a gift to be implored and built. May Israelis and Palestinians resume direct dialogue and reach an agreement which will enable the two peoples to live together in harmony, ending a conflict which has long set them at odds, with grave repercussions for the entire region. (12/25/15)

I address a strong appeal from my heart that the dignity and safety of the worker always be protected. (4/28/13, Regina Caeli)

Work is fundamental to the dignity of a person. Work, to use an image, "anoints" us with dignity, fills us with dignity, makes us similar to God, who has worked and still works, who always acts... (5/1/13)

I wish to extend an invitation to solidarity to everyone, and I would like to encourage those in public office to make every effort to give new impetus to employment, this means caring for the dignity of the person, but above all I would say do not lose hope... (5/1/13)

How many people worldwide are victims of this type of slavery, in which the person is at the service of his or her work, while work should offer a service to people so they may have dignity. I ask my brothers and sisters in faith and all men and women of good will for a decisive choice to combat trafficking in persons, which includes "slave labor." (5/1/13)

There is no worse material poverty, I am keen to stress, than the poverty which prevents people from earning their bread and deprives them of the dignity of work. (5/25/13)

It is true that the global crisis harms the young. I read last week the percentage of the young without work. Just think that we risk having a generation that has never worked, and yet it is through work that a person acquires dignity by earning bread. The young, at this moment, are in crisis. We have become somewhat accustomed to this throwaway culture: too often the elderly are discarded! But now we have all these young people with no work, they too are suffering the effects of the throwaway culture. We must rid ourselves of this habit of throwing away. No! The culture of inclusion, the culture of encounter, making an effort to bring everyone into society! (7/22/13, Journalists)

Where there is no work there is no dignity! ... [lack of work] is the result of a global decision, of an economic system which leads to this tragedy; an economic system centered on an idol called “money”. (9/22/13, Workers)

It is hard to have dignity without work. This is your difficulty here. This is the prayer you were crying out from this place: “work”, “work”, “work”. It is a necessary prayer. Work means dignity, work means taking food home, work means loving! (9/22/13, Workers)

A society open to hope is not closed in on itself, in the defense of the interests of the few. Rather it looks ahead from the viewpoint of the common good. And this requires on the part of all a strong sense of responsibility. There is no social hope without dignified employment for all. For this reason we must “continue to prioritise the goal of access to steady employment for everyone” or its maintenance for everyone (Benedict XVI, Encyclical *Caritas in Veritate*, n. 32). (9/22/13, Workers)

Unfortunately, especially when there is a crisis and the need is pressing, inhumane work increases, slave-labor, work without the proper security or respect for creation, or without respect for rest, celebrations and the family and work on Sundays when it isn’t necessary. Work must be combined with the preservation of creation so that this may be responsibly safeguarded for future generations. (9/22/13, Workers)

Lord God look down upon us! Look at this city, this island. Look upon our families.
Lord, you were not without a job, you were a carpenter, you were happy.

Lord, we have no work.
The idols want to rob us of our dignity. The unjust systems want to rob us of hope.
Lord, do not leave us on our own. Help us to help each other; so that we forget our selfishness a little and feel in our heart the "we", the we of a people who want to keep on going.
Lord Jesus, you were never out of work, give us work and teach us to fight for work and bless us all. In the name of the Father, of the Son and of the Holy Spirit. (9/22/13, Workers)

The most serious of the evils that afflict the world these days are youth unemployment and the loneliness of the old. The old need care and companionship; the young need work and hope but have neither one nor the other, and the problem is they don't even look for them any more. They have been crushed by the present. You tell me: can you live crushed under the weight of the present? Without a memory of the past and without the desire to look ahead to the future by building something, a future, a family? Can you go on like this? This, to me, is the most urgent problem that the Church is facing. (10/1/13)

Work, in fact, directly concerns the human person, his life, his freedom and his happiness. The primary value of work is the good of the human person since it fulfills him as such, with his inner talents and his intellectual, creative and physical abilities. Hence the scope of work is not only profit and economics; its purpose above all regards man and his dignity . . . This dignity is wounded where work is lacking! Anyone who is unemployed or underemployed is likely, in fact, to be placed on the margins of society, becoming a victim of social exclusion. (3/20/14)

At the dawn of creation, God made man the steward of his handiwork and charged him to cultivate and protect it. Human labor is part of that creation and continues God's creative work. This truth leads us to consider work as both a gift and a duty. Indeed, labor is not a mere commodity but has its own inherent dignity and worth. (5/28/14)

I am deeply grateful to those of you who by your work and witness bring the Lord's consoling presence to people living on the peripheries of our society. This activity should not be limited to charitable assistance, but must also extend to a practical concern for human growth. Not just charitable assistance, but personal development. To assist the poor is good and necessary, but it is not enough. I encourage you to multiply your efforts in the area of human promotion, so that every man and every woman can know the joy which comes from the dignity of earning their daily bread and supporting their family. This dignity is presently under threat by a cult of money which leaves many people without work… We might say: "But Father, we are making sure that they are fed". But this is not enough! The unemployed, whether men or women, must also sense the dignity which comes from providing for their household, of being breadwinners! I entrust this task to you. (8/16/14, Laity)

The fundamental right to employment should not be dismantled. This cannot be considered a variable dependent on financial and monetary markets. It is a fundamental good in regard to dignity (cf. *ibid.*), to the formation of a family, to the realization of the common good and of peace. (10/2/14)

Views that claim to increase profitability, at the cost of restricting the labor market, thereby creating new exclusions, are not in conformity with an economy at the service of man and of the common good, with an inclusive and participatory democracy. (10/2/14)

There is no worse material poverty than one that does not allow for earning one's bread and deprives one of the dignity of work. Youth unemployment, informality, and the lack of labor rights are not inevitable; they are the result of a previous social option, of an economic system that puts profit above man; if the profit is economic, to put it above humanity or above man, is the effect of a disposable culture that considers the human being in himself as a consumer good, which can be used and then discarded. (10/28/14)

Every worker, be he or not in the formal system of salaried work, has the right to fitting remuneration, to social security and to retirement coverage. Here there are cardboard <dwellers>, recyclers, peddlers, seamstresses, artisans, fishermen, rural workers, builders, miners, recovered business laborers, all sorts of members of cooperatives and workers in popular jobs who are excluded from labor rights, who are denied the possibility of joining labor unions, who have no adequate and stable income. Today I want to join my voice to yours and support you in your struggle. (10/28/14)

Throughout the world, the G20 countries included, there are far too many women and men suffering from severe malnutrition, a rise in the number of the unemployed, an extremely high percentage of young people without work and an increase in social exclusion which can lead to criminal activity and even the recruitment of terrorists. In addition, there are constant assaults on the natural environment, the result of unbridled consumerism, and this will have serious consequences for the world economy (11/6/14, Letter).

Because the economic system discards people and now it is the young people's turn to be discarded, that is, unemployed. This is serious! "But there are works of charity, there are volunteers, there is Caritas, there is that center, there is that club that feeds...". The the problem is not eating, the problem is more serious, it is not being able to bring home bread, to earn it! And when you don't earn bread, you lose your dignity! This lack of work robs us of dignity. We have to fight for this, we must defend our dignity as citizens, as men, as women, as young people. This is the tragedy of our time. We must not remain silent. (3/21/15, Scampia)

I address a heartfelt appeal that the logic of profit not prevail, but rather that of solidarity and justice. At the center of every situation, especially work-related, should be the person and his or her dignity: that is why employment is a matter of justice, and it is an injustice not to have work! When people do not earn their bread, they lose their dignity! And this is the drama of our times, especially for young people, who, without work, have no prospects in their future and can so easily become prey to criminal organizations. Please, let us fight for this: the justice of work. (3/25/15)

You must take initiatives for young people, jobs, small things because, as you know, work gives dignity. Think about when a young person cannot find work, they don't have a sense of dignity and they suffer. I encourage you to search, to pray, to seek small things, small things especially for young people. (5/2/15, Pilgrims)

Freedom of labor. True freedom of labor means that man, in continuing the work of the Creator, helps the world rediscover its purpose: to be the work of God who, in the work performed, incarnates and extends the image of his presence in Creation and in human history. Too often, however, labor is subject to oppression on different levels: of one person over another; of new organizations of slavery which oppress the poorest; in particular, many women and children are subjected to an economy which forces them to work in degrading conditions that contradict the beauty and harmony of Creation. We must ensure that labor is not an instrument of alienation, but of hope and new life. In other words, that there is freedom of labor. (5/23/15, Address)

Work is not only necessary for the economy, but for the human person, for his dignity, for his citizenship, and also for his social inclusion. (6/21/15, Labor)

Work is fundamental — the Italian Constitution has declared so from the beginning — and the whole of society, in all its parts, must cooperate so that there may be work for all, and that the *work may* be *worthy* of man and of woman. This requires an economic model which is not organized according to assets and production, but rather according to the *common good*. (6/21/15, Labor)

In Turin and the surrounding areas there is still considerable potential for investing for job creation. Assistance is necessary, but it is not enough: promotion is needed, to regenerate confidence in the future. (6/21/15, Labor)

The Bible tells us that God hears the cry of his people, and I wish to join my voice to yours in calling for the three "L's" for all our brothers and sisters: land, lodging and labor. I said it and I repeat it: these are sacred rights. It is important, it is well worth fighting for them. May the cry of the excluded be heard in Latin America and throughout the world. (7/9/15, Popular Movements)

The phenomena of *unemployment* are widespread and people are forced to emigrate, seeking new horizons. The high number of unemployed people is alarming. (7/27/15)

There are millions of men and women and even children who are slaves to labor! At this time there are slaves, they are exploited, slaves to labor and this is against God and against the dignity of the human person! The obsession with economic profit and technical hyper-efficiency put the human rhythms of life at risk, for life has its human rhythms. . . . The greed of consumerism, which leads to waste, is an ugly virus which, among other things, makes us end up even more tired than before. It harms true labor and consumes life. Irregular rhythms of celebration often make victims of the young. (8/12/15)

Work — I repeat, in its many forms — is proper to the human person. It expresses the dignity of being created in the image of God. Thus, it is said that work is sacred. And thus, managing one's occupation is a great human and social responsibility, which cannot be left in the hands of the few or unladen onto some divinized "market". Causing the loss of jobs means causing serious harm to society. It makes me sad to see people without work, who don't find work and don't have the dignity of bringing bread home. And I rejoice greatly when I see governments go to great lengths to find jobs and try to see to it that everyone has work. Work is sacred, work gives dignity to a family. We have to pray that no family is left without work. (8/19/15)

When work is detached from God's covenant with man and woman, and it is separated from its spiritual qualities, when work is held hostage by the logic of profit alone and human life is disregarded, the degradation of the soul contaminates everything: even the air, water, grass, food ... the life of society is corrupted and the habitat breaks down. And the consequences fall most of all on the poor and on poor families. The modern organization of work sometimes shows a dangerous tendency to consider the family a burden, a weight, a liability for the productivity of labor. But let us ask ourselves: what productivity? And for whom? (8/19/15)

At times those in charge are interested in managing individuals as a workforce, assembling and utilizing them or throwing them away on the basis of economic benefit. The family is a great workbench. (8/19/15)

Clearly, when a people is not concerned with providing work to its young – and when I say "a people", I don't mean governments; I mean the entire people who ought to be concerned whether these young people have jobs or not – that people has no future. Young people become part of the throwaway culture and all of us know that today, under the rule of mammon, things get thrown away and people get thrown away. Children are thrown away because they are not wanted, or killed before they are born. The elderly are thrown away – I'm speaking about the world in general – because they are no longer productive. In some countries, euthanasia is legal, but in so many others there is a hidden, covert euthanasia. Young people are thrown away because they are not given work. So then, what is left for a young person who has no work? When a country – a people – does not create employment opportunities for its young, what is left for these young people if not forms of addiction, or suicide, or going off in search of armies of destruction in order to make war. (9/20/15, Students)

Think of young people, and be creative in generating job opportunities that go forward and provide work, because a person out of work is not only unable to bring home bread, but loses his or her dignity! The initiatives for sharing and study that you create in the territory also help to make this path a reality. (10/31/15)

It is crucial to pay special attention to the quality of the working life of employees, who are a business' most valuable resource; in particular by fostering harmony between work and family. I am thinking particularly of working women: the challenge is to protect, at the same time, both their right to fully recognized work, and their vocation to motherhood and to being present in the family. How often, how many times have we heard that a woman goes to her boss and says: "I have to tell you that I'm pregnant" — "At the end of this month you no longer have a job". Women must be protected, helped with this twofold pursuit: the right to work and the right to motherhood. Also noteworthy is the responsibility of businesses to defend and care for creation and to achieve a type of progress that is "healthier, more human, more social, more integral" (*Laudato Si'*, n. 112). (10/31/15)

The sacredness of every human being demands respect, acceptance and dignified work for each one. Dignified work! Allow me here to recall the five men and two women of Chinese citizenship who died two years ago because of a fire in the industrial district of Prato. They were living and sleeping in the same factory in which they worked; small sleeping quarters had been put together from cardboard and plasterboard, using bunk beds to capitalize on the building's height. It was a tragedy of exploitation and inhuman living conditions. And this is not dignified work! The life of every community requires that the cancer of corruption, the cancer of exploiting humans and labor, and the poison of lawlessness be fought to the very end. Within ourselves and together with others let us never tire of fighting for truth and justice. (11/10/15, Labor)

Many are the faces, the stories and the evident effects on the lives of thousands of persons whom the culture of deterioration and waste has allowed to be sacrificed before the idols of profits and consumption. We need to be alert to one sad sign of the "globalization of indifference": the fact that we are gradually growing accustomed to the suffering of others, as if it were something normal (cf. *Message for World Food Day*, 16 October 2013, 2), or even worse, becoming resigned to such extreme and scandalous kinds of "using and discarding" and social exclusion as new forms of slavery, human trafficking, forced labor, prostitution and trafficking in organs. "There has been a tragic rise in the number of migrants seeking to flee from the growing poverty aggravated by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind without enjoying any legal protection whatsoever" (*Laudato Si'*, 25). Many lives, many stories, many dreams have been shipwrecked in our day. We cannot remain indifferent in the face of this. We have no right. (11/26/15, U.N.O.N.)

If a young person, if a boy or girl, if a man or a woman, has no job, and cannot study, what can he or she do? They can get involved in crime, or forms of addiction, or even kill themselves – in Europe, they do not publish statistics on suicides – or they can sign up for something which gives them a purpose in life, however deceptive… (11/27/15, Youth)

The first thing we have to do to prevent a young person from being recruited, or attempting to recruit, is *education and employment*. If a young person does not have work, what future is in store for him or her? That is where the idea of being recruited comes from. If a young person has no chance to receive an education, or even a little training for ordinary jobs, what can he or she do? That's where the danger lies! It is a danger for society, one bigger than ourselves, even bigger than the country, because it depends on an international system which is unjust, which is centered on economy and not people, on mammon, the god of money. (11/27/15, Youth)

It is by working that you are able to improve the lives of your families. Saint Paul tells us that "children ought not to lay up for their parents, but parents for their children" (*2 Cor* 12:14). The work of parents expresses their love for their children. (11/29/15, Authorities)

In this Jubilee Year, I would also appeal to national leaders for concrete gestures in favor of our brothers and sisters who suffer from the lack of labor, land and lodging. I am thinking of the creation of dignified jobs to

combat the social plague of unemployment, which affects many families and young people, with grave effects for society as a whole. Unemployment takes a heavy toll on people's sense of dignity and hope, and can only be partially compensated for by welfare benefits, however necessary these may be, provided to the unemployed and their families. Special attention needs to be given to women – who unfortunately still encounter discrimination in the workplace – and to some categories of workers whose conditions are precarious or dangerous, and whose pay is not commensurate to the importance of their social mission. (12/8/15, Peace)

How many young people today are victims of unemployment! When there is no work, dignity is at risk, because not only does the lack of work prevent a person from bringing the bread home, it prevents one from feeling worthy of earning one's livelihood! Young people are victims of this today. How many of them by now have stopped looking for work, resigned to the continuous rejection or indifference of a society that rewards only the privileged — even if they are corrupt — and impedes those who deserve to establish themselves. The reward seems to go to those who are self-assured, even though this security was acquired by corruption. Work is not a gift conceded to a few with a recommendation: it is a right for everyone! (12/14/15)

Thus, young people rediscover the "vocation" to work — the vocation to work, which is one of the traits of human dignity; there is no vocation to laziness, but to work —, the lofty sense of commitment that also goes beyond its economic result, in order to build the world, society and life. (12/14/15)

I have your work close at heart, because it pains me to see so many young people without work, unemployed. To think that here in Italy, for 25 years almost 40% of young people have been unemployed! What does a young person without work do? He gets sick and has to go to the psychiatrist, or he falls into addictions or commits suicide — the statistics of youth suicides are not published, cover-ups are used to avoid publishing them — or he seeks something that gives him an ideal and becomes a guerrilla. Just think: these young people are our flesh, they are the flesh of Christ and therefore our work must continue to support them and to suffer within ourselves the hidden, silent anguish, which so troubles their heart. (12/14/15)

This is exactly what happened in the episode of Naboth's vineyard. Jezebel, the queen, in an unscrupulous manner, decides to eliminate Naboth and puts her plan into action. . . This is not a story of former times, it is also a story of today, of the powerful who, in order to have more money, exploit the poor, exploit people. It is the story of the trafficking of people, of slave labor, of poor people who work "under the table" and for a minimal wage, thus enriching the powerful. It is the story of corrupt politicians who want more and more! This is why I said that it would be good for us to read St Ambrose's book about Naboth, because this text is relevant to modern day. . . . That is where the exercise of authority without respect for life, without justice, without mercy leads. And that is where the thirst for power leads: it becomes greed that wants to own everything. (2/24/16)

We can appreciate the suffering created by unemployment and the lack of steady work, as reflected in the Book of Ruth, Jesus' own parable of the laborers forced to stand idly in the town square (Mt 20:1-16), and his personal experience of meeting people suffering from poverty and hunger. Sadly, these realities are present in many countries today, where the lack of employment opportunities takes its toll on the serenity of family life. (3/19/16, no. 25)

Business activity must always include the element of gratuitousness. Fair relationships between managers and workers must be respected and demanded by all parties; but at the same time, an enterprise is a community of work in which everyone deserves fraternal respect and appreciation from their superiors, co-workers and subordinates. Respect for the other as brother or sister must also extend to the local community in which the enterprise is physically located, and in a certain sense, all of the enterprise's legal and economic relationships must be moderated, enveloped in a climate of respect and fraternity. (11/17/16, Business Executives)

Inhabiting the peripheries can become an action strategy, a priority for the unions of today and those of tomorrow. There is no good society without a good union, and there is no good union that is not reborn every day in the peripheries, that does not transform the economy's rejected stones into its cornerstones. (6/28/2017, Address) (Labor/employment?)

Person and work are two words that can and must stand together. Because if we think and talk about 'work' without the 'person', work ends up becoming something inhuman which, in forgetting people, also forgets and loses itself. But if we think of a person without work, we are talking about something partial, incomplete, because a person is fully realized when he or she becomes a worker; because the individual becomes a person when he or she opens up to others, to social life, when he or she flourishes in work. A person flourishes in work. Work is the most common form of cooperation that humanity has generated in its history. (6/28/2017, Address)

A person is not only about work. We must also consider the healthy culture of idleness, of knowing how to rest. This is not laziness; it is a human need…That is why, along with work, the other culture must also be present. Because a person is not just about work, because we do not always work, and we do not always have to work. As children we do not work, and should not have to work. We do not work when we are sick nor when we are elderly. (6/28/2017, Address)

This is inhuman…When the right to a fair pension is not recognized always and for everyone — "fair" as in neither too meager nor too lavish: "golden pensions" are no less an offence to labor than pensions that are too meager, as they ensure that inequalities during the working life become permanent. Or when a worker becomes ill and is also rejected from employment in the name of efficiency. (6/28/2017, Address)

A society that compels the elderly to work too long and forces an entire generation of young people not to work when they should do so for themselves and for all, is foolish and shortsighted. When the young are outside the work force, businesses lack energy, enthusiasm, innovation, and 'joie de vivre', which are valuable common assets that improve economic life and public happiness. It is therefore urgent to form a new human social pact, a new social pact for labor, that reduces working hours for those who are in the last phase of their working life, to create jobs for the young who have the right and duty to work. (6/28/2017, Address)

Unions are an expression of the prophetic profile of society. Unions are born and reborn each time that, like the biblical prophets, they give a voice to those who have none, denounce those who would "sell the needy for a pair of sandals" (cf. Amos 2:6), unmask the powerful who trample the rights of the most vulnerable workers, defend the cause of foreigners, the least, the rejected…But in our advanced capitalist societies, unions risk losing their prophetic nature and becoming too similar to the institutions and powers that they should be criticizing instead. (6/28/2017, Address)

And this is the message: there are no unemployed people in the Kingdom of God. Everyone is called to do their part; and there will be a reward from divine justice for everyone in the end — not from human [justice], luckily! —, but the salvation that Jesus Christ acquired for us with his death and Resurrection, a salvation which is not deserved, but donated — salvation is free — thus, "the last will be the first and the first last" (Mt 20:16). (9/24/17)

The economic crisis has a European and a global dimension; and as we know, it is also an ethical, spiritual and human crisis. At its base, there is the betrayal of the common good, both by individuals and by groups in power. Therefore, the laws governing profit need to be changed to serve the individual and the common good. However, in order for this to happen effectively and not merely be proclaimed in words, opportunities for dignified work must be increased. This is a task which appertains to society as a whole: in this phase in

particular, the whole of society in its various components, is called to make every effort to ensure that labor, which is the primary factor for dignity, be one of the main preoccupations. (10/1/17, Work)

The other cause of exclusion is employment that fails to respect the dignity of the human person. In the past, at the time of Rerum Novarum (1891), one spoke of "the right to a just wage" on the part of workers. Today, in addition to this indisputable need, we can ask why it has not yet been possible to put into practice the teaching of the Constitution Gaudium et Spes that "the entire process of productive work must be adapted to the needs of the person and to his way of life" (No. 67). Following the Encyclical Laudato Si', we can add: while at the same time respecting creation, our common home. Nowadays especially, creating new jobs requires open and enterprising individuals, fraternal relationships, research and investment in developing clean energy in order to meet the challenges of climate change. Today, this is concretely possible. There is a need to disengage from public and private lobbies that defend sectional interests, but also to overcome forms of spiritual laziness. Political activity must be set at the service of the human person, the common good, and respect for nature. (10/20/17)

As a basis for human realization, work is a key to spiritual development. According to Christian tradition, it is more than merely "doing"; it is, above all, a mission. We collaborate in the creative work of God when, through our work, we cultivate and preserve creation (cf. *Gen* 2: 15); we share in the Spirit of Jesus, His redemptive mission, when by means of our activity we give sustenance to our families and respond to the needs of our neighbor. Jesus, Who "devoted most of the years of his life on earth to manual work at the carpenter's bench," and consecrated His public ministry to freeing people from sickness, suffering and death, invites us to follow His steps through *work.* In this way, "every worker is the hand of Christ that continues to create and to do good." (11/23/17)

Work, as well as being essential to the realization of a person, is also a key to social development. "Work is work with others and work for others", and the fruit of this act offers "occasions for exchange, relationship and encounter." Every day, millions of people cooperate in development through their manual or intellectual activities, in large cities or rural areas, with sophisticated or simple assignments. All are expressions of a concrete love for the promotion of the common good, of a civil love. (11/23/17)

Work can not be considered as a commodity or a mere tool in the production chain of goods and services,[12] but rather, since it is the foundation for development, it takes priority over any other factor of production, including capital. Hence the ethical imperative of "defending jobs," and of creating new ones in proportion to the increase in economic viability, as well as ensuring the dignity of the work itself. (11/23/17)

Trade unions and workers' movements must by vocation be experts in solidarity. But to contribute to development in solidarity, I beg you to be on your guard against three temptations. The first is that of collectivist individualism, that is, protecting only the interests of those you represent, ignoring the rest of the poor, the marginalized and those excluded from the system. It is necessary to invest in a solidarity that goes beyond the walls of your associations, that protects the rights of workers, but above all of those whose rights are not even recognized. "Syndicate" is a beautiful word that derives from the Greek *dikein* (to make justice) and syn (together). Please, make justice together, but in solidarity with all marginalized people. (11/23/17)

Finally, I wish to recall the importance of the right to employment. There can be no peace or development if individuals are not given the chance to contribute personally by their own labor to the growth of the common good. Regrettably, in many parts of the world, employment is scarcely available. At times, few opportunities exist, especially for young people, to find work. Often it is easily lost not only due to the effects of alternating economic cycles, but to the increasing use of ever more perfect and precise technologies and tools that can replace human beings. (1/8/18)

What we are called to respect in each person is first of all his life, his physical integrity, his dignity and the rights deriving from that dignity, his reputation, his property, his ethnic and cultural identity, his ideas and his political choices. We are therefore called to think, speak and write respectfully of the other, not only in his presence, but always and everywhere, avoiding unfair criticism or defamation. Families, schools, religious teaching and all forms of media have a role to play in achieving this goal. (7/10/13)

Even the weakest and most vulnerable, the sick, the old, the unborn and the poor, are masterpieces of God's creation, made in his own image, destined to live for ever, and deserving of the utmost reverence and respect. (7/17/13)

While it is true that migrations often reveal failures and shortcomings on the part of States and the international community, they also point to the aspiration of humanity to enjoy a unity marked by respect for differences, by attitudes of acceptance and hospitality which enable an equitable sharing of the world's goods, and by the protection and the advancement of the dignity and centrality of each human being. (8/5/13, Migrants and Refugees)

A widespread mentality of the useful, the "culture of waste" that today enslaves the hearts and minds of so many, comes at a very high cost: it asks for the elimination of human beings, especially if they are physically or socially weaker. Our response to this mentality is a decisive and unreserved "yes" to life. "The first right of the human person is his life. He has other goods and some are more precious, but this one is fundamental — the condition of all the others" (Congregation for the Doctrine of the Faith, *Declaration on procured abortion*, 18 November 1974, n. 11). Things have a price and can be sold, but people have a dignity; they are worth more than things and are above price. So often we find ourselves in situations where we see that what is valued the least is life. That is why concern for human life in its totality has become in recent years a real priority for the Church's Magisterium, especially for the most defenseless; i.e., the disabled, the sick, the newborn, children, the elderly, those whose lives are most defenseless. (9/20/13)

In a frail human being, each one of us is invited to recognize the face of the Lord, who in his human flesh experienced the indifference and solitude to which we so often condemn the poorest of the poor, whether in developing countries or in wealthy societies. Every child who, rather than being born, is condemned unjustly to being aborted, bears the face of Jesus Christ, bears the face of the Lord, who even before he was born, and then just after birth, experienced the world's rejection. And every elderly person – I spoke of children: let us move to the elderly, another point! And every elderly person, even if he is ill or at the end of his days, bears the face of Christ. They cannot be discarded, as the "culture of waste" suggests! They cannot be thrown away! (9/20/13)

You are called to care for life in its initial stage; remind everyone, by word and deed, that this is sacred — at each phase and at every age — that it is always valuable. . . . There is no human life more sacred than another, just as there is no human life qualitatively more significant than another. The credibility of a healthcare system is not measured solely by efficiency, but above all by the attention and love given to the person, whose life is always sacred and inviolable. (9/20/13)

Time and time again he bears us on his shoulders. No one can strip us of the dignity bestowed upon us by this boundless and unfailing love. (11/24/13, no. 3)

Among the vulnerable for whom the Church wishes to care with particular love and concern are unborn children, the most defenseless and innocent among us. Nowadays efforts are made to deny them their human dignity and to do with them whatever one pleases, taking their lives and passing laws preventing anyone from standing in the way of this. Frequently, as a way of ridiculing the Church's effort to defend their lives, attempts are made to present her position as ideological, obscurantist and conservative. Yet this defense of unborn life is closely linked to the defense of each and every other human right. It involves the conviction that a human being is always sacred and inviolable, in any situation and at every stage of development. Human beings are ends in themselves and never a means of resolving other problems. (11/24/13, no. 213)

Unfortunately, in our own time, one so rich in achievements and hopes, there are many powers and forces that end up producing a culture of waste; and this tends to become the common mentality. The victims of this culture are precisely the weakest and most fragile human beings — the unborn, the poorest, the sick and elderly, the seriously handicapped, *et. al.* — who are in danger of being "thrown away", expelled from a system that must be efficient at all costs. (12/7/13)

Peace is also threatened by every denial of human dignity, firstly the lack of access to adequate nutrition. We cannot be indifferent to those suffering from hunger, especially children, when we think of how much food is wasted every day in many parts of the world immersed in what I have often termed "the throwaway culture". Unfortunately, what is thrown away is not only food and dispensable objects, but often human beings themselves, who are discarded as "unnecessary". For example, it is frightful even to think there are children, victims of abortion, who will never see the light of day; children being used as soldiers, abused and killed in armed conflicts; and children being bought and sold in that terrible form of modern slavery which is human trafficking, which is a crime against humanity. (1/13/14)

At the basis of discrimination and exclusion there lies an anthropological question: what is man's worth and what is the basis of his worth? Health is certainly an important value, but it does not determine the value of a person. Furthermore, health in and of itself is no guarantee of happiness: for this may occur even in the presence of poor health. The fullness towards which every human life tends is not in contradiction with a condition of illness and suffering. Therefore, poor health and disability are never a good reason for excluding or, worse, for eliminating a person. (2/19/14)

A society truly welcomes life when it recognizes that it is also precious in old age, in disability, in serious illness and even when it is fading; when it teaches that the call to human fulfillment does not exclude suffering; indeed, when it teaches its members to see in the sick and suffering a gift for the entire community, a presence that summons them to solidarity and responsibility. (2/19/14)

Human dignity is the same for all human beings: when I trample on the dignity of another, I am trampling on my own. (2/25/14)

Every civil right rests on the recognition of the first and fundamental right, that of life, which is not subordinate to any condition, be it quantitative, economic or, least of all, ideological. (4/11/14)

Today, in concrete terms, an awareness of the dignity of each of our brothers and sisters whose life is sacred and inviolable from conception to natural death must lead us to share with complete freedom the goods which God's providence has placed in our hands, material goods but also intellectual and spiritual ones, and to give back generously and lavishly whatever we may have earlier unjustly refused to others. (5/9/14)

The reality is that elderly people are being abandoned: the elderly are so often discarded with an attitude of abandonment, which is actually real and hidden euthanasia! It is the result of a throw away culture which is so harmful to our world. Children are thrown away, young people are thrown away, because they have no work,

and the elderly are thrown away with the pretense of maintaining a "balanced" economy, which has at its center not the human person but money. We are all called to oppose this poisonous, throw away culture! We Christians, together with all people of good will, are called to patiently build a more diverse, more welcoming, more humane, more inclusive society that does not need to discard those who are weak in body and mind. On the contrary we need a society which measures its success on how the weak are cared for. (9/28/14)

Today children are disposed of because there is no food or because they are killed before being born – children are discarded. The elderly are disposed of, well, because they are useless, they do not produce, neither children nor the elderly produce; then, with more or less sophisticated systems they are slowly abandoned and now, as in this crisis it is necessary to recover some equilibrium, we are witnessing a third very painful discarding – the discarding of young people. Millions of young people, I do not want to give a figure because I do not know it exactly and the one I read about I think is somewhat exaggerated, but millions of young people are discarded from work, are unemployed. (10/28/14)

In many places, quality of life is primarily related to economic means, to "well-being", to the beauty and enjoyment of physical life, forgetting the other, more profound, interpersonal, spiritual and religious dimensions of existence. In fact, in the light of faith and right reason, human life is always sacred and always has "quality". As there is no human life that is more sacred than another: every human life is sacred! There is no human life qualitatively more significant than another, only by virtue of resources, rights, greater social and economic opportunities. (11/15/14)

While we speak of new rights, the hungry are waiting, at the street corner, asking for the right to citizenship, asking for due consideration of their status, to receive a healthy, basic diet. They ask for dignity, not for alms. (11/20/14)

Benedict XVI, visiting a home for the elderly, used clear and prophetic words, saying in this way: "The quality of a society, I mean of a civilization, is also judged by how it treats elderly people and by the place it gives them in community life" (12 November 2012). It's true, attention to the elderly makes the difference in a civilization. Is there attention to the elderly in a civilization? Is there room for the elderly? This civilization will move forward if it knows how to respect wisdom, the wisdom of the elderly. In a civilization in which there is no room for the elderly or where they are thrown away because they create problems, this society carries with it the virus of death. (3/4/15, General Audience)

Palliative care is an expression of the truly human attitude of taking care of one another, especially of those who suffer. It is a testimony that the human person is always precious, even if marked by illness and old age. Indeed, the person, under any circumstances, is an asset to him/herself and to others and is loved by God. (3/5/15)

It's brutal to see how the elderly are thrown away, it is a brutal thing, it is a sin! No one dares to say it openly, but it's done! There is something vile in this *adherence to the throw-away culture*. But we are accustomed to throwing people away. We want to remove our growing fear of weakness and vulnerability; but by doing so we increase in the elderly the anxiety of being poorly tolerated and neglected. (3/4/15, General Audience)

The Magisterium of the Church, beginning from Sacred Scripture and from the experience of the People of God for millennia, defends life from conception to natural death, and supports full human dignity as in the image of God (cf. Gen 1:26). Human life is sacred because from its beginning, from the first moment of conception, it is the fruit of the creative action of God (cf. *Catechism of the Catholic Church*, n. 2258), and from that moment, man, *the only creature ... that God wanted for his own sake, is the recipient of God's personal love* (cf. *Gaudium et Spes*, n. 24). (3/20/15)

States can kill by their action when they apply the death penalty, when they lead their people to war or when they perform extrajudicial or summary executions. They can also kill by omission, when they do not guarantee their people access to the basic necessities of life. “Just as the commandment ‘Thou shalt not kill’ sets a clear limit in order to safeguard the value of human life, today we also have to say ‘thou shalt not’ to an economy of exclusion and inequality” (*Evangelii Gaudium*, n. 53). (3/20/15)

Life, human life above all, belongs to God alone. Not even a murderer loses his personal dignity, and God himself pledges to guarantee this. As St Ambrose taught, God did not want to punish Cain with homicide, for He wants the sinner to repent more than to die (cf. *Evangelium Vitae*, n. 9). (3/20/15)

When the death penalty is applied, people are killed not for current acts of aggression, but for offences committed in the past. Moreover, it is applied to people whose capacity to cause harm is not current, but has already been neutralized, and who are deprived of their freedom. (3/20/15)

Today capital punishment is unacceptable, however serious the condemned’s crime may have been. It is an offence to the inviolability of life and to the dignity of the human person which contradicts God’s plan for man and for society and his merciful justice, and it fails to conform to any just purpose of punishment. It does not render justice to the victims, but rather foments revenge. (3/20/15)

For a constitutional state the death penalty represents a failure, because it obliges the State to kill in the name of justice. Dostoyevsky wrote: “To kill a murderer is a punishment incomparably worse than the crime itself. Murder by legal sentence is immeasurably more terrible than murder by a criminal”. Justice is never reached by killing a human being. (3/20/15)

The death penalty loses all legitimacy due to the defective selectivity of the criminal justice system and in the face of the possibility of judicial error. (3/20/15)

With the application of capital punishment, the person sentenced is denied the possibility to make amends or to repent of the harm done; the possibility of confession, with which man expresses his inner conversion; and of contrition, the means of repentance and atonement, in order to reach the encounter with the merciful and healing love of God. (3/20/15)

Capital punishment is a frequent practice to which totalitarian regimes and fanatical groups resort, for the extermination of political dissidents, minorities, and every individual labelled as “dangerous” or who might be perceived as a threat to their power or to the attainment of their objectives. (3/20/15)

The death penalty is contrary to the meaning of *humanitas* and to divine mercy, which must be models for human justice. It entails cruel, inhumane and degrading treatment, as is the anguish before the moment of execution and the terrible suspense between the issuing of the sentence and the execution of the penalty, a form of “torture” which, in the name of correct procedure, tends to last many years, and which oftentimes leads to illness and insanity on death row. (3/20/15)

Not only are there means of effectively addressing the crime without definitively depriving criminals of the chance to reform (cf. *Evangelium Vitae*, n. 27), but there is also a heightened moral sensitivity regarding the value of human life, arousing public opinion in support of the various provisions aimed at its abolition or at suspending its application and a growing aversion to the death penalty (cf. *Compendium of the Social Doctrine of the Church*, n. 405). (3/20/15)

As I said in my address last 23 October, the death penalty directly concerns the denial of the love for enemies preached by the Gospel. “All Christians and men of good will are thus called today to fight not only for the

abolition of the death penalty, whether legal or illegal, and in all its forms, but also in order to improve prison conditions, with respect for the human dignity of the people deprived of their freedom". (3/20/15)

Archbishop Romero invites us to good sense and reflection, to respect for life and harmony. It is necessary to renounce "the violence of the sword, of hate" and to live "the violence of love, that left Christ nailed to the Cross, that makes each one of us overcome selfishness and so that there be no more such cruel inequality between us". He knew how to see and experienced in his own flesh "the selfishness that hides itself in those who do not wish to give up what is theirs for the benefit of others". And, with the heart of a father, he would worry about the "poor majority", asking the powerful to convert "weapons into sickles for work". (5/23/15, Address)

When we fail to acknowledge as part of reality the worth of a poor person, a human embryo, a person with disabilities – to offer just a few examples – it becomes difficult to hear the cry of nature itself; everything is connected. (5/24/15, *Laudato Si',* no. 117)

The scourge of abortion is an attack on life. Leaving our brothers on the boats in the Sicilian channel is an attack on life. Death in the workplace is an attack on life because the minimal security conditions are not respected. Death by malnutrition is an attack on life. Terrorism, war, violence and also euthanasia are an attack on life. Loving life means always to take care of the other, to wish him well, to cultivate and respect his transcendent dignity. (5/30/15)

The love of Christ urges us (cf. 2 Cor 5:14) to make ourselves the servants of the small ones and of the old, of every man and every woman, whose the primordial right to life is to be recognized and protected. (5/30/15)

When we speak of mankind, we must never forget the various attacks on the sacredness of human life. The plague of abortion is an attack on life. Allowing our brothers and sisters to die on boats in the strait in Sicily is an attack on life. Dying on the job because the minimum safety standards are not respected is an attack on life. Death from malnutrition is an attack on life. Terrorism, war, violence; so is euthanasia. Loving life means always taking care of the other, wanting the best for him, cultivating and respecting her transcendent dignity. (5/30/15)

Look for the good of everyone. Each person has potential, the seed of goodness. We are all children of God. (6/6/1, Religious)

The exclusion of the poor and the difficulty for the indigent to receive assistance and necessary treatment, is a situation which is unfortunately still present today. Great advancements have been made in medicine and in social assistance, but a throw-away culture has also spread, as a consequence of an anthropological crisis which no longer places mankind at the center, but consumerism and economic interests (cf. Apostolic Exhortation *Evangelii Gaudium*, n. 52-53). (6/21/15, Sick)

Among the victims of this throw-away culture, I would like to remember here in particular the elderly, so many of whom have been welcomed in this home; the elderly are the memory and the wisdom of peoples. Their longevity is not always seen as a gift of God, but at times as a difficult burden to bear, especially when their health is seriously compromised. This mindset does not do society any good, and it is our task to develop an "antidote" to this way of considering the elderly, or people with disabilities, almost as if they were lives no longer worth living. This is a sin, it is a grave social sin. (6/21/15, Sick)

A despairing heart finds it easy to succumb to a way of thinking which is becoming ever more widespread in our world today. It is a mentality in which everything has a price, everything can be bought, everything is negotiable. This way of thinking has room only for a select few, while it discards all those who are

"unproductive", unsuitable or unworthy, since clearly those people don't "add up". But Jesus once more turns to us and says: "No, no, they don't need to be excluded, they don't need to go away; you yourselves, give them something to eat". (7/9/15, Homily)

Jesus speaks these words to us, here in this square. Yes, no one has to be discarded; *you*, give them something to eat. Jesus' way of seeing things leaves no room for the mentality which would cut bait on the weak and those most in need. Taking the lead, he gives us his own example, he shows us the way forward. What he does can be summed up in three words. He *takes* a little bread and some fish, he *blesses* them and then *gives* them to his disciples to share with the crowd. And this is how the miracle takes place. It is not magic or sorcery. With these three gestures, Jesus is able to turn a mentality which discards others into a mindset of communion, a mindset of community. I would like briefly to look at each of these actions. (7/9/15, Homily)

Clearly, when a people is not concerned with providing work to its young – and when I say "a people", I don't mean governments; I mean the entire people who ought to be concerned whether these young people have jobs or not – that people has no future. Young people become part of the throwaway culture and all of us know that today, under the rule of mammon, things get thrown away and people get thrown away. Children are thrown away because they are not wanted, or killed before they are born. The elderly are thrown away – I'm speaking about the world in general – because they are no longer productive. In some countries, euthanasia is legal, but in so many others there is a hidden, covert euthanasia. Young people are thrown away because they are not given work. So then, what is left for a young person who has no work? When a country – a people – does not create employment opportunities for its young, what is left for these young people if not forms of addiction, or suicide, or going off in search of armies of destruction in order to make war. (9/20/15, Students)

The common home of all men and women must continue to rise on the foundations of a right understanding of universal fraternity and respect for the sacredness of every human life, of every man and every woman, the poor, the elderly, children, the infirm, the unborn, the unemployed, the abandoned, those considered disposable because they are only considered as part of a statistic. This common home of all men and women must also be built on the understanding of a certain sacredness of created nature. (9/25/15, United Nations)

That sense of fraternal concern for the dignity of all, especially the weak and the vulnerable, became an essential part of the American spirit. During his visit to the United States in 1987, Saint John Paul II paid moving homage to this, reminding all Americans that: "The ultimate test of your greatness is the way you treat every human being, but especially the weakest and most defenseless ones" (*Farewell Address*, 19 September 1987, 3). (9/26/15, Religious Liberty)

True religion entails accepting the revelation of a God who is Father and who cares for each of his creatures, even the smallest and most insignificant in the eyes of man. Jesus' prophetic ministry consists precisely in this: in declaring that no human condition can constitute a reason for exclusion — no human condition can constitute a reason for exclusion! — from the Father's heart, and that the only privilege in the eyes of God is that of not having privileges, of not having godparents, of being abandoned in his hands. (1/31/16)

However, as Christians we remain deeply convinced that the ultimate aim, that most worthy of the person and of the human community, is the abolition of war. We must therefore always commit ourselves to building bridges that unite rather than walls that separate; we must always help to find a small opening for mediation and reconciliation; we must never give in to the temptation of considering the other as merely an enemy to destroy, but rather as a person endowed with intrinsic dignity, created by God in his image (cf. Apostolic Exhortation *Evangelii Gaudium*, n. 274). Even amid the lacerations of war, we must never tire of remembering that "every person is immensely holy" (*ibid*.). (10/26/15, Chaplain)

In existential dynamics everything is related, and one should nourish personal and social sensitivity both towards the acceptance of a new life and towards those situations of poverty and exploitation that affect the most vulnerable and disadvantaged. "How can we genuinely teach the importance of concern for other vulnerable beings [...] if we fail to protect a human embryo" (Encyclical Letter *Laudato Si'* n. 120), and, at the same time, sustain that "human life is itself a gift which must be defended from various forms of debasement" (*ibid*., n. 5). Indeed, we must note with sorrow that there are many people tried by poor living conditions, who require our attention and our commitment to solidarity. (11/6/15)

May your priorities include special attention to women's employment, as well as to maternity assistance which must always defend new life and those who serve it daily. Defend women, women's employment! May insurance for old age, for illness, for accidents in the workplace, never be lacking. May the *right* to retirement never be lacking, and I would like to highlight: *right* — retirement is a right! — because this is what it's about. May you be conscious of the inalienable dignity of each worker, in whose service you work. By supporting income during and after the working period, you contribute to the quality of its commitment as an investment for a life worthy of mankind. (11/7/15)

The sacredness of every human being demands respect, acceptance and dignified work for each one. Dignified work! Allow me here to recall the five men and two women of Chinese citizenship who died two years ago because of a fire in the industrial district of Prato. They were living and sleeping in the same factory in which they worked; small sleeping quarters had been put together from cardboard and plasterboard, using bunk beds to capitalize on the building's height. It was a tragedy of exploitation and inhuman living conditions. And this is not dignified work! The life of every community requires that the cancer of corruption, the cancer of exploiting humans and labor, and the poison of lawlessness be fought to the very end. Within ourselves and together with others let us never tire of fighting for truth and justice. (11/10/15, Labor)

Each person has dignity. I was interested to learn that Central Africa is the country of the *"Zo kwe zo"*, the country where everybody is somebody. Everything must be done to protect the status and dignity of the human person. Those who have the means to enjoy a decent life, rather than being concerned with privileges, must seek to help those poorer than themselves to attain dignified living conditions, particularly through the development of their human, cultural, economic and social potential. Consequently, access to education and to health care, the fight against malnutrition and efforts to ensure decent housing for everyone must be at the forefront of a development concerned for human dignity. In effect, our human dignity is expressed by our working for the dignity of our fellow man. (11/29/15, Authorities)

How often — and it pains me to say it — have we been blind and impervious in failing to recognize our own and others' dignity. Lent is a time for reconsidering our feelings, for letting our eyes be opened to the frequent injustices which stand in direct opposition to the dream and the plan of God. (2/14/16)

Here the true face of God is seen, the face of the Father who suffers as he sees the pain, mistreatment, and lack of justice for his children. (2/15/16)

Where God lives, man cannot enter without being invited in and he can only enter "taking off his shoes" (cf. Ex 3:5), so as to confess his unworthiness… Our having forgotten this "taking off our shoes" in order to enter: is this perhaps not the root cause of that lost sense of the sacredness of human life, of the person, of fundamental values, of the wisdom accumulated along the centuries, and of respect for the environment? Without rescuing within the consciences of men and women and of society these profound roots and the generous efforts to promote legitimate human rights, the vital sap will be lacking; and it is a sap that comes only from a source which humanity itself cannot procure. (2/13/16)

How often we experience in our own lives, or in our own families, among our friends or neighbours, the pain which arises when the dignity we carry within is not recognized. How many times have we had to cry and regret on realizing that we have not acknowledged this dignity in others. How often — and it pains me to say it — have we been blind and impervious in failing to recognize our own and others' dignity. (2/14/16)

In our time, certain cultural orientations no longer recognize the imprint of divine wisdom in created things, not even in the person. Human nature is thus reduced to mere matter, pliable to any design. Our humanity, however, is unique and very precious in the eyes of God! For this reason, the first nature to safeguard, so that it may bear fruit, is our very humanity. (3/3/16)

People with disabilities are a gift for the family and an opportunity to grow in love, mutual aid and unity... If the family, in the light of the faith, accepts the presence of persons with special needs, they will be able to recognize and ensure the quality and value of every human life, with its proper needs, rights and opportunities. (3/19/16, no. 47)

Just as God asks us to be his means of hearing the cry of the poor, so too he wants us to hear the cry of the elderly.211 This represents a challenge to families and communities, since "the Church cannot and does not want to conform to a mentality of impatience, and much less of indifference and contempt, towards old age. We must reawaken the collective sense of gratitude, of appreciation, of hospitality, which makes the elderly feel like a living part of the community. Our elderly are men and women, fathers and mothers, who came before us on our own road, in our own house, in our daily battle for a worthy life". Indeed, "how I would like a Church that challenges the throw-away culture by the overflowing joy of a new embrace between young and old!"213 (3/19/16, no. 191)

Today at the center of the world there is the money god and those who are able to get close and worship this god approach, and those who cannot end up hungry, sick, exploited.... Think about the exploitation of children, of young people. (4/24/16)

I dream of a Europe that cares for children, that offers fraternal help to the poor and those newcomers seeking acceptance because they have lost everything and need shelter. I dream of a Europe that is attentive to and concerned for the infirm and the elderly, lest they be simply set aside as useless. I dream of a Europe where being a migrant is not a crime but a summons to greater commitment on behalf of the dignity of every human being. I dream of a Europe where young people breathe the pure air of honesty, where they love the beauty of a culture and a simple life undefiled by the insatiable needs of consumerism, where getting married and having children is a responsibility and a great joy, not a problem due to the lack of stable employment. I dream of a Europe of families, with truly effective policies concentrated on faces rather than numbers, on birth rates more than rates of consumption. I dream of a Europe that promotes and protects the rights of everyone, without neglecting its duties towards all. I dream of a Europe of which it will not be said that its commitment to human rights was its last utopia. (5/6/16)

If we want a dignified future, a future of peace for our societies, we will only be able to achieve it by working for genuine inclusion, "an inclusion which provides worthy, free, creative, participatory and solidary work".[9] (6/6/16)

Yet what an illusion it is when people today shut their eyes in the face of sickness and disability! They fail to understand the real meaning of life, which also has to do with accepting suffering and limitations. The world does not become better because only apparently "perfect" people live there – I say "perfect" rather than "false" – but when human solidarity, mutual acceptance and respect increase. How true are the words of the Apostle: "God chose what is weak in the world to shame the strong!" (*1 Cor* 1:27.) (6/12/16)

The way we experience illness and disability is an index of the love we are ready to offer. The way we face suffering and limitation is the measure of our freedom to give meaning to life's experiences, even when they strike us as meaningless and unmerited.(6/12/16)

I ask the elderly, the "rememberers" of history, to have the courage to dream, to overcome the "throw-away culture" that is being imposed on us on a global level. We need their dreams, the fonts of inspiration. (7/8/16)

These call for the courage of truth and constant ethical commitment, to ensure that decisions and actions, as well as human relationships, will always be respectful of the dignity of the person. In this, every sphere of action is involved, including the economy, environmental concerns and the handling of the complex phenomenon of migration (7/27/16, Diplomats).

Social policies in support of the family, the primary and fundamental cell of society, assisting underprivileged and poor families, and helping responsibly to welcome life, will thus prove even more effective. Life must always be welcomed and protected. These two things go together – welcome and protection, from conception to natural death. All of us are called to respect life and care for it. On the other hand, it is the responsibility of the State, the Church and society to accompany and concretely help all those who find themselves in serious difficulty, so that a child will never be seen as a burden but as a gift, and those who are most vulnerable and poor will not be abandoned (7/27/16, Diplomats).

Today's world demands that you be a protagonist of history because life is always beautiful when we choose to live it fully, when we choose to leave a mark. History today calls us to defend our dignity and not to let others decide our future. No! We must decide our future, you must decide your future! As he did on Pentecost, the Lord wants to work one of the greatest miracles we can experience; he wants to turn your hands, my hands, our hands, into signs of reconciliation, of communion, of creation. He wants your hands to continue building the world of today. And he wants to build that world with you. And what is your response? Yes or no? [Yes!] (7/30/16, Prayer Vigil).

I refer to the various aspects regarding care of the dignity of the human person in the various ages of life, mutual respect among genders and generations, defense of the dignity of each individual human being, promotion of a quality of human life that integrates material and spiritual value, in the perspective of an authentic "human ecology", which helps to rediscover the original balance of Creation between the human person and the entire universe. (8/15/16, Letter)

We, even Christian communities, are all alert to views of femininity invalidated by prejudice and harmful suspicions about her intangible dignity. The Gospels themselves restore the truth and bring a liberating perspective in this regard. Jesus admired the faith of this woman whom everyone shunned, and he transformed her hope into salvation. We do not know her name, but the few lines in the Gospels describing her encounter with Jesus outline a journey of faith that is capable of restoring the truth and greatness of the dignity of every person. In the encounter with Christ, the path of liberation and salvation is opened for all men and women in every place and of every time. (8/31/16)

Here Jesus' intent becomes clear: He responds by saying that he is the real instrument of the Father's mercy, who goes to encounter everyone, bringing consolation and salvation, and, in doing so, he manifests God's justice. The blind, the lame, the lepers, the deaf, regain their dignity and are no longer excluded because of their disease, the dead return to life, while the Good News is proclaimed to the poor. And this becomes the summary of Jesus' action, who in this way makes God's own actions visible and tangible. (9/7/16)

By our presence in the world, we are called to create a society capable of recognizing the dignity of every person and sharing the gift that each person is to the other. With our witness of a living community open to

what the Lord commands, by the breath of his Spirit, we can respond to the needs of each person with the same love with which God has loved us. There are so many people waiting for us to go out and meet them and look at them with the tenderness that we have experienced and received from our relationship with God. That is where our power lies: not in our ideals and in our personal projects, but rather in the strength of his mercy which transforms and gives us life. (10/20/16)

And the other thing is to clothe the naked: what does it mean if not to restore dignity to one who has lost it? Certainly giving clothing to one who has none; but let us also think about the women victims of trafficking, cast onto the streets, or of other many ways of using the human body as a commodity, even that of minors. Likewise, not having a job, a house, a fair wage are forms of nakedness; being discriminated against on account of race, of faith, are all forms of "nakedness", to which as Christians we are called to be attentive, vigilant and ready to act. Dear brothers and sisters, let us not fall into the trap of closing in on ourselves, indifferent to the needs of brothers and sisters and concerned only with our own interests. It is precisely in the measure to which we open ourselves to others that life becomes fruitful, society regains peace and people recover their full dignity. (10/26/16)

That life becomes beautiful for us, when we succeed, when we find beauty even in the worst situations in which you live. This is what dignity means, this is the word which comes to me. The ability to find beauty, even in the saddest and most painful things, can be had only by a man or woman who has dignity. Poor yes, miserable no! This is dignity. The same dignity had by Jesus, who was born poor, who lived in poverty; the same dignity which the Word of the Gospel has; the same dignity had by a man or woman who lives of their work. Poor yes, dominated no! Exploited no! (11/11/16)

When we speak of exclusion, we immediately think of concrete people, not useless objects but precious persons. The human person, set by God at the pinnacle of creation, is often discarded, set aside in favor of ephemeral things. This is unacceptable, because in God's eyes man is the most precious good. It is ominous that we are growing used to this rejection. We should be worried when our consciences are anaesthetized and we no longer see the brother or sister suffering at our side, or notice the grave problems in our world, which become a mere refrain familiar from the headlines on the evening news. (11/13/16, Excluded)

Caring for the sacred gift of all human life and safeguarding its dignity, from conception to death, is the best way of preventing every type of violence. Faced with too much violence spreading throughout the world, we are called to a greater nonviolence, which does not mean passivity, but active promotion of the good. Indeed, if it is necessary to pull out the weeds of evil, it is even more vital to sow the seeds of goodness: to cultivate justice, to foster accord, to sustain integration, without growing weary; only in this way may we gather the fruits of peace. I encourage you in this work, in the conviction that the best remedies against the rise of hatred consist in making available the means necessary for a dignified life, in promoting culture and favoring religious freedom everywhere, as well as in protecting believers and religions from every form of violence and exploitation. (2/9/17)

Together, athletes and helpers show us that there are no obstacles or barriers which cannot be overcome. You are a sign of hope for all who commit themselves to a more inclusive society. Every life is precious, every person is a gift and inclusion enriches every community and society. This is your message for the world, for a world without borders, which excludes no one. (2/16/17)

There are many people around Jesus who search for God, but the most prodigious reality is that, long before that, in the first place there is God, who is concerned about our life, who wants to raise it, and to do this, he calls us by name, recognizing the individual face of each person. Each person is a love story that God writes on this earth. Each one of us is God's love story. He calls each of us by our name: he knows us by name; he looks at us; he waits for us; he forgives us; he is patient with us. (5/17/17)

Throughout his ministry, he met many sick people; he took on their suffering; he tore down the walls of stigma and of marginalization that prevented so many of them from feeling respected and loved. For Jesus, disease is never an obstacle to encountering people, but rather, the contrary. He taught us that the human person is always precious, always endowed with a dignity that nothing and no one can erase, not even disease. Fragility is not an ill. And disease, which is an expression of fragility, cannot and must not make us forget that in the eyes of God our value is always priceless. (5/18/17)

In Bogotá and in Colombia a vast community journeys forwards, called to conversion in a healthy net that gathers everyone into unity, working for the defense and care of human life, especially when it is most fragile and vulnerable: in a mother's womb, in infancy, in old age, in conditions of incapacity and in situations of social marginalization. Great multitudes of people in Bogotá and in Colombia can also become truly vibrant, just and fraternal communities, if they hear and welcome the Word of God. From these evangelized multitudes will arise many men and women transformed into disciples, who with a truly free heart, follow Jesus; men and women capable of loving life in all its phases, of respecting and promoting it. Like the Apèostles, we need to call out to one another, to signal each other, like fishermen, to see each other again as brothers and sisters, companions on the way, partners in this common cause which is the homeland. (9/7/17, Homily)

In the encounter between us we rediscover our rights, and we recreate our lives so that they re-emerge as authentically human. "The common home of all men and women must continue to rise on the foundations of a right understanding of universal fraternity and respect for the sacredness of every human life, of every man and every woman, the poor, the elderly, children, the infirm, the unborn, the unemployed, the abandoned, those considered disposable because they are only considered as part of a statistic. This common home of all men and women must also be built on the understanding of a certain sacredness of created nature" (Address to the United Nations, 25 September 2015). (9/10/17, Homily)

Here in Colombia and in the world millions of people are still being sold as slaves; they either beg for some expressions of humanity, moments of tenderness, or they flee by sea or land because they have lost everything, primarily their dignity and their rights. María de Chiquinquirá and Peter Claver invite us to work to promote the dignity of all our brothers and sisters, particularly the poor and the excluded of society, those who are abandoned, immigrants, and those who suffer violence and human trafficking. They all have human dignity because they are living images of God. We all are created in the image and likeness of God, and the Blessed Virgin holds each one of us in her arms as her beloved children. (9/10/17, Angelus)

Be responsible for this world and for the life of each person. Consider that every injustice against a poor person is an open wound and belittles your very dignity. Life does not stop at your existence, and other generations will come into this world, to follow ours, and still many others. Each day, ask God for the gift of courage. Remember that Jesus conquered fear for us. He conquered fear! Our most treacherous enemy can do nothing against faith. And when you feel afraid in the face of one of life's difficulties, remember that you do not live for yourself alone. (9/20/17)

The Church cannot be voiceless or out of tune in the defense and promotion of people with disabilities. Her closeness to the families helps them to overcome the loneliness that often risks closing them off for want of attention and support. This applies even more so due to her responsibility with regard to generating and forming the Christian life. The community must not lack the words and above all the gestures for encountering and welcoming people with disabilities. The Sunday Liturgy, especially, must be able to include them, so that the encounter with the Risen Lord and with the community itself may be a source of hope and courage in the difficult journey of life. (10/21/17)

Defending the right to life also entails actively striving for peace, universally recognized as one of the supreme values to be sought and defended. Yet serious local conflicts continue to flare up in various parts of the world. The collective efforts of the international community, the humanitarian activities of international organizations and the constant pleas for peace rising from lands rent by violence seem to be less and less effective in the face of war's perverse logic. This scenario cannot be allowed to diminish our desire and our efforts for peace. For without peace, integral human development becomes unattainable. (1/8/18)

We need to show, with unremitting effort, that every human life is sacred, that it deserves respect, esteem, compassion and solidarity, without regard for ethnicity, religion, culture, or ideological and political convictions. (2/2/18, Violence)

Mercy

Let us be renewed by God's mercy … and let us become agents of this mercy, channels through which God can water the earth, protect all creation and make justice and peace flourish. (3/31/13)

May the Church be a place of God's mercy and hope, where all feel welcomed, loved, forgiven and encouraged to live according to the good life of the Gospel. And to make others feel welcomed, loved, forgiven and encouraged, the Church must be with doors wide open so that all may enter. And we must go out through these doors and proclaim the Gospel. (6/12/13)

We find Jesus' wounds in carrying out works of mercy, giving to our body – the body – the soul too, but – I stress – the body of your wounded brother, because he is hungry, because he is thirsty, because he is naked because it is humiliated, because he is a slave, because he's in jail because he is in the hospital. Those are the wounds of Jesus today. (7/3/13)

True mercy, the mercy God gives to us and teaches us, demands justice, it demands that the poor find the way to be poor no longer. It asks — and it asks us, the Church, us, the City of Rome, it asks the institutions — to ensure that no one ever again stand in need of a soup-kitchen, of makeshift-lodgings, of a service of legal assistance in order to have his legitimate right recognized to live and to work, to be fully a person. (9/10/13)

We need to go forth from our own communities and be bold enough to go to the existential outskirts that need to feel the closeness of God. He abandons no one, and he always shows his unfailing tenderness and mercy; this, therefore, is what we need to take to all people. (11/16/13)

It is not a question of a mission reserved only to a few: "The Church, guided by the Gospel of mercy and by love for mankind, hears the cry for justice and intends to respond to it with all her might".[153] In this context we can understand Jesus' command to his disciples: "You yourselves give them something to eat!" (*Mk* 6:37): it means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter. (11/24/13, no. 188)

Mercy overcomes every wall, every barrier, and leads you to always seek the face of the man, of the person. And it is mercy which changes the heart and the life, which can regenerate a person and allow him or her to integrate into society in a new way. (9/10/14)

The Church which 'goes forth' is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice. An evangelizing community knows that the Lord has taken the initiative; he has loved us first (cf. 1 Jn 4:19), and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads, and welcome the outcast. Such a community has an endless desire to show mercy, the fruit of its own experience of the power of the Father's infinite mercy" (Apostolic Exhortation Evangelii Gaudium, 24). (12/12/14)

Dear brothers and sisters, the Lord never tires of having mercy on us, and wants to offer us His forgiveness once again — we all need it —, inviting us to return to Him with a new heart, purified of evil, purified by tears, to take part in His joy. (2/18/15, Homily)

Only one who has been caressed by the tenderness of mercy truly knows the Lord. The privileged place of encounter is the caress of Jesus' mercy regarding my sin. This is why you may have heard me say, several times, that the place for this, the privileged place of the encounter with Jesus Christ is my sin. The will to respond and to change, which can give rise to a different life, comes thanks to this merciful embrace. (3/7/15, Communion)

Mercy means carrying the burden of a brother or sister and helping them walk. Do not say "ah, no, go on, go!", nor be rigid. This is very important. And who can do this? The confessor who prays, the confessor who weeps, the confessor who knows that he is more a sinner than the penitent, and if he himself has never done the bad thing that the penitent speaks of, it is but for the grace of God. Merciful is being close and accompanying the process of conversion. (3/12/15, Penitentiary)

Dear brothers and sisters, I have often thought of how the Church may render more clear her mission to be a witness to mercy; and we have to make this journey. It is a journey which begins with spiritual conversion. Therefore, I have decided to announce an Extraordinary Jubilee which has at its centre the mercy of God. It will be a Holy Year of Mercy. We want to live in the light of the word of the Lord: "Be merciful, even as your Father is merciful" (cf. Lk 6:36). (3/13/15)

The death penalty is contrary to the meaning of *humanitas* and to divine mercy, which must be models for human justice. (3/20/15)

To bring mercy, to bring pardon, to bring peace, to bring joy through the Sacraments and through listening. That the people of God may find in you men who are merciful like Jesus. At the same time that every parish and every ecclesial reality may become a sanctuary for the one who seeks God and a welcoming home for the poor, the elderly and those who find themselves in need. To go and to welcome: so that the heart of Mother Church, and of all her children, will beat. Go, welcome! Go, seek! Go, bring love, mercy and tenderness. (3/21/15, Homily)

In a special way the Psalms bring to the fore the grandeur of his merciful action: "He forgives all your iniquity, he heals all your diseases, he redeems your life from the pit, he crowns you with steadfast love and mercy" (*Ps* 103:3-4). Another psalm, in an even more explicit way, attests to the concrete signs of his mercy: "He executes justice for the oppressed; he gives food to the hungry. The Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous. The Lord watches over

the sojourners, he upholds the widow and the fatherless; but the way of the wicked he brings to ruin" (*Ps* 146:7-9). (4/11/15, no. 6)

With our eyes fixed on Jesus and his merciful gaze, we experience the love of the Most Holy Trinity. . . . His person is nothing but love, a love given gratuitously. The relationships he forms with the people who approach him manifest something entirely unique and unrepeatable. The signs he works, especially in favor of sinners, the poor, the marginalized, the sick, and the suffering, are all meant to teach mercy. Everything in him speaks of mercy. Nothing in him is devoid of compassion. (4/11/15, no. 8)

In short, we are called to show mercy because mercy has first been shown to us. Pardoning offences becomes the clearest expression of merciful love, and for us Christians it is an imperative from which we cannot excuse ourselves. (4/11/15, no. 9)

The Church is commissioned to announce the mercy of God, the beating heart of the Gospel, which in its own way must penetrate the heart and mind of every person. The Spouse of Christ must pattern her behaviour after the Son of God who went out to everyone without exception. In the present day, as the Church is charged with the task of the new evangelization, the theme of mercy needs to be proposed again and again with new enthusiasm and renewed pastoral action. It is absolutely essential for the Church and for the credibility of her message that she herself live and testify to mercy. (4/11/15, no. 12)

We want to live this Jubilee Year in light of the Lord's words: *Merciful like the Father.* The Evangelist reminds us of the teaching of Jesus who says, "Be merciful just as your Father is merciful" (*Lk* 6:36). (4/11/15, no. 13)

In this Holy Year, we look forward to the experience of opening our hearts to those living on the outermost fringes of society: fringes which modern society itself creates. How many uncertain and painful situations there are in the world today! How many are the wounds borne by the flesh of those who have no voice because their cry is muffled and drowned out by the indifference of the rich! During this Jubilee, the Church will be called even more to heal these wounds, to assuage them with the oil of consolation, to bind them with mercy and cure them with solidarity and vigilant care. Let us not fall into humiliating indifference or a monotonous routine that prevents us from discovering what is new! Let us ward off destructive cynicism! Let us open our eyes and see the misery of the world, the wounds of our brothers and sisters who are denied their dignity, and let us recognize that we are compelled to heed their cry for help! May we reach out to them and support them so they can feel the warmth of our presence, our friendship, and our fraternity! May their cry become our own, and together may we break down the barriers of indifference that too often reign supreme and mask our hypocrisy and egoism! (4/11/15, no. 15)

It is my burning desire that, during this Jubilee, the Christian people may reflect on the *corporal and spiritual works of mercy.* It will be a way to reawaken our conscience, too often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God's mercy. Jesus introduces us to these works of mercy in his preaching so that we can know whether or not we are living as his disciples. Let us rediscover these *corporal works of mercy*: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. (4/11/15, no. 15)

We cannot escape the Lord's words to us, and they will serve as the criteria upon which we will be judged: whether we have fed the hungry and given drink to the thirsty, welcomed the stranger and clothed the naked, or spent time with the sick and those in prison (cf. *Mt* 25:31-45). Moreover, we will be asked if we have helped others to escape the doubt that causes them to fall into despair and which is often a source of loneliness; if we have helped to overcome the ignorance in which millions of people live, especially children deprived of the necessary means to free them from the bonds of poverty; if we have been close to the lonely and afflicted; if

we have forgiven those who have offended us and have rejected all forms of anger and hate that lead to violence; if we have had the kind of patience God shows, who is so patient with us; and if we have commended our brothers and sisters to the Lord in prayer. In each of these "little ones," Christ himself is present. His flesh becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled… to be acknowledged, touched, and cared for by us. Let us not forget the words of Saint John of the Cross: "as we prepare to leave this life, we will be judged on the basis of love".[12] (4/11/15, no. 15)

This Holy Year will bring to the fore the richness of Jesus' mission echoed in the words of the prophet: to bring a word and gesture of consolation to the poor, to proclaim liberty to those bound by new forms of slavery in modern society, to restore sight to those who can see no more because they are caught up in themselves, to restore dignity to all those from whom it has been robbed. (4/11/15, no. 16)

The pages of the prophet Isaiah can also be meditated upon concretely during this season of prayer, fasting, and works of charity: "Is not this the fast that I choose: to loosen the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry, and he will say, here I am. If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness, if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. And the Lord will guide you continually, and satisfy your desire with good things, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters fail not" (58:6-11). (4/11/15, no. 17)

This is a time for the Church to rediscover the meaning of the mission entrusted to her by the Lord on the day of Easter: to be a sign and an instrument of the Father's mercy (cf. Jn 20:21-23). For this reason, the Holy Year must keep alive the desire to know how to welcome the numerous signs of the tenderness which God offers to the whole world and, above all, to those who suffer, who are alone and abandoned, without hope of being pardoned or feeling the Father's love. (4/11/15, Celebration)

It is true: the wounds of Jesus are wounds of mercy. "With his stripes we are healed" (Is 53:5). Jesus invites us to behold these wounds, to touch them as Thomas did, to heal our lack of belief. Above all, he invites us to enter into the mystery of these wounds, which is the mystery of his merciful love. Through these wounds, as in a light-filled opening, we can see the entire mystery of Christ and of God: his Passion, his earthly life – filled with compassion for the weak and the sick – his incarnation in the womb of Mary. And we can retrace the whole history of salvation: the prophecies – especially about the Servant of the Lord, the Psalms, the Law and the Covenant; to the liberation from Egypt, to the first Passover and to the blood of the slaughtered lambs; and again from the Patriarchs to Abraham, and then all the way back to Abel, whose blood cried out from the earth. All of this we can see in the wounds of Jesus, crucified and risen; with Mary, in her Magnificat, we can perceive that, "His mercy extends from generation to generation" (cf. Lk 1:50). (4/12/15)

Faced with the tragic events of human history we can feel crushed at times, asking ourselves, "Why?". Humanity's evil can appear in the world like an abyss, a great void: empty of love, empty of goodness, empty of life. And so we ask: how can we fill this abyss? For us it is impossible; only God can fill this emptiness that evil brings to our hearts and to human history. It is Jesus, God made man, who died on the Cross and who fills the abyss of sin with the depth of his mercy. (4/12/15)

Brothers and sisters, behold the way which God has opened for us to finally go out from our slavery to sin and death, and thus enter into the land of life and peace. Jesus, crucified and risen, is the way and his wounds are

especially full of mercy. The saints teach us that the world is changed beginning with the conversion of one's own heart, and that this happens through the mercy of God. And so, whether faced with my own sins or the great tragedies of the world, "my conscience would be distressed, but it would not be in turmoil, for I would recall the wounds of the Lord: 'he was wounded for our iniquities' (Is 53:5). What sin is there so deadly that it cannot be pardoned by the death of Christ?" (ibid.). (4/12/15)

May the Father's merciful gaze touch and help us to welcome our poverty in order to move forward with faith, and to commit ourselves together to a "revolution of tenderness". This is a challenge for you: bring about a revolution of tenderness. Regarding this revolution, Jesus opened the way to us through his Incarnation. It is beautiful to be his missionary disciples who console, enlighten, soothe, set free and guide. (4/18/15)

You are the visible face of the invisible Father,
of the God who manifests his power above all by forgiveness and mercy:
let the Church be your visible face in the world, its Lord risen and glorified.
You willed that your ministers would also be clothed in weakness
in order that they may feel compassion for those in ignorance and error:
let everyone who approaches them feel sought after, loved, and forgiven by God.
Send your Spirit and consecrate every one of us with its anointing,
so that the Jubilee of Mercy may be a year of grace from the Lord,
and your Church, with renewed enthusiasm, may bring good news to the poor,
proclaim liberty to captives and the oppressed,
and restore sight to the blind.
We ask this through the intercession of Mary, Mother of Mercy,
you who live and reign with the Father and the Holy Spirit for ever and ever.
Amen. (6/5/15 - Mercy)

Humanity is in such need of the Gospel, the source of joy, hope and peace. The mission to evangelize takes priority, for missionary activity is still today the Church's greatest challenge. "How I long to find the right words to stir up enthusiasm for a new chapter of evangelization full of fervour, joy, generosity, courage, boundless love and attraction!" (Apostolic Exhortation *Evangelii Gaudium*, n. 261). (6/5/15, Mission)

The proclamation of the Gospel is the primary and perpetual concern of the Church; it is her essential task, her greatest challenge and the source of her renewal. Bl. Paul VI added: "it is her vocation". Indeed, from the mission to evangelize, from its intensity and efficacy derives the true renewal of the Church, of her structures and of her pastoral work. Without restlessness and concern for evangelization, it is impossible to develop a credible and effective pastoral approach, one that unites proclamation and human promotion. "Missionary outreach is paradigmatic for all the Church's activity." (*Evangelii Gaudium*, n. 15) (6/5/15, Mission)

Be missionaries to your children. They will learn from your lips and from your life that following the Lord gives one enthusiasm, a desire to spend oneself for others, it always gives hope, even in face of difficulties and sorrow, because we are never alone, but always with the Lord and with our brothers and sisters. (6/14/16)

We must ensure that in the usual activities of every Christian community, in parishes, in associations and movements, there actually be at heart the personal encounter with Christ who communicates himself to us in his Word, because, as St Jerome teaches us, "ignorance of the Scriptures is ignorance of Christ." (*Dei Verbum*, n. 25) (6/19/15)

Before a task as beautiful and important as the one that lies ahead of us, the faith and love of Christ have the ability to lead us far and wide to proclaim the Gospel of love, brotherhood and justice. And this is done with prayer, with evangelical courage and with the witness of the Beatitudes. (6/5/15, Mission)

My thoughts also turn to those incarcerated, whose freedom is limited. The Jubilee Year has always constituted an opportunity for great amnesty, which is intended to include the many people who, despite deserving punishment, have become conscious of the injustice they worked and sincerely wish to re-enter society and make their honest contribution to it. May they all be touched in a tangible way by the mercy of the Father who wants to be close to those who have the greatest need of his forgiveness. (9/1/15)

In the Bull of indiction of the Extraordinary Jubilee of Mercy I noted that "at times we are called to gaze even more attentively on mercy so that we may become a more effective sign of the Father's action in our lives" (Misericordiae Vultus, 3). God's love is meant to reach out to each and every person. Those who welcome the Father's embrace, for their part, become so many other open arms and embraces, enabling every person to feel loved like a child and "at home" as part of the one human family. God's fatherly care extends to everyone, like the care of a shepherd for his flock, but it is particularly concerned for the needs of the sheep who are wounded, weary or ill. Jesus told us that the Father stoops to help those overcome by physical or moral poverty; the more serious their condition, the more powerfully is his divine mercy revealed. (9/12/15, Migrants)

Today, more than in the past, the Gospel of mercy troubles our consciences, prevents us from taking the suffering of others for granted, and points out way of responding which, grounded in the theological virtues of faith, hope and charity, find practical expression in works of spiritual and corporal mercy. (9/12/15, Migrants)

In the first place, mercy is a gift of God the Father who is revealed in the Son. God's mercy gives rise to joyful gratitude for the hope which opens up before us in the mystery of our redemption by Christ's blood. Mercy nourishes and strengthens solidarity towards others as a necessary response to God's gracious love, "which has been poured into our hearts through the Holy Spirit" (Rom 5:5). Each of us is responsible for his or her neighbor: we are our brothers' and sisters' keepers, wherever they live. Concern for fostering good relationships with others and the ability to overcome prejudice and fear are essential ingredients for promoting the culture of encounter, in which we are not only prepared to give, but also to receive from others. Hospitality, in fact, grows from both giving and receiving. (9/12/15, Migrants)

Dear brothers and sisters, migrants and refugees! At the heart of the Gospel of mercy the encounter and acceptance by others are intertwined with the encounter and acceptance of God himself. Welcoming others means welcoming God in person! Do not let yourselves be robbed of the hope and joy of life born of your experience of God's mercy, as manifested in the people you meet on your journey! I entrust you to the Virgin Mary, Mother of migrants and refugees, and to Saint Joseph, who experienced the bitterness of emigration to Egypt. To their intercession I also commend those who invest so much energy, time and resources to the pastoral and social care of migrants. To all I cordially impart my Apostolic Blessing. (9/12/15, Migrants)

May the forthcoming Holy Year of Mercy, by drawing us into the fathomless depths of God's heart in which no division dwells, be for all of you a privileged moment for strengthening communion, perfecting unity, reconciling differences, forgiving one another and healing every rift, that your light may shine forth like "a city built on a hill" (Mt 5:14). (9/23/15, Bishops)

God's mercy transforms human hearts; it enables us, through the experience of a faithful love, to become merciful in turn. In an ever new miracle, divine mercy shines forth in our lives, inspiring each of us to love our neighbor and to devote ourselves to what the Church's tradition calls the spiritual and corporal works of mercy. These works remind us that faith finds expression in concrete everyday actions meant to help our neighbors in body and spirit: by feeding, visiting, comforting and instructing them. On such things will we be judged. For this reason, I expressed my hope that "the Christian people may reflect on the corporal and spiritual works of mercy; this will be a way to reawaken our conscience, too often grown dull in the face of poverty, and to enter

more deeply into the heart of the Gospel where the poor have a special experience of God's mercy" (*ibid.*, 15). For in the poor, the flesh of Christ "becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled… to be acknowledged, touched, and cared for by us" (*ibid.*). It is the unprecedented and scandalous mystery of the extension in time of the suffering of the Innocent Lamb, the burning bush of gratuitous love. Before this love, we can, like Moses, take off our sandals (cf. *Ex* 3:5), especially when the poor are our brothers or sisters in Christ who are suffering for their faith. (10/4/15, Lent)

For all of us, then, the season of Lent in this Jubilee Year is a favourable time to overcome our existential alienation by listening to God's word and by practising the works of mercy. In the corporal works of mercy we touch the flesh of Christ in our brothers and sisters who need to be fed, clothed, sheltered, visited; in the spiritual works of mercy – counsel, instruction, forgiveness, admonishment and prayer – we touch more directly our own sinfulness. The corporal and spiritual works of mercy must never be separated. By touching the flesh of the crucified Jesus in the suffering, sinners can receive the gift of realizing that they too are poor and in need. (10/4/15, Lent)

The Extraordinary Jubilee Year of Mercy, which is before us, is a propitious occasion to work together in the field of the works of charity. In this field, where compassion counts above all else, we may be joined by many people who are not believers or who are in search of God and of the Truth, people who place at the center the face of another person, in particular the face of a needy brother or sister. The mercy to which we are called embraces all of creation, which God entrusted to us so that we keep it, not exploit it or worse still, destroy it. We must always seek to leave the world better than we found it (cf. Encyclical *Laudato Si'*, n. 194), beginning with the environment in which we live, and the small gestures of our daily life. (10/28/15)

And as the door of God's mercy is always open, so too must the doors of our churches, our communities, our parishes, our institutions, our dioceses, be open, because this is how we can all go out to bring this mercy of God. (11/18/15)

The door must protect, of course, but not reject. The door must not be forced but on the contrary, one asks permission, because hospitality shines in the freedom of welcoming, and dims in the arrogance of invasion. The door is frequently opened, in order to see if there is someone waiting outside, perhaps without the courage nor, perhaps, the strength to knock. (11/18/15)

The Holy Year of Mercy starts early in this land of Africa. A land which has suffered for years from war and hatred, lack of understanding, lack of peace; in this land of sufferings there are many countries bearing the cross of war. Bangui now becomes the spiritual capital of prayer for the Father's mercy. Let us all implore peace, mercy, reconciliation, forgiveness and love. For Bangui, for the entire Central African Republic, for the whole world, for those countries experiencing war, let us ask for peace! Now, all together, let us ask for love and peace. (11/29/15, Homily)

The Immaculate Conception signifies that Mary is the first one to be saved by the infinite mercy of the Father, which is the first fruit of salvation which God wills to give to every man and woman, in Christ. . . . Celebrating this feast entails two things. First: fully welcoming God and his merciful grace into our life. Second: becoming in our turn artisans of mercy by means of an evangelical journey. The Feast of the Immaculate Conception then becomes the feast of all of us if, with our daily "yes", we manage to overcome our selfishness and make the life of our brothers ever more glad, to give them hope, by drying a few tears and giving a bit of joy. In imitation of Mary, we are called to become bearers of Christ and witnesses to his love, looking first of all to those who are privileged in the eyes of Jesus. It is they who he himself indicated: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me" (Mt 25:35-36). (12/8/15, Angelus)

May the Blessed Virgin, first fruit of the saved, model of the Church, Holy and Immaculate Spouse, loved by the Lord, help us to ever increasingly rediscover divine mercy as the distinguishing mark of Christians. One cannot understand a true Christian who is not merciful, just as one cannot comprehend God without his mercy. This is the epitomizing word of the Gospel: mercy. It is the fundamental feature of the face of Christ: that face that we recognize in the various aspects of his existence: when he goes to meet everyone, when he heals the sick, when he sits at the table with sinners, and above all when, nailed to the cross, he forgives; there we see the face of divine mercy. (12/8/15, Angelus)

Today, here in Rome and in all the dioceses of the world, as we pass through the Holy Door, we also want to remember another door, which fifty years ago the Fathers of the Second Vatican Council opened to the world. . . . Before all else, the Council was an encounter. A genuine encounter between the Church and the men and women of our time. An encounter marked by the power of the Spirit, who impelled the Church to emerge from the shoals which for years had kept her self-enclosed so as to set out once again, with enthusiasm, on her missionary journey. It was the resumption of a journey of encountering people where they live: in their cities and homes, in their workplaces. Wherever there are people, the Church is called to reach out to them and to bring the joy of the Gospel, and the mercy and forgiveness of God. After these decades, we again take up this missionary drive with the same power and enthusiasm. The Jubilee challenges us to this openness, and demands that we not neglect the spirit which emerged from Vatican II, the spirit of the Samaritan, as Blessed Paul VI expressed it at the conclusion of the Council. May our passing through the Holy Door today commit us to making our own the mercy of the Good Samaritan. (12/8/15, Homily)

Along these same lines, with the present Jubilee of Mercy I want to invite the Church to pray and work so that every Christian will have a humble and compassionate heart, one capable of proclaiming and witnessing to mercy. It is my hope that all of us will learn to "forgive and give", to become more open "to those living on the outermost fringes of society - fringes which modern society itself creates", and to refuse to fall into "a humiliating indifference or a monotonous routine which prevents us from discovering what is new! Let us ward off destructive cynicism!" (12/8/15, Peace)

Jesus taught us to be merciful like our heavenly Father (cf. Lk 6:36). In the parable of the Good Samaritan (cf. Lk 10:29-37), he condemned those who fail to help others in need, those who "pass by on the other side" (cf. Lk 10:31-32). By this example, he taught his listeners, and his disciples in particular, to stop and to help alleviate the sufferings of this world and the pain of our brothers and sisters, using whatever means are at hand, beginning with our own time, however busy we may be. (12/8/15, Peace)

Mercy is the heart of God. It must also be the heart of the members of the one great family of his children: a heart which beats all the more strongly wherever human dignity – as a reflection of the face of God in his creatures – is in play. Jesus tells us that love for others – foreigners, the sick, prisoners, the homeless, even our enemies – is the yardstick by which God will judge our actions. Our eternal destiny depends on this. It is not surprising that the Apostle Paul tells the Christians of Rome to rejoice with those who rejoice and to weep with those who weep (cf. Rom 12:15), or that he encourages the Corinthians to take up collections as a sign of solidarity with the suffering members of the Church (cf. 1 Cor. 16:2-3). And Saint John writes: "If any one has the world's goods and sees his brother or sister in need, yet refuses help, how does God's love abide in him? (1 Jn 3:17; cf. Jas 2:15-16). (12/8/15, Peace)

In the spirit of the Jubilee of Mercy, all of us are called to realize how indifference can manifest itself in our lives and to work concretely to improve the world around us, beginning with our families, neighbors and places of employment. (12/8/15, Peace)

Lord Jesus Christ,
you have taught us to be merciful like the heavenly Father,
and have told us that whoever sees you sees Him.
Show us your face and we will be saved.
Your loving gaze freed Zacchaeus and Matthew from being enslaved by money;
the adulteress and Magdalene from seeking happiness only in created things;
made Peter weep after his betrayal,
and assured Paradise to the repentant thief.
Let us hear, as if addressed to each one of us, the words that you spoke to the Samaritan woman:
"If you knew the gift of God!"
You are the visible face of the invisible Father,
of the God who manifests his power above all by forgiveness and mercy:
let the Church be your visible face in the world, its Lord risen and glorified.
You willed that your ministers would also be clothed in weakness
in order that they may feel compassion for those in ignorance and error:
let everyone who approaches them feel sought after, loved, and forgiven by God.
Send your Spirit and consecrate every one of us with its anointing,
so that the Jubilee of Mercy may be a year of grace from the Lord,
and your Church, with renewed enthusiasm, may bring good news to the poor,
proclaim liberty to captives and the oppressed,
and restore sight to the blind.
We ask this of you, Lord Jesus, through the intercession of Mary, Mother of
Mercy; you who live and reign with the Father and the Holy Spirit for ever and ever.
Amen. (12/8/15, Prayer)

Mercy is that love which embraces the misery of the human person. (12/12/15)

Jesus tells us that he himself is the door to eternal life (cf. Jn 10:9), and he asks us, through genuine conversion, to open the doors of our hearts to a more sincere love of God and neighbor. (12/16/15)

Let us get engage in the Jubilee of Mercy — we all need a little mercy — so as to renew the fabric of our whole society, rendering it more just and supportive, especially in this "third world war" which has broken out "piecemeal". We are experiencing it. (12/19/15)

In a world which all too often is merciless to the sinner and lenient to the sin, we need to cultivate a strong sense of justice, to discern and to do God's will. Amid a culture of indifference which not infrequently turns ruthless, our style of life should instead be devout, filled with empathy, compassion and mercy, drawn daily from the wellspring of prayer. (12/24/15)

A person unable to forgive has not yet known the fullness of love. Only one who truly loves is able to forgive and forget. (1/1/16, Mercy)

In Sacred Scripture, the Lord is presented as a "*merciful God*". This is his name, through which he unveils, so to speak, his face and his heart to us. As the Book of Exodus recounts, on revealing himself to Moses he defined himself in this way: "*the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness*" (34:6). We also find this formula in other texts, with certain variations, but the emphasis is always placed on mercy and on the love of God who never tires of forgiving (cf. Gen 4:2; Joel 2:13; Ps 86 [85]: 15, 103 [102]: 8, 145[144]:8; Neh 9:17). (1/13/16)

The Lord is "*merciful*": this word evokes a tender approach like that of a mother toward her child. Indeed, the Hebrew term used in the Bible evokes the viscera or even the maternal womb. Therefore, the image it suggests is that of a God *who is moved and who softens for us* like a mother when she takes her child in her arms, wanting only to love, protect, help, ready to give everything, even herself. This is the image that this term evokes. A love, therefore, which can be defined in the best sense as "visceral". (1/13/16)

He is like the father in the parable recounted in the Gospel of Luke (cf. Lk 15:11-32): a father who does not withdraw in resentment at the younger son for having forsaken him, but on the contrary, he continues to await him — he begot him — and then he runs to meet him and embraces him. He does not even let him explain — as though he had covered his mouth — so great is his love and joy at having found him again. Then the father also goes to call the older son who is offended and does not want to join in the celebration, the son who always stayed home and who lived more as a servant than as a son. To him too, the father bends down, invites him to enter, tries to open his heart to love, so that no one is excluded from the celebration of mercy. Mercy is a celebration! (1/13/16)

This Year of Mercy is a good opportunity to meet again, embrace, forgive and forget the bad things. (1/27/16)

Mercy cannot remain indifferent to the suffering of the oppressed, to the cry of those who are subjected to violence, reduced to slavery, condemned to death. It is a painful reality that afflicts every era, including ours, and which often makes us feel powerless, tempted to harden our heart and think of something else. However, God "is not indifferent" (*Message for the Celebration of the World Day of Peace*, n. 1). He does not look away from our human pain. The God of mercy responds and takes care of the poor, of those who cry out in desperation. God listens and intervenes in order to save, raising men able to hear the groan of suffering and to work in favor of the oppressed. (1/27/16)

God's mercy always operates to save. It is quite the opposite of the work of those who always act to kill: for example, those who wage war. (1/27/16)

As St John Paul II reminds us: "The Church lives an authentic life when she professes and proclaims mercy... and when she brings people close to the sources of the Savior's mercy" (*Dives in Misericordia*, n. 13). As Christians, we are called to be missionaries of the Gospel. When we receive good news, or when we experience beautiful moments, we naturally seek to share them with others. We feel inside that we cannot hold back the joy that we have been given; and we want to spread it. The joy that stirs within is such that it drives us to share it. (1/30/16)

Experiencing mercy renders us missionaries of mercy, and to be missionaries allows us to grow ever more in the mercy of God. (1/30/16)

The heart of a Father who goes beyond our little concept of justice to open us to the limitless horizons of his mercy. (2/3/16)

United to you and with you today, I want to reiterate once more the confidence that Jesus urges us to have: the mercy that embraces everyone and is found in every corner of the world. There is no place beyond the reach of his mercy, no space or person it cannot touch. (2/17/16)

Mercy, which always rejects wickedness, takes the human person in great earnest. Mercy always appeals to the goodness of each person, even though it be dormant and numbed. Far from bringing destruction, as we so often desire or want to bring about ourselves, mercy seeks to transform each situation from within. Herein lies the mystery of divine mercy. It seeks and invites us to conversion, it invites us to repentance; it invites us to see the damage being done at every level. Mercy always pierces evil in order to transform it. It is the mystery of

God our Father: he sends his Son who pierced into what was evil, he took on sin in order to transform evil. This is his mercy. (2/17/16)

God's mercy has entered the heart, revealing and showing wherein our certainty and hope lie: there is always the possibility of change, we still have time to transform what is destroying us as a people, what is demeaning our humanity. Mercy encourages us to look to the present, and to trust what is healthy and good beating in every heart. God's mercy is our shield and our strength. (2/17/16)

To weep over injustice, to cry over corruption, to cry over oppression. These are tears that lead to transformation, that soften the heart; they are the tears that purify our gaze and enable us to see the cycle of sin into which very often we have sunk. They are tears that can sensitize our gaze and our attitude hardened and especially dormant in the face of another's suffering. They are the tears that can break us, capable of opening us to conversion. (2/17/16)

In Jesus, God completely committed himself in order to restore hope to the poor, to those who were deprived of dignity, to strangers, to the sick, to captives, and to sinners, whom he welcomed with kindness. In all this, Jesus was the living expression of the Father's mercy. (2/20/16)

This is God's commitment and this is why he sent Jesus: to draw close to us, to all of us, and to open the door of his love, of his heart, of his mercy. This is really beautiful. Very beautiful! (2/20/16)

Starting with the merciful love through which Jesus expressed God's commitment, we too can and must reciprocate his love with our commitment, and do so above all in serious situations of need, where there is a greater thirst for hope. I think, for example, of our commitment to forsaken people, to those who have severe disabilities, to the most seriously ill, to the dying, to those who are unable to express gratitude.... In all these situations we convey God's mercy through life-giving commitment, which witnesses to our faith in Christ. We must always bring God's tender caress — because God has caressed us with his mercy — bringing it to others, to those who are in need, to those who have anguish in their hearts or are sad: approach them with God's caress, which is the same that he gave to us. (2/20/16)

Mercy can heal wounds and can change history. Open your heart to mercy! (2/24/16)

When mercy encounters a person, it brings deep joy to the Father's heart; for from the beginning the Father has lovingly turned towards the most vulnerable, because his greatness and power are revealed precisely in his capacity to identify with the young, the marginalized and the oppressed (cf. *Deut* 4:31; *Ps* 86:15; 103:8; 111:4). He is a kind, caring and faithful God who is close to those in need, especially the poor; he involves himself tenderly in human reality just as a father and mother do in the lives of their children (cf. *Jer* 31:20). (5/15/16)

God's mercy toward us is linked to our mercy toward our neighbor; when this is lacking, also that of not finding room in our closed heart, He cannot enter. If I do not thrust open the door of my heart to the poor, that door remains closed. Even to God. This is terrible. (5/18/16)
In order to convert, we must not wait for prodigious events, but open our heart to the Word of God, which calls us to love God and neighbor. The Word of God may revive a withered heart and cure it of its blindness. The rich man knew the Word of God, but did not let it enter his heart, he did not listen to it, and thus was incapable of opening his eyes and of having compassion for the poor man. No messenger and no message can take the place of the poor whom we meet on the journey, because in them Jesus himself comes to meet us: "as you did it to one of the least of these my brethren, you did it to me" (Mt 25:40), Jesus says. Thus hidden in the reversal of fate that the parable describes lies the mystery of our salvation, in which Christ links poverty with mercy. (5/18/16)

How many expressions there are, therefore, of God's mercy! This mercy comes to us as closeness and tenderness, and because of this, comes also as compassion and solidarity, as consolation and forgiveness. The more we receive, the more we are called to share it with others; it cannot be kept hidden or kept only for ourselves. It is something which burns within our hearts, driving us to love, thus recognizing the face of Jesus Christ, above all in those who are most distant, weak, alone, confused and marginalized. (4/2/16)

Mercy does not remain still: it seeks out the lost sheep, and when one is found, a contagious joy overflows. Mercy knows how to look into the eyes of every person; each one is precious, for each one is unique. How much pain do we feel in our hearts when we hear: "These people… these people, these poor souls, let's throw them out, let them sleep on the streets…". Are these words from Jesus? (4/2/16)

Dear brothers and sisters, mercy never allows us to feel satisfied. It is the love of Christ which makes us restless until we reach the goal; it impels us to embrace, welcome and include those who need mercy, so that all may be reconciled with the Father (cf. *2 Cor* 5:14-20). We ought not to fear for it is a love which comes to us and involves us to such an extent that we go beyond ourselves, enabling us to see his face in our brothers and sisters. Let us allow ourselves to be humbly guided by this love; then we will become merciful as the Father is merciful. (4/2/16)

Nothing unites us to God more than an act of mercy – and this is not an exaggeration: nothing unites us to God more than an act of mercy – for it is by mercy that the Lord forgives our sins and gives us the grace to practice acts of mercy in his name. (6/2/16 Retreat – 1st Meditation)

Mercy impels us to pass from personal to the communal. We see this in the miracle of the multiplication of the loaves, a miracle born of Jesus' compassion for his people and for others. Something similar happens when we act mercifully: the bread of mercy multiplies as it is shared. (6/2/16 – 1st Meditation)

If we start by feeling compassion for the poor and the outcast, surely we will come to realize that we ourselves stand in need of mercy. (6/2/16 – 1st Meditation)

Mercy joins a human need to the heart of God, and this leads to immediate action. We cannot meditate on mercy without it turning into action. . . Mercy is contemplated in action, but in a kind of action that is all-inclusive. Mercy engages our whole being – our feelings and our spirit – and all other beings as well. (6/2/16 – 1st Meditation)

Mercy makes us experience our freedom and, as a result, the freedom of God himself, who, as he said to Moses, is "merciful with whom he is merciful" (cf. *Dt* 5:10). By his mercy the Lord expresses his freedom. And we, our own. (6/2/16 – 1st Meditation)

Mercy gets its hands dirty. It touches, it gets involved, it gets caught up with others, *it gets personal*. (6/2/16 – 1st Meditation)

Mercy is the genuine expression of life that counters death, the bitter fruit of sin. As such, it is completely lucid and in no way naïve. It is not that it is blind to evil; rather, it sees how short life is and all the good still to be done. (6/2/16 – 1st Meditation)

Saint Bernard has two fine sermons on the Lord's wounds. There, in those wounds, we find mercy. Bernard pointedly asks: "Do you feel lost? "Are you troubled? Enter into the wounds of the Lord and there you will find mercy." (6/2/16 – 2nd Meditation)

Being merciful is not only "a way of life", but "*the* way of life". (6/2/16 – 3rd Meditation)

During this Holy Year of Mercy, we have not only considered the gift of God's mercy in itself, but also the *works* of mercy which we are called to practice as part of the Christian life. To paraphrase Saint James, we can say that mercy without works is dead. To be merciful like God our Father demands constant sensitivity to the needs, material and spiritual, of those around us. Jesus himself tells us in no uncertain terms that we will be judged by the mercy we show to the poor: those who hunger and thirst, the naked, the stranger, the sick and those in prison (cf. *Mt* 25:35-36). Particularly in our prosperous societies, Christians are called to guard against the temptation of indifference to the plea of so many of our brothers and sisters. In our rapidly changing and increasingly globalized world, many new forms of poverty are appearing. In response to them, may we prove creative in developing new and practical forms of charitable outreach as an expression of the way of mercy. (6/30/16)

Mercy is a mystery. It is a mystery. It is the mystery of God (7/27/16, Bishops).
Mercy always has a youthful face! Because a merciful heart is motivated to move beyond its comfort zone. A merciful heart can go out and meet others; it is ready to embrace everyone. A merciful heart is able to be a place of refuge for those who are without a home or have lost their home; it is able to build a home and a family for those forced to emigrate; it knows the meaning of tenderness and compassion. A merciful heart can share its bread with the hungry and welcome refugees and migrants. To say the word "mercy" along with you is to speak of opportunity, future, commitment, trust, openness, hospitality, compassion and dreams. But are you able to dream? [Yes!] When the heart is open and able to dream, there is room for mercy, there is room to caress those who suffer, there is room to draw close to those who have no peace of heart or who do not have the bare necessities to live, or who do not have the most beautiful thing of all: the faith (7/28/16, Address). Whoever welcomes Jesus, learns to love as Jesus does. So he asks us if we want a full life. And in his name, I ask you: do you want a full life? Start right this moment by letting yourself be open and attentive! Because happiness is sown and blossoms in mercy. That is his answer, his offer, his challenge, his adventure: mercy. Mercy always has a youthful face (7/28/16, Address).

Altogether, let us ask the Lord, each repeating in the silence of his or her heart: "Lord, launch us on the adventure of mercy! Launch us on the adventure of building bridges and tearing down walls, be they barriers or barbed wire. Launch us on the adventure of helping the poor, those who feel lonely and abandoned, or no longer find meaning in their lives. Launch us on the journey of accompanying those who do not know you, and telling them carefully and respectfully your Name, the reason for our faith (7/28/16, Address).

Those who engage in works of mercy have no fear of death (7/29/16, Children's Hospital).

By following Jesus along the Way of the Cross, we have once again realized the importance of imitating him through the fourteen *works of mercy*. These help us to be open to God's mercy, to implore the grace to appreciate that without mercy we can do nothing; without mercy, neither I nor you nor any of us can do a thing. . . There we find our God; there we touch the Lord. Jesus himself told us this when he explained the criterion on which we will be judged: whenever we do these things to the least of our brothers and sisters, we do them to him (cf. *Mt* 25:31-46) (7/29/16, Way of the Cross).

Our Father is moved to compassion whenever we repent, and he sends us home with hearts calm and at peace… The problem, unfortunately, comes whenever we have to deal with a brother or sister who has even slightly offended us. The reaction described in the parable describes it perfectly: "He seized him by the throat and said, 'Pay what you owe!'" (*Mt* 18:28). Here we encounter all the drama of our human relationships. When we are indebted to others, we expect mercy; but others are indebted to us, we demand justice! All of us do this. It is a reaction unworthy of Christ's disciples, nor is it the sign of a Christian style of life. Jesus teaches us to forgive and to do so limitlessly. (8/4/2016, St. Mary)

In this Holy Year of Mercy, it becomes ever clearer that the path of forgiveness can truly renew the Church and the world. To offer today's world the witness of mercy is a task from which none of us can feel exempted. (8/4/2016, St. Mary)

On many occasions the prophets proclaimed what was pleasing to God. Their message found a wonderful synthesis in the words "I want mercy, not sacrifice" (*Hos* 6:6; *Mt* 9:13). God is pleased by every act of mercy, because in the brother or sister that we assist, we recognize the face of God which no one can see (cf. *Jn* 1:18). Each time we bend down to the needs of our brothers and sisters, we give Jesus something to eat and drink; we clothe, we help, and we visit the Son of God (cf. *Mt* 25:40). In a word, we touch the flesh of Christ. (9/4/2016)

Let us therefore commit ourselves not to allow any obstacle to hinder the Father's merciful action, and let us ask for the gift of a great faith so that we too may become signs and instruments of mercy. (9/7/16)

Thus, we are called to learn from Him what it means to live on mercy so as to be instruments of mercy. Live on mercy so as to be instruments of mercy: live on mercy and feel needful of Jesus' mercy, and when we feel in need of forgiveness, of consolation, let us learn to be merciful to others. (9/14/16)

Every Christian, therefore, is called to be a witness of mercy, and this happens along the path of holiness. Let us think of the many saints who became merciful because they allowed their hearts to be filled with divine mercy. They embodied the Lord's love, pouring it into the multiple needs of a suffering humanity. Within the flourishing of many forms of charity you can see the reflection of Christ's merciful face. (9/21/16)

Merciful love is therefore the only way forward. We all have a great need to be a bit more merciful, to not speak ill of others, to not judge, to not "sting" others with criticism, with envy and jealousy. We must forgive, be merciful, and live our lives with love. (9/21/16, General Audience)

The Jubilee of Mercy is a privileged time to reflect on the "services" of mercy. I use the plural because mercy is not an abstraction but a lifestyle consisting in concrete gestures rather than mere words: reaching out and touching others and institutionalizing the works of mercy. (10/24/16)

For us, mercy reveals the name of God; it is "the very foundation of the Church's life" (*Misericordiae Vultus*, 10). It is also the key to understanding the mystery of man, of that humanity which, today too, is in great need of forgiveness and peace. Yet the mystery of mercy is not to be celebrated in words alone, but above all by deeds, by a truly merciful way of life marked by *disinterested love, fraternal service* and *sincere sharing*. The Church increasingly desires to adopt this way of life, also as part of her "duty to foster unity and charity" among all men and women (*Nostra Aetate*, 1). (11/3/16)

Mercy in the light of Easter enables us to perceive it as a true form of awareness. This is important: mercy is a true form of awareness. We know that it is experienced through many forms. It is experienced through the senses, it is experienced through intuition, through reason and even other forms. Well, it can also be experienced in mercy, because mercy opens the door of the mind in order to better understand the mystery of God and of our personal existence. Mercy enables us to understand that violence, rancor, vengefulness have no meaning, and the first victim is whoever feels these sentiments, because he deprives himself of his own dignity. Mercy also opens the door of the heart and allows one to express closeness especially to those who are lonely and marginalized, because it makes them feel as brothers and sisters, and as children of one Father. It favors recognition of those who need consolation and helps one find the appropriate words so as to give comfort. Brothers and sisters, mercy warms the heart and makes it sensitive to the needs of brothers and sisters with sharing and participation. Thus, mercy requires everyone to be instruments of justice, reconciliation and

peace. Let us never forget that mercy is the keystone in the life of faith, and the concrete form by which we make Jesus' Resurrection visible. (4/23/17)

Great injustice is done to God's grace whenever we say that sins are punished by his judgment, without first saying – as the Gospel clearly does – that they are forgiven by his mercy! Mercy has to be put before judgment and, in any case, God's judgment will always be rendered in the light of his mercy. Obviously, God's mercy does not deny justice, for Jesus took upon himself the consequences of our sin, together with its due punishment. He did not deny sin, but redeemed it on the cross. Hence, in the faith that unites us to the cross of Christ, we are freed of our sins; we put aside all fear and dread, as unbefitting those who are loved (cf. 1 Jn 4:18). (5/12/17)

If we look at our neighbors without mercy, we cannot understand their suffering and difficulties. And if we look at our neighbors without mercy, we also run the risk of God looking at us without mercy. (10/1/17, Work)

Some people ask how it is possible to speak of good news when so many people around us are suffering? Where is the good news when so much injustice, poverty and misery cast a shadow over us and our world? But I want a very clear message to go out from this place. I want people to know that you, the young men and women of Myanmar, are not afraid to believe in the good news of God's mercy, because it has a name and a face: Jesus Christ. As messengers of this good news, you are ready to bring a word of hope to the Church, to your own country, and to the wider world. You are ready to bring good news for your suffering brothers and sisters who need your prayers and your solidarity, but also your enthusiasm for human rights, for justice and for the growth of that "love and peace" which Jesus brings. (11/30/17, Homily)

The Church is mother and her motherly attention is expressed with special tenderness and closeness to those who are obliged to flee their own country and exist between rootlessness and integration. This tension destroys people. Christian compassion — this "suffering with", compassion — is expressed first of all in the commitment to obtain knowledge of the events that force people to leave their homeland, and, where necessary, to give voice to those who cannot manage to make their cry of distress and oppression heard. By doing this you also carry out an important task in sensitizing Christian communities to the multitudes of their brethren scarred by wounds that mark their existence: violence, abuse, the distance from family love, traumatic events, flight from home, uncertainty about the future in refugee camps. These are all dehumanizing elements and must spur every Christian and the whole community to practical concern. (5/24/13)

I would like to ask you all to see a ray of hope as well in the eyes and hearts of refugees and of those who have been forcibly displaced. A hope that is expressed in expectations for the future, in the desire for friendship, in the wish to participate in the host society also through learning the language, access to employment and the education of children. I admire the courage of those who hope to be able gradually to resume a normal life, waiting for joy and love to return to brighten their existence. We can and must all nourish this hope! (5/24/13)

Above all I ask leaders and legislators and the entire international community above all to confront the reality of those who have been displaced by force, with effective projects and new approaches in order to protect their dignity, to improve the quality of their life and to face the challenges that are emerging from modern forms of persecution, oppression and slavery. (5/24/13)

They are human people, I stress this, who are appealing for solidarity and assistance, who need urgent action but also and above all understanding and kindness. God is good, let us imitate God. Their condition cannot leave us indifferent. Moreover, as Church we should remember that in tending the wounds of refugees, evacuees and the victims of trafficking, we are putting into practice the commandment of love that Jesus bequeathed to us when he identified with the foreigner, with those who are suffering, with all the innocent victims of violence and exploitation. We should reread more often chapter 25 of the Gospel according to Matthew in which he speaks of the Last Judgment (cf. vv. 31-46). And here I would also like to remind you of the attention that every Pastor and Christian community must pay to the journey of faith of Christian refugees and Christians uprooted from their situations by force, as well as of Christian emigrants. These people need special pastoral care that respects their traditions and accompanies them to harmonious integration into the ecclesial situations in which they find themselves. May our Christian communities really be places of hospitality, listening and communion! (5/24/13)

Dear friends, let us not forget the flesh of Christ which is in the flesh of refugees: their flesh is the flesh of Christ. It is also your task to direct all the institutions working in the area of forced migration to new forms of co-responsibility. This phenomenon is unfortunately constantly spreading. Hence your task is increasingly demanding in order to promote tangible responses of closeness, journeying with people, taking into account the different local backgrounds. (5/24/13)

Immigrants dying at sea, in boats which were vehicles of hope and became vehicles of death. That is how the headlines put it. When I first heard of this tragedy a few weeks ago, and realized that it happens all too frequently, it has constantly come back to me like a painful thorn in my heart. So I felt that I had to come here today, to pray and to offer a sign of my closeness, but also to challenge our consciences lest this tragedy be repeated. Please, let it not be repeated! (7/8/13)

"Where is your brother?" His blood cries out to me, says the Lord. This is not a question directed to others; it is a question directed to me, to you, to each of us. These brothers and sisters of ours were trying to escape difficult situations to find some serenity and peace; they were looking for a better place for themselves and their families, but instead they found death. How often do such people fail to find understanding, fail to find acceptance, fail to find solidarity. And their cry rises up to God! Once again I thank you, the people of Lampedusa, for your solidarity. I recently listened to one of these brothers of ours. Before arriving here, he and the others were at the mercy of traffickers, people who exploit the poverty of others, people who live off the misery of others. How much these people have suffered! Some of them never made it here. (7/8/13)

While it is true that migrations often reveal failures and shortcomings on the part of States and the international community, they also point to the aspiration of humanity to enjoy a unity marked by respect for differences, by attitudes of acceptance and hospitality which enable an equitable sharing of the world's goods, and by the protection and the advancement of the dignity and centrality of each human being. (8/5/13, Migrants and Refugees)

While encouraging the development of a better world, we cannot remain silent about the scandal of poverty in its various forms. Violence, exploitation, discrimination, marginalization, restrictive approaches to fundamental freedoms, whether of individuals or of groups: these are some of the chief elements of poverty which need to be overcome. Often these are precisely the elements which mark migratory movements, thus linking migration to poverty. (8/5/13, Migrants and Refugees)

I will also pray in a special way for our brothers and sisters, men, women and children who have died of thirst, hunger or from the exhaustion on the journey to find a better life. In recent days we have seen those terrible images of the desert in the newspapers. Let us all pray in silence for these brothers and sisters of ours. (11/1/13)

Grant that migrants in search of a dignified life may find acceptance and assistance. May tragedies like those we have witnessed this year, with so many deaths at Lampedusa, never occur again! (12/25/13)

Child of Bethlehem, touch the hearts of all those engaged in human trafficking, that they may realize the gravity of this crime against humanity. Look upon the many children who are kidnapped, wounded and killed in armed conflicts, and all those who are robbed of their childhood and forced to become soldiers. (12/25/13)

As we fix our gaze on the Holy Family of Nazareth as they were forced to become refugees, let us think of the tragedy of those migrants and refugees who are victims of rejection and exploitation, who are victims of human trafficking and of slave labor. (12/29/13)

Likewise, we cannot but be moved by the many refugees seeking minimally dignified living conditions, who not only fail to find hospitality, but often, tragically, perish in moving from place to place. (1/17/14)

He calls them all to himself: "Come to me", and he promises them relief and rest. This invitation of Jesus reaches to our day, and extends to the many brothers and sisters oppressed by life's precarious conditions. . . On the fringes of society so many men and women are tried by indigence, but also by dissatisfaction with life and by frustration. So many are forced to emigrate from their homeland, risking their lives. Many more, every day, carry the weight of an economic system that exploits human beings, imposing on them an unbearable "yoke", which the few privileged do not want to bear. To each of these children of the Father in heaven, Jesus repeats: "Come to me, all of you". But he also says it to those who have everything, but whose heart is empty and without God. Even to them, Jesus addresses this invitation: "Come to me". Jesus' invitation is for everyone. But especially for those who suffer the most. (7/6/14)

There are agencies and organizations on the international, national and local level which work strenuously to serve those seeking a better life through migration. Notwithstanding their generous and laudable efforts, a more decisive and constructive action is required, one which relies on a universal network of cooperation, based on safeguarding the dignity and centrality of every human person. This will lead to greater effectiveness in the fight against the shameful and criminal trafficking of human beings, the violation of fundamental rights, and all forms of violence, oppression and enslavement. (9/3/14)

It is necessary to respond to the globalization of migration with the globalization of charity and cooperation, in such a way as to make the conditions of migrants more humane. At the same time, greater efforts are needed to guarantee the easing of conditions, often brought about by war or famine, which compel whole peoples to leave their native countries. (9/3/14)

Solidarity with migrants and refugees must be accompanied by the courage and creativity necessary to develop, on a world-wide level, a more just and equitable financial and economic order, as well as an increasing commitment to peace, the indispensable condition for all authentic progress. (9/3/14)

How many people in the world flee from the horrors of war! How many people are being persecuted because of their faith, forced to abandon their homes, their places of worship, their lands, their loved ones! How many lives are torn apart! How much suffering and how much destruction! In light of all this, a disciple of Christ does not draw back, does not turn his face away, but seeks to take on this painful humanity with closeness and evangelical welcome. (12/4/14)

I thank all those who, even at the cost of their lives, are working to assist refugees and immigrants, and I urge states and international organizations to make every effort to resolve these grave humanitarian problems and to provide the immigrants' countries of origin with forms of aid which can help promote their social and political development and settle their internal conflicts, which are the chief cause of this phenomenon. (1/12/15)

We must make our immigrant brothers and sisters feel that they are citizens, that they are like us, children of God, that they are immigrants like us, because we are all immigrants moving toward another homeland, and perhaps we will all arrive there. And no one will get lost on the way! We are all immigrants, children of God who has placed us all on a journey. It cannot be said: "But immigrants are like this.... We are...". No! We are all immigrants, we are all on a journey. And this word that we are all immigrants is not written in a book, it is written in our flesh, in our journey of life, which assures us that in Jesus we are all children of God, beloved children, wanted children, saved children. Let us consider this: we are all immigrants on the journey of life, none of us has a fixed abode in this land, we all must go. (3/21/15)

A nation which seeks the common good cannot be closed in on itself; societies are strengthened by networks of relationships. The current problem of immigration makes this clear. . . . Instead of raising walls, we need to be building bridges. Building bridges instead of raising walls. All these issues, thorny as they may be, can find shared solutions; solutions which are reasonable, equitable and lasting. And in any event, they should never be a cause for aggressivity, resentment or enmity; these only worsen situations and stand in the way of their resolution. (7/8/15, Authorities)

In our time, migration is growing worldwide. Refugees and people fleeing from their homes challenge individuals and communities, and their traditional ways of life; at times they upset the cultural and social horizons which they encounter. Increasingly, the victims of violence and poverty, leaving their homelands, are exploited by human traffickers during their journey towards the dream of a better future. If they survive the abuses and hardships of the journey, they then have to face latent suspicions and fear. In the end, they frequently encounter a lack of clear and practical policies regulating the acceptance of migrants and providing for short or long term programs of integration respectful of the rights and duties of all. Today, more than in the

past, the Gospel of mercy troubles our consciences, prevents us from taking the suffering of others for granted, and points out way of responding which, grounded in the theological virtues of faith, hope and charity, find practical expression in works of spiritual and corporal mercy. (9/12/15, Migrants)

The tragic stories of millions of men and women daily confront the international community as a result of the outbreak of unacceptable humanitarian crises in different parts of the world. Indifference and silence lead to complicity whenever we stand by as people are dying of suffocation, starvation, violence and shipwreck. Whether large or small in scale, these are always tragedies, even when a single human life is lost. (9/12/15, Migrants)

Migrants are our brothers and sisters in search of a better life, far away from poverty, hunger, exploitation and the unjust distribution of the planet's resources which are meant to be equitably shared by all. Don't we all want a better, more decent and prosperous life to share with our loved ones? (9/12/15, Migrants)

How can we experience these changes not as obstacles to genuine development, rather as opportunities for genuine human, social and spiritual growth, a growth which respects and promotes those values which make us ever more humane and help us to live a balanced relationship with God, others and creation? (9/12/15, Migrants)

The presence of migrants and refugees seriously challenges the various societies which accept them. Those societies are faced with new situations which could create serious hardship unless they are suitably motivated, managed and regulated. How can we ensure that integration will become mutual enrichment, open up positive perspectives to communities, and prevent the danger of discrimination, racism, extreme nationalism or xenophobia? (9/12/15, Migrants)

Biblical revelation urges us to welcome the stranger; it tells us that in so doing, we open our doors to God, and that in the faces of others we see the face of Christ himself. (9/12/15, Migrants)

Faced with these issues, how can the Church fail to be inspired by the example and words of Jesus Christ? The answer of the Gospel is mercy. (9/12/15, Migrants)

It is important to view migrants not only on the basis of their status as regular or irregular, but above all as people whose dignity is to be protected and who are capable of contributing to progress and the general welfare. (9/12/15, Migrants)

Migrations cannot be reduced merely to their political and legislative aspects, their economic implications and the concrete coexistence of various cultures in one territory. All these complement the defense and promotion of the human person, the culture of encounter, and the unity of peoples, where the Gospel of mercy inspires and encourages ways of renewing and transforming the whole of humanity. (9/12/15, Migrants)

The Church stands at the side of all who work to defend each person's right to live with dignity, first and foremost by exercising the right not to emigrate and to contribute to the development of one's country of origin. This process should include, from the outset, the need to assist the countries which migrants and refugees leave. This will demonstrate that solidarity, cooperation, international interdependence and the equitable distribution of the earth's goods are essential for more decisive efforts, especially in areas where migration movements begin, to eliminate those imbalances which lead people, individually or collectively, to abandon their own natural and cultural environment. In any case, it is necessary to avert, if possible at the earliest stages, the flight of refugees and departures as a result of poverty, violence and persecution. (9/12/15, Migrants)

No one can claim to be indifferent in the face of new forms of slavery imposed by criminal organizations which buy and sell men, women and children as forced laborers in construction, agriculture, fishing or in other markets. How many minors are still forced to fight in militias as child soldiers! How many people are victims of organ trafficking, forced begging and sexual exploitation! Today's refugees are fleeing from these aberrant crimes, and they appeal to the Church and the human community to ensure that, in the outstretched hand of those who receive them, they can see the face of the Lord, "the Father of mercies and God of all consolation" (2 Cor 1:3). (9/12/15, Migrants)

Dear brothers and sisters, migrants and refugees! At the heart of the Gospel of mercy the encounter and acceptance by others are intertwined with the encounter and acceptance of God himself. Welcoming others means welcoming God in person! Do not let yourselves be robbed of the hope and joy of life born of your experience of God's mercy, as manifested in the people you meet on your journey! (9/12/15, Migrants)

The Church in the United States knows like few others the hopes present in the hearts of these "pilgrims". From the beginning you have learned their languages, promoted their cause, made their contributions your own, defended their rights, helped them to prosper, and kept alive the flame of their faith. Even today, no American institution does more for immigrants than your Christian communities. . . . Perhaps it will not be easy for you to look into their soul; perhaps you will be challenged by their diversity. But know that they also possess resources meant to be shared. So do not be afraid to welcome them. Offer them the warmth of the love of Christ and you will unlock the mystery of their heart. I am certain that, as so often in the past, these people will enrich America and its Church. (9/23/15, Bishops)

When the stranger in our midst appeals to us, we must not repeat the sins and the errors of the past. We must resolve now to live as nobly and as justly as possible, as we educate new generations not to turn their back on our "neighbors" and everything around us. Building a nation calls us to recognize that we must constantly relate to others, rejecting a mindset of hostility in order to adopt one of reciprocal subsidiarity, in a constant effort to do our best. I am confident that we can do this. (9/24/15, Congress)

Our world is facing a refugee crisis of a magnitude not seen since the Second World War. This presents us with great challenges and many hard decisions. On this continent, too, thousands of persons are led to travel north in search of a better life for themselves and for their loved ones, in search of greater opportunities. Is this not what we want for our own children? We must not be taken aback by their numbers, but rather view them as persons, seeing their faces and listening to their stories, trying to respond as best we can to their situation. To respond in a way which is always humane, just and fraternal. We need to avoid a common temptation nowadays: to discard whatever proves troublesome. Let us remember the Golden Rule: "Do unto others as you would have them do unto you" (Mt. 7:12). (9/24/15, Congress)

This Rule points us in a clear direction. Let us treat others with the same passion and compassion with which we want to be treated. Let us seek for others the same possibilities which we seek for ourselves. Let us help others to grow, as we would like to be helped ourselves. In a word, if we want security, let us give security; if we want life, let us give life; if we want opportunities, let us provide opportunities. The yardstick we use for others will be the yardstick which time will use for us. The Golden Rule also reminds us of our responsibility to protect and defend human life at every stage of its development. (9/24/15, Congress)

Very near here is a very important street named after a man who did a lot for other people. I want to talk a little bit about him. He was the Reverend Martin Luther King. One day he said, "I have a dream". His dream was that many children, many people could have equal opportunities. His dream was that many children like you could get an education. He dreamed that many men and women, like yourselves, could lift their heads high, in dignity and self-sufficiency. It is beautiful to have dreams and to be able to fight for our dreams. Don't ever forget this. (9/25/15, Immigrant)

I was struck by the Word of God which comes to us today in the prophecy of Jeremiah. It says: "Behold, I will bring them from the north country, and gather them from the farthest parts of the earth, among them the blind and the lame, the woman with child and those in labor, together; a great company, they shall return here". . . . I confess that I compared this prophecy of the people on a journey with refugees trudging the streets of Europe, a tragic reality of our time. To them too the Lord says: "With great weeping they departed, and with consolations I will lead them back". These greatly suffering families, uprooted from their lands, were also present with us in the Synod, in our prayers and in our work, through the voice of several of their pastors present in the Assembly. These people seeking dignity, these families seeking peace, are still with us, the Church does not abandon them, because they are part of the people that God wants to set free from slavery and guide to freedom. (10/25/15)

The Church is called to proclaim and set an example of welcoming migrants in a spirit of charity and of respect for the dignity of the human person, in the context of the requisite observance of the law. (11/12/15, Bishops)

In facing the prospect of an ever more extensive multicultural environment, it is necessary to adopt an attitude of mutual respect in order to facilitate the encounter with migrants. (11/12/15, Bishops)

Offering an education is about much more than dispensing concepts. It is something which provides refugees with the wherewithal to progress beyond survival, to keep alive the flame of hope, to believe in the future and to make plans. To give a child a seat at school is the finest gift you can give. All your projects have this ultimate aim: to help refugees to grow in self-confidence, to realize their highest inherent potential and to be able to defend their rights as individuals and communities. (11/14/15)

Education affords young refugees a way to discover their true calling and to develop their potential. Yet all too many refugee children and young people do not receive a quality education. Access to education is limited, especially for girls and in the case of secondary schools. (11/14/15)

Hundreds of thousands of refugees have come to Europe or have set out in search of refuge from war and persecution. The Christian Churches and many individual citizens of your country are providing an enormous amount of aid in order to accommodate these people, giving them assistance and human closeness. In the spirit of Christ let us continue to face the challenge of the enormous number of destitute people. At the same time let us support all humanitarian initiatives that aim to render the living conditions in their countries of origin more bearable. (11/20/15)

Many are the faces, the stories and the evident effects on the lives of thousands of persons whom the culture of deterioration and waste has allowed to be sacrificed before the idols of profits and consumption. We need to be alert to one sad sign of the "globalization of indifference": the fact that we are gradually growing accustomed to the suffering of others, as if it were something normal (cf. *Message for World Food Day*, 16 October 2013, 2), or even worse, becoming resigned to such extreme and scandalous kinds of "using and discarding" and social exclusion as new forms of slavery, human trafficking, forced labor, prostitution and trafficking in organs. "There has been a tragic rise in the number of migrants seeking to flee from the growing poverty aggravated by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind without enjoying any legal protection whatsoever" (*Laudato Si'*, 25). Many lives, many stories, many dreams have been shipwrecked in our day. We cannot remain indifferent in the face of this. We have no right. (11/26/15, U.N.O.N.)

Here in East Africa, Uganda has shown outstanding concern for welcoming refugees, enabling them to rebuild their lives in security and to sense the dignity which comes from earning one's livelihood through honest labor. Our world, caught up in wars, violence, and various forms of injustice, is witnessing an unprecedented

movement of peoples. How we deal with them is a test of our humanity, our respect for human dignity, and above all our solidarity with our brothers and sisters in need. (11/27/15, Authorities)

With regard to migrants, I would ask that legislation on migration be reviewed, so, while respecting reciprocal rights and responsibilities, it can reflect a readiness to welcome migrants and to facilitate their integration. Special concern should be paid to the conditions for legal residency, since having to live clandestinely can lead to criminal behavior. (12/8/15, Peace)

There are millions of sons and daughters of the Church who today live in the diaspora or who are in transit, journeying to the north in search of new opportunities. Many of them have left behind their roots in order to brave the future, even in clandestine conditions which involve so many risks; they do this to seek the "green light" which they regard as hope. So many families are separated; and integration into a supposed "promised land" is not always as easy as some believe…. Brothers, may your hearts be capable of following these men and women and reaching them beyond the borders. (2/13/16)

I invite you today to be on the front line, to be first in all the initiatives which help make this blessed land of Mexico a land of opportunities, where there will be no need to emigrate in order to dream, no need to be exploited in order to work, no need to make the despair and poverty of many the opportunism of a few, a land that will not have to mourn men and women, young people and children who are destroyed at the hands of the dealers of death. (2/14/16)

We cannot deny the humanitarian crisis which in recent years has meant migration for thousands of people, whether by train or highway or on foot, crossing hundreds of kilometers through mountains, deserts and inhospitable zones. The human tragedy that is forced migration is a global phenomenon today. This crisis which can be measured in numbers and statistics, we want instead to measure with names, stories, families. They are the brothers and sisters of those expelled by poverty and violence, by drug trafficking and criminal organizations. Being faced with so many legal vacuums, they get caught up in a web that ensnares and always destroys the poorest. Not only do they suffer poverty but they must also endure all these forms of violence. Injustice is radicalized in the young; they are "cannon fodder", persecuted and threatened when they try to flee the spiral of violence and the hell of drugs. And what can we say about the many women whose lives have been unjustly robbed? (2/17/16)

There are families and individuals whose lives are daily shaped by struggles, who are trying to care for their children and provide not only for their future but also the basic necessities for today. So too, many of those affected by our world's greatest problems of violence and intolerance have become refugees, tragically forced from their homes, and denied their land and their freedom. These are the people who need your help, who are crying out for you to hear them, and who are supremely worthy of our every effort on behalf of justice, peace and solidarity. Saint Paul tells us that we are to rejoice with those who rejoice, and weep with those who weep (cf. *Rom* 12:15). In the end, our strength as a community, on every level of life and social organization, lies not so much in our learning and personal ability, but in the compassion we show for one another, in the care that we exercise especially for those who cannot care for themselves. (3/17/16)

Every family should look to the icon of the Holy Family of Nazareth. Its daily life had its share of burdens and even nightmares, as when they met with Herod's implacable violence. This last was an experience that, sad to say, continues to afflict the many refugee families who in our day feel rejected and helpless. Like the Magi, our families are invited to contemplate the Child and his Mother, to bow down and worship him (cf. Mt 2:11). Like Mary, they are asked to face their family's challenges with courage and serenity, in good times and bad, and to keep in their heart the great things which God has done (cf. Lk 2:19, 51). The treasury of Mary's heart also contains the experiences of every family, which she cherishes. For this reason, she can help us understand the

meaning of these experiences and to hear the message God wishes to communicate through the life of our families. (3/19/16, no. 30)

Forced migration of families, resulting from situations of war, persecution, poverty and injustice, and marked by the vicissitudes of a journey that often puts lives at risk, traumatizes people and destabilizes families. . . . Migration is particularly dramatic and devastating to families and individuals when it takes place illegally and is supported by international networks of human trafficking. This is equally true when it involves women or unaccompanied children who are forced to endure long periods of time in temporary facilities and refugee camps, where it is impossible to start a process of integration. Extreme poverty and other situations of family breakdown sometimes even lead families to sell their children for prostitution or for organ trafficking". (3/19/16, no. 46)

We must never forget, however, that migrants, rather than simply being a statistic, are first of all persons who have faces, names and individual stories. Europe is the homeland of human rights, and whoever sets foot on European soil ought to sense this, and thus become more aware of the duty to respect and defend those rights. Unfortunately, some, including many infants, could not even make it to these shores: they died at sea, victims of unsafe and inhumane means of transport, prey to unscrupulous thugs. (4/16/16 – Migrants)

To be truly united with those forced to flee their homelands, we need to eliminate the causes of this dramatic situation: it is not enough to limit ourselves to responding to emergencies as they arise. Instead, we need to encourage political efforts that are broader in scope and multilateral. It is necessary, above all, to build peace where war has brought destruction and death, and to stop this scourge from spreading. To do this, resolute efforts must be made to counter the arms trade and arms trafficking, and the often hidden machinations associated with them; those who carry out acts of hatred and violence must be denied all means of support. Cooperation among nations, international organizations and humanitarian agencies must be tirelessly promoted, and those on the frontlines must be assisted, not kept at a distance. (4/16/16 – Migrants)

Merciful God,
we pray to you for all the men, women and children
who have died after leaving their homelands in search of a better life.
Though many of their graves bear no name,
to you each one is known, loved and cherished.
May we never forget them, but honor their sacrifice
with deeds more than words.
We entrust to you all those who have made this journey,
enduring fear, uncertainty and humiliation,
in order to reach a place of safety and hope.
Just as you never abandoned your Son
as he was brought to a safe place by Mary and Joseph,
so now be close to these, your sons and daughters,
through our tenderness and protection.
In caring for them may we seek a world
where none are forced to leave their home
and where all can live in freedom, dignity and peace.
Merciful God and Father of all,
wake us from the slumber of indifference,
open our eyes to their suffering,
and free us from the insensitivity
born of worldly comfort and self-centeredness.
Inspire us, as nations, communities and individuals,

to see that those who come to our shores are our brothers and sisters.
May we share with them the blessings we have received from your hand,
and recognize that together, as one human family,
we are all migrants, journeying in hope to you, our true home,
where every tear will be wiped away,
where we will be at peace and safe in your embrace. (4/16/16)

God created mankind to be one family; when any of our brothers and sisters suffer, we are all affected. We all know from experience how easy it is for some to ignore other people's suffering and even to exploit their vulnerability. But we also know that these crises can bring out the very best in us. You have seen this among yourselves and among the Greek people, who have generously responded to your needs amid their own difficulties. You have also seen it in the many people, especially the young from throughout Europe and the world, who have come to help you. Yes, so much more needs to be done! But let us thank God that in our suffering he never leaves us alone. There is always someone who can reach out and help us. (4/16/2016 - Refugee)

You, the residents of Lesvos, show that in these lands, the cradle of civilization, the heart of humanity continues to beat; a humanity that before all else recognizes others as brothers and sisters, a humanity that wants to build bridges and recoils from the idea of putting up walls to make us feel safer. In reality, barriers create divisions instead of promoting the true progress of peoples, and divisions sooner or later lead to confrontations. (4/16/16 – Migrants)

For those suffering the tragedy of violence and forced migration, we must be resolute in making their plight known to the world community, so that as they lack the strength or ability to cry out, their voice may be heard in our own. The path of diplomacy helps us to both amplify and convey this cry by seeking solutions to the many underlying causes of the conflicts of our day. This applies especially in our efforts to remove weapons from those perpetrating violence, and to end the scourge of human trafficking and the drug trade which often support this evil. (5/19/16)

So many people think that it would be better if they stayed in their land, but they suffer so much there. They are our refugees, but so many consider them excluded. Please, they are our brothers! A Christian excludes no one, gives a place to everyone, allows everyone to come. (6/22/16)

Mindful of what Jesus taught his disciples when he said: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me" (*Matthew* 25: 35-36), we ask the faithful of our Churches to open their hearts and hands to the victims of war and terrorism, to refugees and their families. At issue is the very sense of our humanity, our solidarity, compassion and generosity, which can only be properly expressed in an immediate practical commitment of resources. (6/26/16)

Mindful of what Jesus taught his disciples when he said: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me" (*Matthew* 25: 35-36), we ask the faithful of our Churches to open their hearts and hands to the victims of war and terrorism, to refugees and their families. (6/26/16)

Corruption is really at the origin of migration. What can be done? I believe that every country has to look at times and means. Not all countries are alike; not all countries have the same possibilities. But they do have the possibility of being generous! Generous as Christians (7/27/16, Bishops).

As for migrants, I would say: the problem is there in their native lands… But how do we welcome them? Everyone has to determine how. But all of us can have an open heart and think of spending an hour in the parishes, an hour of adoration and prayer for migrants. Prayer moves mountains! (7/27/16, Bishops).

Mercy always has a youthful face! Because a merciful heart is motivated to move beyond its comfort zone. A merciful heart can go out and meet others; it is ready to embrace everyone. A merciful heart is able to be a place of refuge for those who are without a home or have lost their home; it is able to build a home and a family for those forced to emigrate; it knows the meaning of tenderness and compassion. A merciful heart can share its bread with the hungry and welcome refugees and migrants. To say the word "mercy" along with you is to speak of opportunity, future, commitment, trust, openness, hospitality, compassion and dreams. But are you able to dream? [Yes!] When the heart is open and able to dream, there is room for mercy, there is room to caress those who suffer, there is room to draw close to those who have no peace of heart or who do not have the bare necessities to live, or who do not have the most beautiful thing of all: the faith (7/28/16, Address). Tonight Jesus, and we with him, embrace with particular love our brothers and sisters from Syria who have fled from the war. We greet them and we welcome them with fraternal affection and friendship (7/29/16, Way of the Cross).

More than sixty-five million persons are forcibly displaced around the globe. This unprecedented number is beyond all imagination. The displaced population of today's world is now larger than the entire population of Italy! If we move beyond mere statistics, however, we will discover that refugees are women and men, boys and girls who are no different than our own family members and friends. Each of them has a name, a face, and a story, as well as an inalienable right to live in peace and to aspire to a better future for their sons and daughters. 9/17/16)

The Church will be able to respond more fully to the human tragedy of refugees through acts of mercy that promote their integration into the European context and beyond. And so, I encourage you to welcome refugees into your homes and communities, so that their first experience of Europe is not the traumatic experience of sleeping cold on the streets, but one of warm human welcome. Remember that authentic hospitality is a profound gospel value that nurtures love and is our greatest security against hateful acts of terrorism. (9/17/16)

Today let us concentrate on these words of Jesus: "I was a stranger and you welcomed me, I was naked and you clothed me" (Mt 25:35-36). In our time, charitable action regarding foreigners is more relevant than ever. The economic crisis, armed conflicts and climate change force many people to emigrate. However, migration is not a new phenomenon, it is part of the history of humanity. It is a lack of historical memory to think that this phenomenon has only arisen in recent years. (10/26/16)

Today too we need these witnesses so that mercy may reach the many who are in need. It is a commitment that involves everyone, without exception. We all, dioceses, parishes, institutes of consecrated life, associations and movements, as individual Christians, are called to welcome our brothers and sisters who are fleeing from war, from hunger, from violence and from inhuman living conditions. All together we are a great supportive force for those who have lost their homeland, family, work and dignity. (10/26/16)

Over the course of the centuries we have witnessed, in this regard, great expressions of solidarity, although there has been no lack of social tension. Today, the context of the economic crisis unfortunately fosters the emergence of attitudes of closure and not of welcome. In some parts of the world walls and barriers are going up. At times it seems that the silent work of so many men and women who, in various ways, do all they can to help and assist the refugees and migrants, is obscured by the clamor of others who give voice to an instinctive selfishness. However, closure is not a solution, but instead it ends up fostering criminal trafficking. The only way to a solution is that of solidarity. Solidarity with the migrant, solidarity with the foreigner.... (10/26/16)

I would like to thank all those governments that assist refugees, all the governments that help displaced persons and asylum-seekers. For everything done to help these persons in need of protection is a great gesture of solidarity and a recognition of their dignity. For us Christians, it is a priority to go out and meet the outcasts – for they are truly cast out of their homelands – and the marginalized of our world, and to make felt the tender and merciful love of God, who rejects no one and accepts everyone. (10/31/16, Sweden)

We have to distinguish between migrants and refugees, right? Migrants must be treated according to certain rules because migrating is a right, albeit a right which is highly regulated. On the other hand, being a refugee is the result of situations of war, suffering, hunger, terrible situations, and the refugee's status calls for great attention, greater effort. (11/1/16, Apostolic Journey)

Hearts must not be closed to refugees, but those who govern need prudence. They must be very open to receiving refugees, but they also have to calculate how best to settle them, because refugees must not only be accepted, but also integrated. Consequently, if a country has, say, the ability to integrate twenty persons, they should do this. Another country that has greater capacity should do more. But always with an open heart: it is not human to close the door, it is not human to close the heart, and in the long run, a price is paid for this. Here, the price is political, just as a political price can be paid for an imprudent judgement, for accepting more than can be integrated. What is the danger when refugees or migrants – and this applies to everybody – are not integrated? (11/1/16, Apostolic Journey)

I encourage you always to have prophetic courage in rejecting everything that demeans human beings, and all forms of exploitation that degrade them. Continue to show those signs of hospitality and solidarity, great and small, which can light up the lives of children and old people, migrants and refugees in search of peace. . . . Let it be your care to support, with renewed commitment, processes of development and paths of peace in the countries from which these brothers and sisters are fleeing or have left behind to seek a better future. (11/17/16, Caritas Internationalis)

Today emigration and the movement of a multitude of people in search of protection have become a dramatic human problem. The Holy See and the local Churches are making extraordinary efforts to effectively deal with the causes of this situation, seeking the pacification of the regions and countries at war and promoting the spirit of welcoming; but we don't always get all that we want. I am asking you for help as well. On the one hand, try to convince governments to renounce any type of activities of war. As is often said in business environments, a "bad" agreement is always better than a "good" fight. On the other hand, collaborate to create sources of worthy, stable and abundant work, both in the places of origin and in those of arrival, and in the latter, for both the local population and for immigrants. Immigration must continue to be an important factor in development. (11/17/16, Business Executives)

I would like to offer a particular word of thanks for all that you are doing to promote the centrality and dignity of the human person within our institutions and economic models, and to draw attention to the plight of the poor and refugees, who are so often forgotten by society. When we ignore the cries of so many of our brothers and sisters throughout the world, we not only deny them their God-given rights and worth, but we also reject their wisdom and prevent them from offering their talents, traditions and cultures to the world. In so doing, the poor and marginalized are made to suffer even more, and we ourselves grow impoverished, not only materially, but morally and spiritually. (12/3/16)

Migrants are persons, with their own names, stories and families. There can never be true peace as long as a single human being is violated in his or her personal identity and reduced to a mere statistic or an object of economic calculation. (1/9/17)

With regard to migrants, displaced persons and refugees, a common commitment is needed, one focused on offering them a dignified welcome. This would involve respecting the right of "every human being… to emigrate to other countries and take up residence there",[15] while at the same time ensuring that migrants can be integrated into the societies in which they are received without the latter sensing that their security, cultural identity and political-social stability are threatened. On the other hand, immigrants themselves must not forget that they have a duty to respect the laws, culture and traditions of the countries in which they are received. (1/9/17)

The issue of migration is not one that can leave some countries indifferent, while others are left with the burden of humanitarian assistance, often at the cost of notable strain and great hardship, in the face of an apparently unending emergency. All should feel responsible for jointly pursuing the international common good, also through concrete gestures of human solidarity; these are essential building-blocks of that peace and development which entire nations and millions of people still await. (1/9/17)

Everyone can help bring about "a culture of mercy, based on the rediscovery of encounter with others, a culture in which no one looks at another with indifference or turns away from the suffering of our brothers and sisters."[14] Only thus will it be possible to build societies that are open and welcoming towards foreigners and at the same time internally secure and at peace. (1/9/17)

The question that the lawyer asked Jesus in the Gospel of Luke (10:25-37) echoes in our ears today: "Who is my neighbor?" Who is that other whom we are to love as we love ourselves? Maybe the questioner expects a comfortable response in order to carry on with his life: "My relatives? My compatriots? My co-religionists? ..." Maybe he wants Jesus to excuse us from the obligation of loving pagans or foreigners who at that time were considered unclean. This man wants a clear rule that allows him to classify others as "neighbor" and "non-neighbor", as those who can become neighbors and those who cannot become neighbors.[4] (2/10/17)

Migration, in its various forms, is not a new phenomenon in humanity's history. It has left its mark on every age, encouraging encounter between peoples and the birth of new civilizations. In its essence, to migrate is the expression of that inherent desire for the happiness proper to every human being, a happiness that is to be sought and pursued. For us Christians, all human life is an itinerant journey towards our heavenly homeland. (2/21/17)

Unfortunately, in the majority of cases this movement is forced, caused by conflict, natural disasters, persecution, climate change, violence, extreme poverty and inhumane living conditions: "The sheer number of people migrating from one continent to another, or shifting places within their own countries and geographical areas, is striking. Contemporary movements of migration represent the largest movement of individuals, if not of peoples, in history" (Message for the World Day of Migrants and Refugees, 5 August 2013). Before this complex panorama, I feel the need to express particular concern for the forced nature of many contemporary migratory movements, which increases the challenges presented to the political community, to civil society and to the Church, and which amplifies the urgency for a coordinated and effective response to these challenges. Our shared response may be articulated by four verbs: to welcome, to protect, to promote and to integrate. (2/21/17)

"Rejection is an attitude we all share; it makes us see our neighbor not as a brother or sister to be accepted, but as unworthy of our attention, a rival, or someone to be bent to our will" (Address to the Diplomatic Corps, 12 January 2015). Faced with this kind of rejection, rooted ultimately in self-centeredness and amplified by populist rhetoric, what is needed is a change of attitude, to overcome indifference and to counter fears with a generous approach of welcoming those who knock at our doors. For those who flee conflicts and terrible persecutions, often trapped within the grip of criminal organizations who have no scruples, we need to open

accessible and secure humanitarian channels. A responsible and dignified welcome of our brothers and sisters begins by offering them decent and appropriate shelter. (2/21/17)

My predecessor, Pope Benedict, highlighted the fact that the migratory experience often makes people more vulnerable to exploitation, abuse and violence (cf. Benedict XVI, Message for the World Day of Migrants and Refugees, 18 October 2005). We are speaking about millions of migrant workers, male and female – and among these particularly men and women in irregular situations – of those exiled and seeking asylum, and of those who are victims of trafficking. Defending their inalienable rights, ensuring their fundamental freedoms and respecting their dignity are duties from which no one can be exempted. Protecting these brothers and sisters is a moral imperative which translates into adopting juridical instruments, both international and national, that must be clear and relevant; implementing just and far reaching political choices; prioritizing constructive processes, which perhaps are slower, over immediate results of consensus; implementing timely and humane programs in the fight against "the trafficking of human flesh" which profits off others' misfortune; coordinating the efforts of all actors, among which, you may be assured will always be the Church. (2/21/17)

Protecting is not enough. What is required is the promotion of an integral human development of migrants, exiles and refugees. This "takes place by attending to the inestimable goods of justice, peace, and the care of creation" (Apostolic Letter Humanam Progressionem, 17 August 2016). Development, according to the social doctrine of the Church (cf. Compendium of the Social Doctrine of the Church, 373-374), is an undeniable right of every human being. As such, it must be guaranteed by ensuring the necessary conditions for its exercise, both in the individual and social context, providing fair access to fundamental goods for all people and offering the possibility of choice and growth. Also here a coordinated effort is needed, one which envisages all the parties involved: from the political community to civil society, from international organizations to religious institutions. (2/21/17)

The human promotion of migrants and their families begins with their communities of origin. That is where such promotion should be guaranteed, joined to the right of being able to emigrate, as well as the right to not be constrained to emigrate (cf. Benedict XVI, Message for the World Day of Migrants and Refugees, 12 October 2012), namely the right to find in one's own homeland the conditions necessary for living a dignified life. To this end, efforts must be encouraged that lead to the implementation of programs of international cooperation, free from partisan interests, and programs of transnational development which involve migrants as active protagonists. (2/21/17)

Integration, which is neither assimilation nor incorporation, is a two-way process, rooted essentially in the joint recognition of the other's cultural richness: it is not the superimposing of one culture over another, nor mutual isolation, with the insidious and dangerous risk of creating ghettoes. (2/21/17)

I feel the need to reiterate the necessity, often presented by the Magisterium (cf. John Paul II, Message for World Migration Day, 15 August 1986), of policies directed at favoring and benefiting the reunion of families. (2/21/17)

Furthermore, for the Christian community, the peaceful integration of persons of various cultures is, in some way, a reflection of its catholicity, since unity, which does not nullify ethnic and cultural diversity, constitutes a part of the life of the Church, who in the Spirit of Pentecost is open to all and desires to embrace all (cf. John Paul II, Message for World Migration Day, 5 August 1987). (2/21/17)

Our commitment to migrants, exiles and refugees is an application of those principles and values of welcome and fraternity that constitute a common patrimony of humanity and wisdom which we draw from. Such principles and values have been historically codified in the Universal Declaration of Human Rights, and in numerous conventions and international agreements. "Every migrant is a human person who, as such,

possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance" (ibid., 62). Today more than ever, it is necessary to affirm the centrality of the human person, without allowing immediate and ancillary circumstances, or even the necessary fulfilment of bureaucratic and administrative requirements, to obscure this essential dignity. (2/21/17)

As Saint John Paul II stated, an "irregular legal status cannot allow the migrant to lose his dignity, since he is endowed with inalienable rights, which can neither be violated nor ignored" (John Paul II, Message for World Migration Day, 25 July 1995, 2). From the duty of civility is also regained the value of fraternity, which is founded on the innate relational constitution of the human person: "A lively awareness of our relatedness helps us to look upon and to treat each person as a true sister or brother; without fraternity it is impossible to build a just society and a solid and lasting peace" (Message for the World Day of Peace, 8 December 2013, 1). Fraternity is the most civil way of relating with the reality of another person, which does not threaten us, but engages, reaffirms and enriches our individual identity (cf. Benedict XVI, Address to Participants in an Interacademic Conference on "The Changing Identity of the Individual", 28 January 2008). (2/21/17)

In the face of tragedies which take the lives of so many migrants and refugees – conflicts, persecutions, forms of abuse, violence, death – expressions of empathy and compassion cannot help but spontaneously well-up. "Where is your brother" (Gen 4:9): this question which God asks of man since his origins, involves us, especially today with regard to our brothers and sisters who are migrating: "This is not a question directed to others; it is a question directed to me, to you, to each of us" (Homily at the "Arena" Sports Camp, Salina Quarter, Lampedusa, 8 July 2013). (2/21/17)

Solidarity is born precisely from the capacity to understand the needs of our brothers and sisters who are in difficulty and to take responsibility for these needs. Upon this, in short, is based the sacred value of hospitality, present in religious traditions. For us Christians, hospitality offered to the weary traveler is offered to Jesus Christ himself, through the newcomer: "I was a stranger and you welcomed me" (Mt 25:35). The duty of solidarity is to counter the throwaway culture and give greater attention to those who are weakest, poorest and most vulnerable. Thus "a change of attitude towards migrants and refugees is needed on the part of everyone, moving away from attitudes of defensiveness and fear, indifference and marginalization – all typical of a throwaway culture – towards attitudes based on a culture of encounter, the only culture capable of building a better, more just and fraternal world" (Message for the World Day of Migrants and Refugees, 5 August 2013). (2/21/17)

In a world that was all too familiar with the tragedy of walls and divisions, it was clearly important to work for a united and open Europe, and for the removal of the unnatural barrier that divided the continent from the Baltic Sea to the Adriatic. What efforts were made to tear down that wall! Yet today the memory of those efforts has been lost. Forgotten too is the tragedy of separated families, poverty and destitution born of that division. Where generations longed to see the fall of those signs of forced hostility, these days we debate how to keep out the "dangers" of our time: beginning with the long file of women, men and children fleeing war and poverty, seeking only a future for themselves and their loved ones. (3/24/17)

Openness to the world implies the capacity for "dialogue as a form of encounter" [18] on all levels, beginning with dialogue between member states, between institutions and citizens, and with the numerous immigrants landing on the shores of the Union. It is not enough to handle the grave crisis of immigration of recent years as if it were a mere numerical or economic problem, or a question of security. The immigration issue poses a deeper question, one that is primarily cultural. What kind of culture does Europe propose today? The fearfulness that is becoming more and more evident has its root cause in the loss of ideals. Without an approach inspired by those ideals, we end up dominated by the fear that others will wrench us from our usual habits, deprive us of familiar comforts, and somehow call into question a lifestyle that all too often consists of material prosperity alone. (3/24/17)

I was in Lesvos; I was greeting the refugees and I found a 30-year-old man, with three children. He looked at me and said: “Father, I am a Muslim. My wife was Christian. Terrorists came to our country, they looked at us and asked us our religion and saw her with the Crucifix, and they asked her to throw it on the ground. She did not do so and they cut her throat in front of me. We loved each other so much!”. This is the icon that I bring here today as a gift. I do not know if that man is still in Lesvos or has managed to go elsewhere. I do not know if he was able to get out of that concentration camp, because refugee camps — so many — are like concentration camps, because of the crowd of people who are left there. And the generous people who welcome them must also continue to bear this burden, because it seems that international agreements are more important than human rights. And this man did not have rancor: he, a Muslim, had this painful cross, carried on without rancor. He took refuge in the love of his wife, graced with martyrdom. (4/22/17)

Let us think of the cruelty, the cruelty that today victimizes so many people; the exploitation of people.... People who arrive in boats and then stay there, in the generous countries like Italy and Greece, which welcome them but then the international treaties do not allow.... If in Italy, two migrants were welcomed per municipality, there would be room for everyone. And may this generosity of the south, of Lampedusa, of Sicily, of Lesvos, infect the north a bit. It is true: we are a civilization that is not having children, but we also close the door on migrants. This is called suicide. (4/22/17)

Let us also recall in prayer those of them who have lost their lives at sea or in backbreaking journeys over land. Their stories of pain and of hope can become opportunities of fraternal encounter and of true mutual exchange. Indeed, the personal encounter with refugees dissipates fear and distorted ideologies, and becomes a factor of growth in humanity, capable of making room for feelings of openness and bridge-building. (6/18/17)

The gravity, complexity and interconnection of world problems is such that there can be no immediate and completely satisfying solutions. Sadly, the migration crisis, which is inseparable from the issue of poverty and exacerbated by armed conflicts, is proof of this. It is possible, though, to set in motion processes that can offer solutions that are progressive and not traumatic, and which can lead in relatively short order to free circulation and to a settlement of persons that would be to the advantage of all. Nonetheless, this tension between space and time, between limit and fullness, requires an exactly contrary movement in the minds of government leaders and the powerful. An effective solution, necessarily spread over time, will be possible only if the final objective of the process is clearly present in its planning. In the minds and hearts of government leaders, and at every phase of the enactment of political measures, there is a need to give absolute priority to the poor, refugees, the suffering, evacuees and the excluded, without distinction of nation, race, religion or culture, and to reject armed conflicts. (6/29/17)

God created the heavens and the earth for all; yet sadly some have erected barriers, walls and fences, betraying the original gift meant for all humanity, with none excluded. (6/13/17)

The charism of Saint Frances Xavier Cabrini enlivened a total and intelligent dedication to the immigrants who left Italy for the New World.... In particular, the Saint focused attention on situations of greatest poverty and fragility such as the needs of orphans and minors. She combined that with a lucid cultural sensitivity by continuous dialog with local authorities. She undertook to conserve and revive in the immigrants the Christian tradition they knew in their country of origin, a religiosity which was sometimes superficial and often imbued with authentic popular mysticism. At the same time, she offered ways to fully integrate with the culture of the new countries so that the Missionary Mothers accompanied the Italian immigrants in becoming fully Italian and fully American. The human and Christian vitality of the immigrants thus became a gift to the churches and to the peoples who welcomed them. The great migrations underway today need guidance filled with love and intelligence similar to what characterizes the Cabrinian charism. In this way the meeting of peoples will enrich all and generate union and dialog, not separation and hostility. Nor must we forget that the missionary

sensitivity of Saint Frances Xavier Cabrini was not sectorial but universal; that is the vocation of every Christian and of every community of the disciples of Jesus. (8/29/17)

The complex and varied phenomenon of continued migration has overwhelmed existing immigration policies and measures for the protection of migrants ratified by international agreements. In the face of this crisis, the Church is committed to remain faithful to her mission "to love Jesus Christ, to adore and love him, particularly in the poorest and most abandoned" (Message for the World Day of Migrants and Refugees, 2015).
The Church's maternal love for these, our brothers and sisters, must be concretely shown at every stage of their journey, from start to finish, in such a manner that ecclesial communities and organizations at every step of the way take an active part in this one mission, each to the best of its ability. Seeing and serving the Lord in these members of his "pilgrim people" is a responsibility that unites all the particular Churches in the effort to provide a constant, coordinated and effective outreach. (9/22/17)

In my Message for the 2018 World Day of Migrants and Refugees, I suggested that our pastoral response to the challenges of contemporary movements of migration can be expressed by four verbs: to welcome, to protect, to promote and to integrate. Welcoming means expanding legal and secure programs of reception for those who arrive, as well as offering suitable and dignified accommodations that guarantee their personal safety and access to basic services. Protecting involves offering trustworthy and verified information to migrants and refugees prior to their departure, defending their basic rights independent of their legal status, and watching over the most vulnerable, the young children. Promoting essentially means ensuring the conditions for the integral human development of all, migrants and natives alike. Integrating entails expanding opportunities for intercultural encounter, fostering mutual enrichment and promoting active citizenship.(9/22/17)

Hope is the force that drives the hearts of those who depart, leaving home, their homeland, at times their relatives and families — I am thinking of the migrants —, in search of a better life which is worthier of them and their loved ones. And it is also the impulse in the heart of those who welcome: the desire to encounter, to get to know each other, to dialogue.... Hope is the force that drives us "to share the journey", because the journey is made jointly: by those who come to our land, and by us who go towards their heart, to understand them, to understand their culture, their language. It is a joint journey by two parties; but without hope, that journey cannot be made. (9/27/17, General Audience)

I would like to thank the institutions and all the volunteers for their attention and commitment in taking care of those of you who are guests here. In you, as in every foreigner who knocks on our door, I see Jesus Christ who identifies with the foreigner of every age and condition, whether welcomed or rejected (cf. Mt 25:35-43). (10/1/17, Migrants)

Leaders together share responsibility for promoting a Europe that is an inclusive community, free of one fundamental misunderstanding: namely that inclusion does not mean downplaying differences. On the contrary, a community is truly inclusive when differences are valued and viewed as a shared source of enrichment. Seen in this way, migrants are more a resource than a burden. Christians are called to meditate seriously on Jesus' words: "I was a stranger and you welcomed me" (Mt 25:35). Especially when faced with the tragedy of displaced persons and refugees, we must not forget that we are dealing with persons, who cannot be welcomed or rejected at our own pleasure, or in accordance with political, economic or even religious ideas. (10/28/17, European)

Nor is this opposed to the duty of all government authorities to address the migration issue "with the virtue proper to governance, which is prudence."[3] Authorities should keep in mind the need for an open heart, but also their ability to provide for the full integration, on the social, economic and political level, of those entering their countries. We cannot regard the phenomenon of migration as an indiscriminate and unregulated process, but neither can we erect walls of indifference and fear. For their part, migrants must not neglect their own

grave responsibility to learn, respect and assimilate the culture and traditions of the nations that welcome them. (10/28/17, European)

With regard to the first area, Catholic universities have always sought to harmonize scientific with theological research, placing reason and faith in dialogue. I think it would be timely to begin further — even long-term — studies into the remote causes of forced migration, with the aim of identifying practical solutions, because it is important first to ensure people the right not to be forced to emigrate. It is likewise important to take into account the reactions — negative in principle, at times even discriminatory and xenophobic — that the arrival of migrants is generating in countries of ancient Christian Tradition, in order to recommend programs for educating consciences. Moreover, the migrants and refugees' many contributions to the host society certainly deserve greater appreciation, as do those contributions that benefit their communities of origin. In order to give "rationales" to the pastoral care of migrants and refugees, I invite you to deepen theological reflection on migration as a sign of the times. "In migrants the Church has always contemplated the image of Christ who said, 'I was a stranger and you made me welcome' (Mt 25:35). Their condition is, therefore, a challenge to the faith and love of believers, who are called on to heal the evils caused by migration and discover the plan God pursues through it, even when caused by obvious injustices" (Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Instruction Erga Migrantes Caritas Christi, 12). (11/4/17)

I hope that Catholic universities may set up programs aimed at fostering the education of refugees, at various levels, both by offering correspondence courses for those living in reception camps and centers, and by allocating study grants that allow for their relocation. By taking advantage of the extensive international academic network, universities can also facilitate the recognition of the qualifications and professional status of migrants and refugees, to their benefit and that of the societies that welcome them. In order to respond satisfactorily to the new challenges of migration, it is important to train, in a specific and professional way, the pastoral workers who strive to assist migrants and refugees: this is another compelling task for Catholic universities. At a more general level, I would like to invite Catholic universities to educate their own students — some of whom will become political leaders, entrepreneurs and creators of culture — to understand the migratory phenomenon, in a perspective of justice, global co-responsibility and communion in cultural diversity. (11/4/17)

Hence my insistence that missionary discipleship is a call from God for today's busy and complicated world, a constant setting out with Jesus, in order to know how and where the Master lives. When we set out with him, we come to know the will of the Father who is always waiting for us. Only a Church which is Bride, Mother and Servant, one that has renounced the claim to control what is not her own work but God's, can remain with Jesus, even when the only place he can lay his head is the cross. Closeness and encounter are the means used by God, who in Christ has drawn near to us to continually meet us. The mystery of the Church is to be the sacrament of this divine intimacy and the perennial place of this encounter. Hence, the need for the bishop to be close to God, for in God he finds the source of his freedom, his steadfastness as a pastor and the closeness of the holy people entrusted to his care. In this closeness, the soul of the apostle learns how to make tangible God's passion for his children. (9/7/17, CELAM)

Brothers and Sisters, the Church is not a border station; she needs open doors, because the heart of her God is not only open, but also pierced by the love which has embodied pain. We cannot be Christians who continually put up "do not enter" signs, nor can we consider that this space is mine or yours alone, or that we can claim ownership of something that is absolutely not ours. The Church is not ours, brothers and sisters, she is God's; he is the owner of the temple and the field; everyone has a place, everyone is invited to find here, and among us, his or her nourishment. Everyone. He who has prepared the nuptial feast for his Son, utters the command to invite everyone: the healthy and the sick, the good and the bad, everyone. We are simple servants (cf. Col 1:23) and we cannot prevent this encounter. On the contrary, Jesus tells us, as he told his disciples:

“You give them something to eat” (Mt 14:16); this is our service. To eat the bread of God, to eat the love of God, to eat the bread which helps us to stay alive. (9/9/17)

From a missionary perspective, the current influx of migrants can be seen as a new “frontier” for mission, a privileged opportunity to proclaim Jesus Christ and the Gospel message at home, and to bear concrete witness to the Christian faith in a spirit of charity and profound esteem for other religious communities. The encounter with migrants and refugees of other denominations and religions represents a fertile ground for the growth of open and enriching ecumenical and interreligious dialogue. (9/22/17)

We are servants of the word that “went out” from God and “was made flesh” (Jn 1:14). It is vital that the Church today go out to proclaim the Gospel to all, in all places, on all occasions, without delay, reluctance or fear (cf. Evangelii Gaudium, 23). We do so in obedience to the Lord’s missionary mandate, certain of his presence among us until the end of the world (cf. Mt 28:20). (10/5/17, Bible)

I once more set this urgent summons before the whole Church. There I wrote, “John Paul II asked us to recognize that ‘there must be no lessening of the impetus to preach the Gospel’ to those who are far from Christ, ‘because this is the first task of the Church.’ Indeed, ‘today missionary activity still represents the greatest challenge for the Church’ and ‘the missionary task must remain foremost.’ What would happen if we were to take these words seriously? We would realize that missionary outreach is paradigmatic for all the Church’s activity.”[11] (10/22/17)

Throughout the world, let us be ‘permanently in a state of mission.’”[12] Let us not fear to undertake, with trust in God and great courage, “a missionary option capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself. (10/22/17)

Instead, may we be open to the joyful newness of the Gospel. In these, our troubled times, rent by the tragedies of war and menaced by the baneful tendency to accentuate differences and to incite conflict, may the Good News that in Jesus forgiveness triumphs over sin, life defeats death and love conquers fear, be proclaimed to the world with renewed fervor, and instill trust and hope in everyone. (10/22/17)

There are many areas in which we, as Christians, are called to work together to promote the dignity of each human being and to support those who are less fortunate than ourselves. I am encouraged by what you have told me: “Without love, peace is not truly peace; without love, the world descends into chaos." As Christians, we are bound above all to practice the Lord’s command: “Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples” (Jn 13:34-35). The love of God, made incarnate in life, is thus our royal road, and the basis of our common responsibility before the world to account for the hope that is in us (cf. 1 Pet 3:15). (12/7/17, Taiwan)

“Migrants and refugees: men and women in search of peace”, this is the motto for this Day. I would like, once again, to be the voice of these brothers and sisters of ours who invoke for their future a horizon of peace. For this peace, which is the right of all, many of them are willing to risk their lives on a journey that in most cases is long and perilous; they are willing to endure hardships and suffering (cf. *Message for the World Day of Peace 2018*, 1). It is important that from all, civil institutions, educational, welfare and ecclesial bodies, there be a commitment to ensure to refugees, to migrants, to all a future of peace. May the Lord allow us all to work in this new year with generosity, with generosity, in order to achieve a more supportive and welcoming world.

(1/1/2018, Angelus)

While acknowledging that not everyone is always guided by the best of intentions, we must not forget that the majority of migrants would prefer to remain in their homeland. Instead, they find themselves "forced by discrimination, persecution, poverty and environmental degradation" to leave it behind… "Welcoming others requires concrete commitment, a network of assistance and good will, vigilant and sympathetic attention, the responsible management of new and complex situations that at times compound numerous existing problems, to say nothing of resources, which are always limited. By practicing the virtue of prudence, government leaders should take practical measures to welcome, promote, protect, integrate and, 'within the limits allowed by a correct understanding of the common good, to permit [them] to become part of a new society' (*Pacem in Terris*, 57). Leaders have a clear responsibility towards their own communities, whose legitimate rights and harmonious development they must ensure, lest they become like the rash builder who miscalculated and failed to complete the tower he had begun to construct" (cf. *Lk* 14:28-30). (1/8/18)

Today is the World Day of Migrants and Refugees. This morning I celebrated Mass with a large group of migrants and refugees residing in the Diocese of Rome. In my Message for this Day I emphasized that migrations today are a sign of the times. "Every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ, who identifies with the welcomed and rejected strangers of every age (Matthew 25:35-43)."... In this regard, I wish to reaffirm that "our shared response may be articulated by four verbs" which are founded on the principles of the Doctrine of the Church: "to welcome, to protect, to promote and to integrate." (1/14/18, Angelus)

I have written, "Every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ, who identifies with the welcomed and rejected strangers of every age (Mt 25:35,43)." And for the stranger, the migrant, the refugee, the asylum seeker and the displaced person, every door in a new land is also an opportunity to encounter Jesus. His invitation "Come and see!" is addressed today to all of us, to local communities and to new arrivals. It is an invitation to overcome our fears so as to encounter the other, to welcome, to know and to acknowledge him or her. It is an invitation which offers the opportunity to draw near to the other and see where and how he or she lives. In today's world, for new arrivals to welcome, to know and to acknowledge means to know and respect the laws, the culture and the traditions of the countries that take them in. It even includes understanding their fears and apprehensions for the future. And for local communities to welcome, to know and to acknowledge newcomers means to open themselves without prejudices to their rich diversity, to understand the hopes and potential of the newly arrived as well as their fears and vulnerabilities. (1/14/18, World Day)

In order to set free those who today are oppressed, rejected and enslaved, it is essential to promote open and sincere dialogue with government leaders, a dialogue that takes into account people's actual experiences, sufferings and aspirations, in order to remind everyone once more of his or her responsibilities. The processes set in motion by the international community for a global agreement on refugees, and another for safe, orderly and regulated migration, represent a privileged forum for implementing such dialogue. (3/8/18)

Together we must encourage countries to coordinate more suitable and effective responses to the challenges posed by issues of migration; and we can do this on the basis of the essential principles of the Church's social teaching. We must likewise commit ourselves to ensuring that, as a sign of shared global responsibility, concrete engagement follows from the words already codified in the aforementioned two agreements. Yet the Commission's commitment goes even further. I ask the Holy Spirit to continue to enlighten all of you, as you carry out your vital mission of showing forth God's merciful love to our migrant brothers and sisters. (3/8/18)

Let us all remember this: one cannot proclaim the Gospel of Jesus without the tangible witness of one's life. Those who listen to us and observe us must be able to see in our actions what they hear from our lips, and so give glory to God! I am thinking now of some advice that Saint Francis of Assisi gave his brothers: preach the Gospel and, if necessary, use words. Preaching with your life, with your witness. (4/14/13)

Dear brothers and sisters, the Church loves you! Be an active presence in the community, as living cells, as living stones. (5/5/13)

You have a specific and important mission, that of keeping alive the relationship between the faith and the cultures of the peoples to whom you belong. . . . [W]e have to follow Christ along the concrete path of our daily lives so that he can transform us. (5/5/13)

For every Christian, the proclamation and witnessing of the Gospel are never an isolated act. This is important. For every Christian the proclamation and witnessing of the Gospel are never an isolated or group act, and no evangelizers acts, as Paul VI reminded very well, "on the strength of a personal inspiration, but in union with the mission of the Church and in her name" (Apostolic Exhortation Evangelii nuntiandi, 80). (5/8/13)

First: *Jesus*. . . . If we forge ahead with our own arrangements, with other things, with beautiful things but without Jesus we make no headway, it does not work. Jesus is more important. . . .The second word is: *prayer*. Looking at the face of God, but above all . . . realizing that he is also looking at us. . . . Finally, witness: faith can only be communicated through witness, and that means love. Not with our own ideas but with the Gospel, lived out in our own lives and brought to life within us by the Holy Spirit. . . . It's not so much about speaking, but rather speaking with our whole lives: living consistently, the very consistency of our lives! This consistency means living Christianity as an encounter with Jesus that brings me to others, not just as a social label. In terms of society, this is how we are, we are Christians closed in on ourselves. No, not this! Witness is what counts! (5/18/13)

The Church is the salt of the earth, she is the light of the world. She is called to make present in society the leaven of the Kingdom of God and she does this primarily with her witness, the witness of brotherly love, of solidarity and of sharing with others. When you hear people saying that solidarity is not a value but a "primary attitude" to be got rid of... this will not do! They are thinking of an efficiency that is purely worldly. Times of crisis, like the one we are living through — you said earlier that "we live in a world of lies" — this time of crisis, beware, is not merely an economic crisis. It is not a crisis of culture. It is a human crisis: it is the human person that is in crisis! Man himself is in danger of being destroyed! But man is the image of God! This is why it is a profound crisis! (5/18/13)

At this time of crisis we cannot be concerned solely with ourselves, withdrawing into loneliness, discouragement and a sense of powerlessness in the face of problems. Please do not withdraw into yourselves! This is a danger: we shut ourselves up in the parish, with our friends, within the movement, with the like-minded... but do you know what happens? When the Church becomes closed, she becomes an ailing Church, she falls ill! That is a danger. . . .A Church closed in on herself is the same, a sick Church. (5/18/13)

The Church must step outside herself. To go where? To the outskirts of existence, whatever they may be, but she must step out. Jesus tells us: "Go into all the world! Go! Preach! Bear witness to the Gospel!" (cf. Mk 16:15). . . In this "stepping out" it is important to be ready for encounter. For me this word is very important. Encounter with others. Why? Because faith is an encounter with Jesus, and we must do what Jesus does:

encounter others. . . with our faith we must create a “culture of encounter”, a culture of friendship, a culture in which we find brothers and sisters, in which we can also speak with those who think differently, as well as those who hold other beliefs, who do not have the same faith. They all have something in common with us: they are images of God, they are children of God. Going out to meet everyone, without losing sight of our own position. (5/18/13)

There is another important point: encountering the poor. If we step outside ourselves we find poverty. Today — it sickens the heart to say so — the discovery of a tramp who has died of the cold is not news. Today what counts as news is, maybe, a scandal. A scandal: ah, that is news! Today, the thought that a great many children do not have food to eat is not news. This is serious, this is serious! We cannot put up with this! Yet that is how things are. We cannot become starched Christians, those over-educated Christians who speak of theological matters as they calmly sip their tea. No! We must become courageous Christians and go in search of the people who are the very flesh of Christ, those who are the flesh of Christ! (5/18/13)

It is the Paraclete Spirit, the “Comforter”, who grants us the courage to take to the streets of the world, bringing the Gospel! The Holy Spirit makes us look to the horizon and drive us to the very outskirts of existence in order to proclaim life in Jesus Christ. Let us ask ourselves: do we tend to stay closed in on ourselves, on our group, or do we let the Holy Spirit open us to mission? (5/19/13)

Dear brothers and sisters, being the Church, to be the People of God, in accordance with the Father’s great design of love, means to be the leaven of God in this humanity of ours. It means to proclaim and to bring the God’s salvation to this world of ours, so often led astray, in need of answers that give courage, hope and new vigor for the journey. May the Church be a place of God’s mercy and hope, where all feel welcomed, loved, forgiven and encouraged to live according to the good life of the Gospel. And to make others feel welcomed, loved, forgiven and encouraged, the Church must be with doors wide open so that all may enter. And we must go out through these doors and proclaim the Gospel. (6/12/13)

Can we who have had the joy of knowing that we are not orphans, that we have a Father, be indifferent to this city which asks of us, perhaps even unwittingly, without being aware of it, a hope that will help it look to the future with greater confidence and serenity? We cannot remain indifferent. . . . Words without witness are hot air. Words do not suffice. It must be the true witness that Paul speaks of. (6/17/13)

The proclamation of the Gospel is destined for the poor first of all, for all those all who all too often lack what they need in to live a dignified life. To them first are proclaimed the glad tidings that God loves them with a preferential love and comes to visit them through the charitable works that disciples of Christ do in his name. Go to the poor first of all: this is the priority. At the moment of the Last Judgment, as we can read in Matthew 25, we shall all be judged on this. . . . I therefore like using the expression “to go toward the outskirts”, the outskirts of existence. All all the outskirts?, from physical and real poverty to intellectual poverty, which is also real. All the peripheries, all the crossroads on the way: go there. And sow there the seed of the Gospel with your words and your witness. (6/17/13)

In our catechesis on the Creed, today we consider the Church as the Body of Christ. Through the gift of the Holy Spirit, received in Baptism, we are mystically united to the Lord as members of one body, of which he is the head. The image of the mystical body makes us realize the importance of strengthening our union with Christ through daily prayer, the study of God’s word and participation in the sacraments. Saint Paul tells the Corinthians that the Body of Christ, while one, is made up of a variety of members. Within the communion of the Church, and in union with the Pope and Bishops, each of us has a part to play, a gift to share, a service to offer, for building up the Body of Christ in love. Let us ask the Lord to help us reject every form of divisiveness and conflict in our families, parishes and local Churches. At the same time, let us ask for the grace

to open our hearts to others, to promote unity and to live in harmony as members of the one Body of Christ, inspired by the gift of love which the Holy Spirit pours into our hearts. (6/19/13)

The Holy Spirit, in the variety of his gifts, unites us and enables us to contribute to the building up of the Church in holiness. In this great work, each of us has a part to play; each of us, as a "living stone", is needed for the growth and the beauty of God's holy temple. Let us ask the Lord to help us to take an ever more active part in the Church's life and mission, guided by the Holy Spirit and with Jesus as our cornerstone. (6/26/13)

Christian faith is thus faith in a perfect love, in its decisive power, in its ability to transform the world and to unfold its history. . .Our culture has lost its sense of God's tangible presence and activity in our world. We think that God is to be found in the beyond, on another level of reality, far removed from our everyday relationships. But if this were the case, if God could not act in the world, his love would not be truly powerful, truly real, and thus not even true, a love capable of delivering the bliss that it promises. (6/29/13, nos. 15, 17)

There is no human experience, no journey of man to God, which cannot be taken up, illumined and purified by this light. (6/29/13, no. 35)

The Decalogue is not a set of negative commands, but concrete directions for emerging from the desert of the selfish and self-enclosed ego in order to enter into dialogue with God, to be embraced by his mercy and then to bring that mercy to others…The Decalogue appears as the path of gratitude, the response of love, made possible because in faith we are receptive to the experience of God's transforming love for us. And this path receives new light from Jesus' teaching in the Sermon on the Mount (cf. *Mt* 5-7). (6/29/13, no. 46)

That faith is not only presented as a journey, but also as a process of building, the preparing of a place in which human beings can dwell together with one another. (6/29/13, no. 50)

I would like a more missionary Church, one that is not so staid. (7/6/13)

Isaiah's invitation must resound in our hearts: "Comfort, comfort my people" (40:1) and this must lead to mission. We must find the Lord who consoles us and go to console the people of God. This is the mission. People today certainly need words, but most of all they need us to bear witness to the mercy and tenderness of the Lord, which warms the heart, rekindles hope, and attracts people towards the good. What a joy it is to bring God's consolation to others! (7/7/13)

Christ has confidence in young people and entrusts them with the very future of his mission, "Go and make disciples". Go beyond the confines of what is humanly possible and create a world of brothers and sisters! (7/22/13, Garden)

Our generation will show that it can rise to the promise found in each young person when we know how to give them space. This means that we have to create the material and spiritual conditions for their full development; to give them a solid basis on which to build their lives; to guarantee their safety and their education to be everything they can be; to pass on to them lasting values that make life worth living; to give them a transcendent horizon for their thirst for authentic happiness and their creativity for the good; to give them the legacy of a world worthy of human life; and to awaken in them their greatest potential as builders of their own destiny, sharing responsibility for the future of everyone. If we can do all this, we anticipate today the future that enters the world through the window of the young. (7/22/13, Garden)

In the name of the Father and of the Son and of the Holy Spirit.
Hail Mary ...
Lord you left your Mother in our midst that she might accompany us.

May she take care of us and protect us on our journey, in our hearts, in our faith.
May she make us disciples like herself, missionaries like herself.
May she teach us to go out onto the streets.
May she teach us to step outside ourselves.
We bless this image, Lord, which will travel round the country.
May she, by her meekness, by her peace, show us the way.
Lord, you are a scandal. You are a scandal: the scandal of the Cross. A Cross which is humility, meekness; a Cross that speaks to us of God's closeness. We bless this image of the Cross that will travel round the country. (7/25/13, Argentina)

But what assures our fruitfulness is our being faithful to Jesus, who says insistently: "Abide in me and I in you" (*Jn* 15:4). And we know well what that means: to contemplate him, to worship him, to embrace him, in our daily encounter with him in the Eucharist, in our life of prayer, in our moments of adoration; it means to recognize him present and to embrace him in those most in need. "Being with" Christ does not mean isolating ourselves from others. Rather, it is a "being with" in order to go forth and encounter others. Here I wish to recall some words of Blessed Mother Teresa of Calcutta. She said: "We must be very proud of our vocation because it gives us the opportunity to serve Christ in the poor. It is in the *favelas, ...* in the *villas miseria*, that one must go to seek and to serve Christ. We must go to them as the priest presents himself at the altar, with joy" (*Mother's Instructions*, I, p. 80). (7/27/13, Mass with Bishops)

We cannot keep ourselves shut up in parishes, in our communities, in our parish or diocesan institutions, when so many people are waiting for the Gospel! To go out as ones sent. It is not enough simply to open the door in welcome because they come, but we must go out through that door to seek and meet the people! Let us urge our young people to go forth. Of course, they will make mistakes, but let us not be afraid! The Apostles made mistakes before us. Let us urge them to go forth. Let us think resolutely about pastoral needs, beginning on the outskirts, with those who are farthest away, with those who do not usually go to church. They are the VIPs who are invited. Go and search for them at the crossroads. (7/27/13, Mass with Bishops)

He reawakens in us a desire to call our neighbors in order to make known his beauty. Mission is born precisely from this divine allure, by this amazement born of encounter. We speak about mission, about a missionary Church. (7/27/13, Brazilian Bishops)

We need a Church unafraid of going forth into their night. We need a Church capable of meeting them on their way. We need a Church capable of entering into their conversation. We need a Church able to dialogue with those disciples who, having left Jerusalem behind, are wandering aimlessly, alone, with their own disappointment, disillusioned by a Christianity now considered barren, fruitless soil, incapable of generating meaning. (7/27/13, Brazilian Bishops)

We need a Church capable of walking at people's side, of doing more than simply listening to them; a Church which accompanies them on their journey; a Church able to make sense of the "night" contained in the flight of so many of our brothers and sisters from Jerusalem; a Church which realizes that the reasons why people leave also contain reasons why they can eventually return. But we need to know how to interpret, with courage, the larger picture. I would like all of us to ask ourselves today: are we still a Church capable of warming hearts? A Church capable of leading people back to Jerusalem? Of bringing them home? Jerusalem is where our roots are: Scripture, catechesis, sacraments, community, friendship with the Lord, Mary and the apostles… Are we still able to speak of these roots in a way that will revive a sense of wonder at their beauty? (7/27/13, Brazilian Bishops)

Dear brothers, let us recover the calm to be able to walk at the same pace as our pilgrims, keeping alongside them, remaining close to them, enabling them to speak of the disappointments present in their hearts and to let

us address them. They want to forget Jerusalem, where they have their sources, but eventually they will experience thirst. We need a Church capable of accompanying them on the road back to Jerusalem! (7/27/13, Brazilian Bishops)

Dear brothers, unless we train ministers capable of warming people's hearts, of walking with them in the night, of dialoguing with their hopes and disappointments, of mending their brokenness, what hope can we have for our present and future journey? It isn't true that God's presence has been dimmed in them. (7/27/13, Brazilian Bishops)

Christ's followers are not individuals caught up in a privatized spirituality, but persons in community, devoting themselves to others. The Continental Mission thus implies membership in the Church. (7/28/13, CELAM)

We do well to recall the words of the Second Vatican Council: "The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well" (Gaudium et Spes, 1). Here we find the basis for our dialogue with the contemporary world. (7/28/13, CELAM)

There are no borders, no limits: he sends us to everyone. The Gospel is for everyone, not just for some. It is not only for those who seem closer to us, more receptive, more welcoming. It is for everyone. Do not be afraid to go and to bring Christ into every area of life, to the fringes of society, even to those who seem farthest away, most indifferent. (7/28/13, WYD)

Jesus did not say: "One of you go", but "All of you go": we are sent together. Dear young friends, be aware of the companionship of the whole Church and also the communion of the saints on this mission. . . . . Jesus did not call the Apostles to live in isolation, he called them to form a group, a community. (7/28/13, WYD)

We cannot be Christians part-time. If Christ is at the center of our lives, he is present in all that we do. (8/19/13)

Being Christian is living and witnessing to faith in prayer, in works of charity, in promoting justice, in doing good. The whole of our life must pass through the narrow door which is Christ. (8/25/13)

That is the purpose of our mission: to identify the material and immaterial needs of the people and try to meet them as we can. Do you know what agape is? It is love of others, as our Lord preached. It is not proselytizing, it is love. Love for one's neighbor, that leavening that serves the common good. (10/1/13)

The Church is or should go back to being a community of God's people, and priests, pastors and bishops who have the care of souls, are at the service of the people of God. (10/1/13)

We have to be a leavening of life and love and the leavening is infinitely smaller than the mass of fruits, flowers and trees that are born out of it. I believe I have already said that our goal is not to proselytize but to listen to needs, desires and disappointments, despair, hope. We must restore hope to young people, help the old, be open to the future, spread love. Be poor among the poor. We need to include the excluded and preach peace. Vatican II, inspired by Pope Paul VI and John, decided to look to the future with a modern spirit and to be open to modern culture. The Council Fathers knew that being open to modern culture meant religious ecumenism and dialogue with non-believers. (10/1/13)

Aparecida proposes putting the Church in a permanent state of mission, carrying out acts of a missionary nature, within the broader context of a common mission: that all of the regular activities of the particular Churches may have a missionary character. (11/16/13)

It is vital for the Church not to close in on herself, not to feel satisfied and secure with what she has achieved. If this were to happen the Church would fall ill, ill of an imaginary abundance, of superfluous abundance; in a certain way, she would "get indigestion" and be weakened. We need to go forth from our own communities and be bold enough to go to the existential outskirts that need to feel the closeness of God. He abandons no one, and he always shows his unfailing tenderness and mercy; this, therefore, is what we need to take to all people. (11/16/13)

Indeed, "today missionary activity still represents the greatest challenge for the Church"[15] and "the missionary task must remain foremost".[16] What would happen if we were to take these words seriously? We would realize that missionary outreach is *paradigmatic for all the Church's activity*. Along these lines the Latin American bishops stated that we "cannot passively and calmly wait in our church buildings";[17] we need to move "from a pastoral ministry of mere conservation to a decidedly missionary pastoral ministry".[18] (11/24/13, no. 15)

The Church which "goes forth" is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice. (11/24/13, no. 24)

"Mere administration" can no longer be enough.[21] Throughout the world, let us be "permanently in a state of mission".[22] (11/24/13, no. 25)

I dream of a "missionary option", that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself. As John Paul II once said to the Bishops of Oceania: "All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion".[25] (11/24/13, no. 27)

While certainly not the only institution which evangelizes, if the parish proves capable of self-renewal and constant adaptivity, it continues to be "the Church living in the midst of the homes of her sons and daughters".[26] This presumes that it really is in contact with the homes and the lives of its people, and does not become a useless structure out of touch with people or a self-absorbed group made up of a chosen few. The parish is the presence of the Church in a given territory, an environment for hearing God's word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration.[27] In all its activities the parish encourages and trains its members to be evangelizers.[28] It is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and a center of constant missionary outreach. We must admit, though, that the call to review and renew our parishes has not yet sufficed to bring them nearer to people, to make them environments of living communion and participation, and to make them completely mission-oriented. (11/24/13, no. 28)

But to whom should she go first? When we read the Gospel we find a clear indication: not so much our friends and wealthy neighbors, but above all the poor and the sick, those who are usually despised and overlooked, "those who cannot repay you" (*Lk* 14:14). There can be no room for doubt or for explanations which weaken so clear a message. Today and always, "the poor are the privileged recipients of the Gospel",[52] and the fact that it is freely preached to them is a sign of the kingdom that Jesus came to establish. We have to state, without mincing words, that there is an inseparable bond between our faith and the poor. May we never abandon them. (11/24/13, no. 48)

I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. . . More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: "Give them something to eat" (*Mk* 6:37). (11/24/13, no. 49)

In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. *Mt* 28:19). . . we no longer say that we are "disciples" and "missionaries", but rather that we are always "missionary disciples." (11/24/13, no. 120)

The Church has realized that the need to heed this plea is itself born of the liberating action of grace within each of us, and thus it is not a question of a mission reserved only to a few: "The Church, guided by the Gospel of mercy and by love for mankind, hears the cry for justice and intends to respond to it with all her might".[153] In this context we can understand Jesus' command to his disciples: "You yourselves give them something to eat!" (*Mk* 6:37): it means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter. (11/24/13, no. 188)

My mission of being in the heart of the people is not just a part of my life or a badge I can take off; it is not an "extra" or just another moment in life. Instead, it is something I cannot uproot from my being without destroying my very self. I am a mission on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing. (11/24/13, no. 273)

Therefore every vocation, even within the variety of paths, always requires an exodus from oneself in order to center one's life on Christ and on his Gospel. . . . It is an "exodus that leads us on a journey of adoration of the Lord and of service to him in our brothers and sisters" (*Address to the International Union of Superiors General*, 8 May 2013). Therefore, we are all called to adore Christ in our hearts (*1 Pet* 3:15) in order to allow ourselves to be touched by the impulse of grace contained in the seed of the word, which must grow in us and be transformed into concrete service to our neighbor. (1/15/14, Vocations)

As I have frequently observed, if a choice has to be made between a bruised Church which goes out to the streets and a Church suffering from self-absorption, I certainly prefer the first. Those "streets" are the world where people live and where they can be reached, both effectively and affectively. (1/24/14)

May the light we bring to others not be the result of cosmetics or special effects, but rather of our being loving and merciful "neighbors" to those wounded and left on the side of the road. Let us boldly become citizens of the digital world. The Church needs to be concerned for, and present in, the world of communication, in order to dialogue with people today and to help them encounter Christ. She needs to be a Church at the side of others, capable of accompanying everyone along the way. (1/24/14)

Being the Church does not mean managing, but rather going out, being missionaries, taking the light of faith and the joy of the Gospel to people. Let us not forget that the impulse for our commitment as Christians in the world is not the idea of philanthropy or a vague humanism, but rather a gift of God, that is, the gift of divine sonship that we received in Baptism. And this gift also entails a duty. The children of God do not hide; rather, they bring the joy of their divine sonship to the world. (1/30/14)

Everyone is called, everyone is sent out . . . The call of God can reach us on the assembly line and in the office, in the supermarket and in the stairwell, i.e., in the places of everyday life. (1/30/14)

We who are baptized Christians are missionary disciples and we are called to become a living Gospel in the world: with a holy life we will "flavor" different environments and defend them from decay, as salt does; and we will carry the light of Christ through the witness of genuine charity. (2/9/14)

Many times we keep Jesus closed inside the parishes with us, and we do not go out and we do not let Him leave! Open the doors so He can go out, at least Him! It is about a Church which "goes forth": a Church which always goes forth. (5/3/14)

I do not understand a Christian standing still! A Christian who does not walk, I do not understand him! A Christian must walk! . . . Christians standing still: this harms, because what is still, what does not walk, spoils. Like still water, which is the first water to stagnate, water which doesn't flow.... (7/28/14)

It is the mystery of Christ's flesh: one doesn't understand love for thy neighbor, one doesn't understand love for thy brother, if one doesn't understand this mystery of Incarnation. I love my brother because he too is Christ, is Christlike, is the flesh of Christ. I love the poor, the widow, the slave, those in prison.... Let's consider the "protocol" by which we will be judged: Matthew 25. I love all these people, because these people who suffer are the flesh of Christ, and it will do us good, who are on this path of unity, to touch the flesh of Christ. To go to the fringes, right where there are so many needs, or — let's say it better — there are so many needy, so many needy.... Even needy of God, who hunger — but not for bread, they have plenty of bread — for God! And go there, to tell this truth: Jesus Christ is the Lord and He saves you. But always go and touch the flesh of Christ! The Gospel cannot be preached purely intellectually: the Gospel is truth but it is also love and it is also beauty! And this is the joy of the Gospel! This is truly the joy of the Gospel. (7/28/14)

Today, as ever, the Church needs credible lay witnesses to the saving truth of the Gospel, its power to purify and transform human hearts, and its fruitfulness for building up the human family in unity, justice and peace. We know there is but one mission of the Church of God, and that every baptized Christian has a vital part in this mission. Your gifts as lay men and women are manifold and your apostolates varied, yet all that you do is meant to advance the Church's mission by ensuring that the temporal order is permeated and perfected by Christ's Spirit and ordered to the coming of his Kingdom. (8/16/14, Laity)

[Jesus'] solicitude, particularly for the most vulnerable and marginalized, invites all of us to care for the frailest and to recognize his suffering countenance, especially in the victims of new forms of poverty and slavery. The Lord says: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me" (*Mt* 25:35-36). The mission of the Church, herself a pilgrim in the world and the Mother of all, is thus to love Jesus Christ, to adore and love him, particularly in the poorest and most abandoned. (9/3/14)

The Church without frontiers, Mother to all, spreads throughout the world a culture of acceptance and solidarity, in which no one is seen as useless, out of place or disposable. (9/3/14)

The more our mission calls us to go out into the peripheries of life, the more our hearts feel the intimate need to be united to the heart of Christ, which is full of mercy and love. (9/21/14, Vespers)

All that we have been saying about the universal Church must now be applied to the life of our parishes and communities. Do these ecclesial structures enable us to experience being part of one body? A body which receives and shares what God wishes to give? A body which acknowledges and cares for its weakest, poorest

and most insignificant members? Or do we take refuge in a universal love that would embrace the whole world, while failing to see the Lazarus sitting before our closed doors (*Lk* 16:19-31)? (10/4/14)

In the second place, every Christian community is called to go out of itself and to be engaged in the life of the greater society of which it is a part, especially with the poor and those who are far away. The Church is missionary by her very nature; she is not self-enclosed but sent out to every nation and people. (10/4/14)

The goodness of God has no bounds and does not discriminate against anyone. For this reason the banquet of the Lord's gifts is universal, for everyone. Everyone is given the opportunity to respond to the invitation, to his call; no one has the right to feel privileged or to claim an exclusive right. . . . We must open ourselves to the peripheries, also acknowledging that, at the margins too, even one who is cast aside and scorned by society is the object of God's generosity. We are all called not to reduce the Kingdom of God to the confines of the "little church" — our "tiny little church" — but to enlarge the Church to the dimensions of the Kingdom of God. However, there is one condition: wedding attire must be worn, that is, charity toward God and neighbor must be shown. (10/12/14)

Living in neighborhoods and cities, you are called to be as leaven which makes the dough rise, offering your sincere contribution to achieve the common good. (11/8/14, Scouts)

The fundamental guidelines for the life of each woman religious and every community have emerged. First, the commitment to let yourselves be guided by the prospect of "going out", of setting out on the path towards the many areas on the geographical and existential frontiers, with preferential care for the poor and the different forms of exclusion. There are so many of them! (11/8/14, Daughters)

Every generation is called to be missionary. To bring what we have inside, what the Lord has given us, and do this from the start! (11/22/14)

The different realities that you represent in the Church of Italy, indicate that the spirit of *missio ad gentes* must become the spirit of the mission of the Church in the world: to go forth, hear the cry of the poor and those who have fallen away, meet everyone and proclaim the joy of the Gospel. (11/22/14)

I urge you not to allow yourselves to be robbed of hope and the dream of changing the world with the Gospel, with the leaven of the Gospel, starting from the human and existential peripheries. To go forth means to overcome the temptation to talk amongst ourselves, forgetting the many who await from us a word of mercy, of comfort, of hope. (11/22/14)

May the Lord make the passion for the mission grow within you and may he make you witnesses everywhere to his love and his mercy. May the Blessed Virgin, Star of the New Evangelization, protect you and make you strong in the task entrusted to you. (11/22/14)

Go out to encounter God who lives in the city and in the poor. Go out to meet, to listen, to bless, to walk with the people. And facilitate the encounter with the Lord. (11/27/14, Cities)

The poor are at the center of the Gospel, are at heart of the Gospel, if we take away the poor from the Gospel we can't understand the whole message of Jesus Christ. (1/16/15, Homily)

Only by becoming poor ourselves, by becoming poor ourselves, by stripping away our complacency, will we be able to identify with the least of our brothers and sisters. We will see things in a new light and thus respond with honesty and integrity to the challenge of proclaiming the radicalism of the Gospel in a society which has grown comfortable with social exclusion, polarization and scandalous inequality. (1/16/15, Homily)

All Christians are called to work together, in mutual acceptance and trust, in order to serve the cause of peace and justice. May the intercession and example of the many martyrs and saints who have borne courageous witness to Christ in all our Churches sustain and strengthen you and your Christian communities. (1/30/15)

You are called to make available your professionalism and your humanity, your knowledge and your prudence, without discouragement or pessimism, knowing, however, that you are not faced with abstract issues, but with the actual faces of men and women with their problems and their hopes, which in these years of uncertainty and economic difficulty are even more urgent. (2/6/15)

Like this, centered in Christ and in the Gospel, you can be the arms, hands, feet, mind and heart of a Church "which goes forth". The way of the Church is to leave her walls behind and go in search of those who are distant, on the peripheries, to serve Jesus in every person who is marginalized, abandoned, without faith, disappointed by the Church, a prisoner of one's own selfishness. (3/7/15, Communion)

How important it is, then, that you work together with the priests, religious men and women, and lay leaders of your dioceses, to ensure that parishes, schools and centers of apostolate are authentic places of encounter: encounter with the Lord who teaches us how to love and who opens our eyes to the dignity of every person, and encounter with one another, especially the poor, the elderly, the forgotten in our midst. When we encounter Jesus and experience his compassion for us, we become ever more convincing witnesses of his saving power; we more readily share our love for him and the gifts with which we have been blessed. We become a living sacrifice, devoted to God and one another in love (cf. Rom 12:1, 9-10). (3/12/15, Korea)

Let us not forget the beauty of *walking with the people…* I encourage you to go out to meet others, to open doors and reach out to families, the sick, young people, the elderly, there where they live, looking for them, being at their side, supporting them, in order to celebrate the liturgy of life with them. In particular, it will be beautiful *to accompany families in the challenge to generate and educate their children. Children* are a "diagnostic sign", to see the society's health. Children should not be spoiled, but should be loved! (3/21/15, Cathedral)

Mercy, once again, is revealed as a fundamental aspect of Jesus' mission. This is truly challenging to his hearers, who would draw the line at a formal respect for the law. Jesus, on the other hand, goes beyond the law; the company he keeps with those the law considers sinners makes us realize the depth of his mercy. (4/11/15, no. 20)

Thus we have the rebirth of the desire to bring His love to all, especially those who are lonely, marginalized, humiliated by suffering, by social injustice, to those who, weary of other's words, feel a deep longing for God… May these intense times elicit a vigorous missionary enthusiasm especially in parishes, where ecclesial communion finds its immediate and visible expression. Every parish community is called to be a privileged place of listening and of proclaiming the Gospel; a house of prayer around the Eucharist; a true school of communion where the ardor of charity prevails over the temptation of a superficial and arid sense of religion. (5/2/15, Pilgrims)

We ask the Risen Jesus, Lord of all ages, that the life of our American continent may be rooted ever more deeply in the Gospel it has received; that Christ may be ever more present in the lives of individuals, families, peoples and nations, for the greater glory of God. We pray too that this glory may be manifested in the culture of life, brotherhood, solidarity, peace and justice, with a preferential and concrete love for the poor, through the witness of Christians of various confessions and communities, together with believers of other religious traditions, and people of upright conscience and good will. Lord Jesus, we are merely your missionary disciples, your humble co-workers so that your Kingdom may come! (5/2/15, Eucharistic)

The first thing that Jesus teaches us is this: to encounter one another and, by encountering, to help. Encounter with the other makes the heart grow, increases the capacity to love… Jesus asks you just one thing: that you go, that you seek out and encounter the neediest. How can we ignore victims of natural disasters? As we sadly witnessed a short time ago, these never cease to sow destruction, suffering and death, or increase the number of displaced people and refugees. These people need us to share in their pain, in their anxieties, in their problems. They need us to look at them with love; it is necessary to go to encounter them, as Jesus did. (5/9/15)

The Church is not born isolated, she is born universal, one, and Catholic, with a precise identity, open to all, not closed, an identity which embraces the entire world, excluding no one. Mother Church closes her door in the face of no one, no one! Not even to the greatest sinner, to no one! This is through the power, through the grace of the Holy Spirit. Mother Church opens, opens wide her doors to everyone because she is mother. (5/24/15, Regina Caeli)

This is what happens in the Gospel: people who see themselves as poor before Jesus are saved; those who instead maintain they don't need salvation don't receive it, not because it isn't offered but because it wasn't accepted. Minority also means coming out of yourselves, out of your own agenda and personal views; it means going beyond structures — which are also useful if used wisely — going beyond habits and securities, in order to witness real closeness to the poor, the needy and the marginalized in an authentic attitude of sharing and service. (5/26/15)

In order to protect the person, you focus your attention on two basic actions: *going out in order to encounter and encountering in order to support*. The reciprocal energy of this movement moves from the centre toward the peripheries. Christ is at the centre. And from this centrality you direct yourselves toward the various conditions of human life. (5/30/15)

We too encounter daily a world torn apart by wars and violence. It would be facile to think that division and hatred only concern struggles between countries or groups in society. Rather, they are a manifestation of that "widespread individualism" which divides us and sets us against one another (cf. *Evangelii Gaudium*, 99), they are a manifestation of that legacy of sin lurking in the heart of human beings, which causes so much suffering in society and all of creation. But is it precisely this troubled world, with its forms of egoism, into which Jesus sends us. We must not respond with nonchalance, or complain we do not have the resources to do the job, or that the problems are too big. Instead, we must respond by taking up the cry of Jesus and accepting the grace and challenge of being builders of unity. (7/7/15, Homily)

Intimacy with God, in itself incomprehensible, is revealed by images which speak to us of communion, communication, self-giving and love. . . . After having told the parable of the Good Samaritan, Jesus says, "Go and do the same". Nor is this proposal of Jesus something we can fashion as we will, setting conditions, choosing who can belong and who cannot; the religiosity of the 'elite'. Jesus prays that we will all become part of a great family in which God is our Father, in which all of us are brothers and sisters. No one is excluded; and this is not about having the same tastes, the same concerns, the same gifts. We are brothers and sisters because God created us out of love and destined us, purely of his own initiative, to be his sons and daughters (cf. *Eph* 1:5). We are brothers and sisters because "God has sent the Spirit of his Son into our hearts, crying "Abba! Father!" (*Gal* 4:6). We are brothers and sisters because, justified by the blood of Christ Jesus (cf. *Rom* 5:9), we have passed from death to life and been made "coheirs" of the promise (cf. *Gal* 3:26-29; *Rom* 8:17). That is the salvation which God makes possible for us, and which the Church proclaims with joy: to be part of that "we" which leads to the divine "we". (7/7/15, Homily)

This rootedness in the barrio, the land, the office, the labor union, this ability to see yourselves in the faces of others, this daily proximity to their share of troubles – because they exist and we all have them – and their little

acts of heroism: this is what enables you to practice the commandment of love, not on the basis of ideas or concepts, but rather on the basis of genuine interpersonal encounter. We need to build up this culture of encounter. We do not love concepts or ideas; no one loves a concept or an idea. We love people... Commitment, true commitment, is born of the love of men and women, of children and the elderly, of peoples and communities… of names and faces which fill our hearts. From those seeds of hope patiently sown in the forgotten fringes of our planet, from those seedlings of a tenderness which struggles to grow amid the shadows of exclusion, great trees will spring up, great groves of hope to give oxygen to our world. (7/9/15, Popular Movements)

I would like think for a moment about Joseph and Mary in Bethlehem. . . . They were alone, in a strange land, just the three of them. Then, all of a sudden, people began to appear: shepherds, people just like them who had to leave their homes to find better opportunities for their families. Their lives were also affected by harsh weather but by other kinds of hardship too. When they heard that Jesus had been born, they went to see him. They became neighbors. In an instant, they became a family to Mary and Joseph. The family of Jesus. This is what happens when Jesus comes into our lives. It is what happens with faith. Faith brings us closer. It makes us neighbors. It makes us neighbors to others. Faith awakens our commitment to others, faith awakens our solidarity: it is a virtue, human and Christian, which you possess and which many possess, a virtue that we must learn. The birth of Jesus changes our lives. A faith which does not draw us into solidarity is a faith which is dead, it is deceitful. (7/12/15, Address)

No matter how many Sunday Masses, if your heart does not reach out to others, if you do not know what is happening to your people, your faith is weak, unhealthy, or dead. It is a faith without Christ; faith without solidarity is faith without Christ, it is faith without God, faith without brothers and sisters. There is a saying, and I hope I remember it accurately. It describes the problem of faith without solidarity: “A God without people, a people without brothers and sisters, a people without Jesus”. That is faith without solidarity. (7/12/15, Address)

Let us think about some of these attitudes: “Take nothing for the journey except a staff; no bread, no bag, no money...” “When you enter a house, stay there until you leave the place” (cf. *Mk* 6:8-11). . . But it strikes me that one key word can easily pass unnoticed among the challenging words I have just listed. It is a word at the heart of Christian spirituality, of our experience of discipleship: “welcome”. Jesus as the good master, the good teacher, sends them out to be welcomed, to experience hospitality. . . We might say that a Christian is someone who has learned to welcome others, who has learned to show hospitality. . . . It is about learning to live differently, under a different law, with different rules. It is about turning from the path of selfishness, conflict, division and superiority, and taking instead the path of life, generosity and love. It is about passing from a mentality which domineers, stifles and manipulates to a mentality which welcomes, accepts and cares. (7/12/15, Homily)

The Church, as desired by Jesus, is the home of hospitality. And how much good we can do, if only we try to speak this language of hospitality, this language of receiving and welcoming. How much pain can be soothed, how much despair can be allayed in a place where we feel at home! This requires open doors, especially the doors of our heart. Welcoming the hungry, the thirsty, the stranger, the naked, the sick, the prisoner (*Mt* 25:34-37), the leper and the paralytic. Welcoming those who do not think as we do, who do not have faith or who have lost it. And sometimes, we are to blame. Welcoming the persecuted, the unemployed. Welcoming the different cultures, of which our earth is so richly blessed. Welcoming sinners, because each one of us is also a sinner. (7/12/15, Homily)

The spirit of the world tells us to be like everyone else, to settle for what comes easy. Faced with this human way of thinking, “we must regain the conviction that we need one another, that we have a shared responsibility for others and for the world” (Laudato Si’, 229). (9/23/15, Canonization)

Go out to all, proclaim by anointing and anoint by proclaiming. This is what the Lord tells us today. He tells us: A Christian finds joy in mission: Go out to people of every nation! A Christian experiences joy in following a command: Go forth and proclaim the good news! A Christian finds ever new joy in answering a call: Go forth and anoint! (9/23/15, Canonization)

Jesus sends his disciples out to all nations. To every people. We too were part of all those people of two thousand years ago. Jesus did not provide a short list of who is, or is not, worthy of receiving his message and his presence. Instead, he always embraced life as he saw it. In faces of pain, hunger, sickness and sin. In faces of wounds, of thirst, of weariness, doubt and pity. Far from expecting a pretty life, smartly-dressed and neatly groomed, he embraced life as he found it. It made no difference whether it was dirty, unkempt, broken. Jesus said: Go out and tell the good news to everyone. Go out and in my name embrace life as it is, and not as you think it should be. Go out to the highways and byways, go out to tell the good news fearlessly, without prejudice, without superiority, without condescension, to all those who have lost the joy of living. Go out to proclaim the merciful embrace of the Father. Go out to those who are burdened by pain and failure, who feel that their lives are empty, and proclaim the folly of a loving Father who wants to anoint them with the oil of hope, the oil of salvation. Go out to proclaim the good news that error, deceitful illusions and falsehoods do not have the last word in a person's life. Go out with the ointment which soothes wounds and heals hearts. (9/23/15, Canonization)

The Church, the holy People of God, treads the dust-laden paths of history, so often traversed by conflict, injustice and violence, in order to encounter her children, our brothers and sisters. (9/23/15, Canonization)

So let us go out, let us go forth to offer everyone the life of Jesus Christ (Evangelii Gaudium, 49). The People of God can embrace everyone because we are the disciples of the One who knelt before his own to wash their feet (ibid., 24). (9/23/15, Canonization)

We are heirs to the bold missionary spirit of so many men and women who preferred not to be "shut up within structures which give us a false sense of security… within habits which make us feel safe, while at our door people are starving" (Evangelii Gaudium, 49). We are indebted to a tradition, a chain of witnesses who have made it possible for the good news of the Gospel to be, in every generation, both "good" and "news". (9/23/15, Canonization)

Knowing that Jesus still walks our streets, that he is part of the lives of his people, that he is involved with us in one vast history of salvation, fills us with hope. A hope which liberates us from the forces pushing us to isolation and lack of concern for the lives of others, for the life of our city. A hope which frees us from empty "connections", from abstract analyses, or sensationalist routines. A hope which is unafraid of involvement, which acts as a leaven wherever we happen to live and work. A hope which makes us see, even in the midst of smog, the presence of God as he continues to walk the streets of our city. Because God is in the city. (9/25/15, Madison Square Garden)

What is it like, this light travelling through our streets? How do we encounter God, who lives with us amid the smog of our cities? How do we encounter Jesus, alive and at work in the daily life of our multicultural cities? (9/25/15, Madison Square Garden)

The Gospels tell us how many people came up to Jesus to ask: "Master, what must we do?" The first thing that Jesus does in response is to propose, to encourage, to motivate. He keeps telling his disciples to go, to go out. He urges them to go out and meet others where they really are, not where we think they should be. Go out, again and again, go out without fear, go out without hesitation. Go out and proclaim this joy which is for all the people. (9/25/15, Madison Square Garden)

The Mighty God. In Jesus, God himself became Emmanuel, God-with-us, the God who walks alongside us, who gets involved in our lives, in our homes, in the midst of our "pots and pans", as Saint Teresa of Jesus liked to say. (9/25/15, Madison Square Garden)

Go out and proclaim, go out and show that God is in your midst as a merciful Father who himself goes out, morning and evening, to see if his son has returned home and, as soon as he sees him coming, runs out to embrace him. This is beautiful. An embrace which wants to take up, purify and elevate the dignity of his children. A Father who, in his embrace, is "glad tidings to the poor, healing to the afflicted, liberty to captives, comfort to those who mourn" (Is 61:1-2). (9/25/15, Madison Square Garden)

Prince of Peace. Go out to others and share the good news that God, our Father, walks at our side. He frees us from anonymity, from a life of emptiness, and brings us to the school of encounter. He removes us from the fray of competition and self-absorption, and he opens before us the path of peace. That peace which is born of accepting others, that peace which fills our hearts whenever we look upon those in need as our brothers and sisters. (9/25/15, Madison Square Garden)

God is living in our cities. The Church is living in our cities. God and the Church living in our cities want to be like yeast in the dough, to relate to everyone, to stand at everyone's side, proclaiming the marvels of the Wonderful Counselor, the Mighty God, the Eternal Father, the Prince of Peace. (9/25/15, Madison Square Garden)

The history of the Church in this city and state is really a story not about building walls, but about breaking them down. It is a story about generation after generation of committed Catholics going out to the peripheries, and building communities of worship, education, charity and service to the larger society. (9/26/15, Homily)

When [Saint Katharine Drexel] spoke to Pope Leo XIII of the needs of the missions, the Pope . . . asked her pointedly: "What about you? What are you going to do?". Those words changed Katharine's life, because they reminded her that, in the end, every Christian man and woman, by virtue of baptism, has received a mission. Each one of us has to respond, as best we can, to the Lord's call to build up his Body, the Church. "What about you?" (9/26/15, Homily)

Those words – "What about you?" – were addressed to a young person, a young woman with high ideals, and they changed her life. They made her think of the immense work that had to be done, and to realize that she was being called to do her part. How many young people in our parishes and schools have the same high ideals, generosity of spirit, and love for Christ and the Church! Do we challenge them? Do we make space for them and help them to do their part? To find ways of sharing their enthusiasm and gifts with our communities, above all in works of mercy and concern for others? (9/26/15, Homily)

One of the great challenges facing the Church in this generation is to foster in all the faithful a sense of personal responsibility for the Church's mission, and to enable them to fulfill that responsibility as missionary disciples, as a leaven of the Gospel in our world. This will require creativity in adapting to changed situations, carrying forward the legacy of the past not primarily by maintaining our structures and institutions, which have served us well, but above all by being open to the possibilities which the Spirit opens up to us and communicating the joy of the Gospel, daily and in every season of our life. (9/26/15, Homily)

"What about you?" It is significant that those words of the elderly Pope were also addressed to a lay woman. We know that the future of the Church in a rapidly changing society will call, and even now calls, for a much more active engagement on the part of the laity. (9/26/15, Homily)

If we prove capable of the demanding task of reflecting God's love, cultivating infinite patience and serenity as we strive to sow its seeds in the frequently crooked furrows in which we are called to plant, then even a Samaritan woman with five "non-husbands" will discover that she is capable of giving witness. And for every rich young man who with sadness feels that he has to calmly keep considering the matter, an older publican will come down from the tree and give fourfold to the poor, to whom, before that moment, he had never even given a thought. (9/27/15, Bishops)

I thank the Lord that I was able to witness the faith of God's people in this country, as manifested in our moments of prayer together and evidenced in so many works of charity. Jesus says in the Scriptures: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me". Your care for me and your generous welcome are a sign of your love for Jesus and your faithfulness to him. So too is your care for the poor, the sick, the homeless and the immigrant, your defense of life at every stage, and your concern for family life. In all of this, you recognize that Jesus is in your midst and that your care for one another is care for Jesus himself. (9/27/15, Greeting)

And the Church is called to carry out her mission in charity, not pointing a finger in judgment of others, but – faithful to her nature as a mother – conscious of her duty to seek out and care for hurting couples with the balm of acceptance and mercy; to be a "field hospital" with doors wide open to whoever knocks in search of help and support; even more, to reach out to others with true love, to walk with our fellow men and women who suffer, to include them and guide them to the wellspring of salvation. (10/4/15, Homily)

A Church which teaches and defends fundamental values, while not forgetting that "the Sabbath was made for man, not man for the Sabbath" (Mk 2:27); and that Jesus also said: "Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners" (Mk 2:17). A Church which teaches authentic love, which is capable of taking loneliness away, without neglecting her mission to be a good Samaritan to wounded humanity. (10/4/15, Homily)

The Church must search out these persons, welcome and accompany them, for a Church with closed doors betrays herself and her mission, and, instead of being a bridge, becomes a roadblock: "For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren" (Heb 2:11). (10/4/15, Homily)

His "dream", for ever and always, is that of forming a people, of gathering it, of guiding it toward the land of liberty and peace. And this people is made up of families: there are "the woman with child and those in labor"; it is a people that while walking, sends life forth, with God's blessing. It is a people that does not exclude the poor and underprivileged, but instead, includes them. The Prophet says: "among them the blind and the lame". It is a family of families, in which one who toils is not marginalized, left behind, but manages to stay in step with the others, because this people walks in step with the least; as is done in families, and as we are taught by the Lord, who made himself poor with the poor, little with the little ones, last with the least. He did not do so in order to exclude the wealthy, the great and first, but because this is the only way to save even them, to save everyone: to go with the least, with the excluded, with the lowliest. (10/25/15, Angelus)

I prefer a restless Italian Church, ever closer to the abandoned, the forgotten, the imperfect. I would like a glad Church with a mother's face, that understands, accompanies, caresses. You too dream of this Church, believe in her, innovate with freedom. The Christian humanism that you are called to live radically affirms the dignity of every person as a Child of God, it establishes among all human beings a fundamental fraternity, teaches one to understand work, to inhabit creation as a common home, to furnish reasons for optimism and humor, even in the middle of a life many times more difficult. (11/10/15, Italian)

He asks us to be missionary disciples, men and women who radiate the truth, beauty and life-changing power of the Gospel. Men and women who are channels of God's grace, who enable his mercy, kindness and truth to become the building blocks of a house that stands firm. A house which is a home, where brothers and sisters at last live in harmony and mutual respect, in obedience to the will of the true God, who has shown us, in Jesus, the way to that freedom and peace for which all hearts long. (11/26/15, Homily)

The witness of the martyrs shows to all who have heard their story, then and now, that the worldly pleasures and earthly power do not bring lasting joy or peace. Rather, fidelity to God, honesty and integrity of life, and genuine concern for the good of others bring us that peace which the world cannot give. This does not diminish our concern for this world, as if we only look to the life to come. Instead, it gives purpose to our lives in this world, and helps us to reach out to those in need, to cooperate with others for the common good, and to build a more just society which promotes human dignity, defends God's gift of life and protects the wonders of nature, his creation and our common home. (11/28/15, Homily)

We feel that this question — "*What shall we do?*" — is ours also. Today's liturgy tells us, in the words of John, that it is necessary to repent, to change direction and take the path of justice, solidarity, sobriety: these are the essential values of a fully human and genuinely Christian life. (12/13/15)

He alone gives us mercy and grace. And to receive this grace we must approach those who have been discarded, the poor, those in great need, because we will all be judged on how we draw close to them. (12/18/15)

To celebrate Christmas in a fruitful manner, we are called to pause in "places" of astonishment. And what are these places of astonishment in everyday life? There are three. The first place is *the other*, in whom we recognize a brother or sister, because since the birth of Jesus occurred, every face is marked with a semblance to the Son of God. Above all when it is the face of the poor, because God entered the world poor, and it was to the poor, in the first place, that he allowed himself to draw near. (12/20/15)

For the Church to be missionary means to give expression to her very nature, which is to receive God's light and then to reflect it. This is her service. There is no other way. Mission is her vocation; to shine Christ's light is her service. (1/6/16)

Being a Christian is the same thing as being a missionary. Proclaiming the Gospel with one's word, and even before, with one's life, is the primary aim of the Christian community and of each of its members. It is noted here that Jesus addresses the Good News to all, excluding no one, indeed favouring those who are distant, suffering sick, cast out by society. (1/24/16, Angelus)

Let us ask ourselves: what does it mean to evangelize the poor? It means first of all drawing close to them, it means having the joy of serving them, of freeing them from their oppression, and all of this in the name of and with the Spirit of Christ, because he is the Gospel of God, he is the Mercy of God, he is the liberation of God, he is the One who became poor so as to enrich us with his poverty. The text of Isaiah, reinforced with little adaptations introduced by Jesus, indicates that the messianic announcement of the Kingdom of God come among us is addressed in a preferential way to the marginalized, to captives, to the oppressed. (1/24/16, Angelus)

In Jesus' time these people probably were not at the center of the community of faith. Let us ask ourselves: today, in our parish communities, in our associations, in our movements, are we faithful to Christ's plan? Is the priority evangelizing the poor, bringing them the joyful Good News? Pay heed: it does not only involve doing social assistance, much less political activity. It involves offering the strength of the Gospel of God, who

converts hearts, heals wounds, transforms human and social relationships according to the logic of love. The poor are indeed at the center of the Gospel. (1/24/16, Angelus)

May the Virgin Mary, Mother of evangelizers, help us to strongly perceive the hunger and thirst for the Gospel that there is in the world, especially in the hearts and the flesh of the poor. May she enable each of us and every Christian community to tangibly bear witness to the mercy, the great mercy that Christ has given us. (1/24/16, Angelus)

As sons and daughters of God, we are called to communicate with everyone, without exception. In a particular way, the Church's words and actions are all meant to convey mercy, to touch people's hearts and to sustain them on their journey to that fullness of life which Jesus Christ was sent by the Father to bring to all. (1/24/16, Communications)

As St John Paul II reminds us: "The Church lives an authentic life when she professes and proclaims mercy... and when she brings people close to the sources of the Savior's mercy" (*Dives in Misericordia*, n. 13). As Christians, we are called to be missionaries of the Gospel. When we receive good news, or when we experience beautiful moments, we naturally seek to share them with others. We feel inside that we cannot hold back the joy that we have been given; and we want to spread it. The joy that stirs within is such that it drives us to share it. (1/30/16)

The concrete sign that we have truly encountered Jesus is the joy that we show in communicating it to others. And this is not "proselytizing", this is giving a gift: I give you what gives me joy. Reading the Gospel we see that this was the experience of the first disciples: after their first encounter with Jesus, Andrew went immediately to tell his brother Peter (cf. Jn 1:40-42), and Philip did the same with Nathanael (cf. Jn 1:45-46). To encounter Jesus is to experience his love. This love transforms us and makes us able to transmit to others the power it gives. In a way we could say that from the day of our Baptism each one of us is given a new name in addition to the one given to us by our mom and dad; this name is "Christopher". We are all "Christophers". What does that mean? "Bearers of Christ". It is the name of our attitude, the attitude of a bearer of the joy of Christ, of the mercy of Christ. Every Christian is a "Christopher", that is, a bearer of Christ! (1/30/16)

Experiencing mercy renders us missionaries of mercy, and to be missionaries allows us to grow ever more in the mercy of God. (1/30/16)

This is the logic that guides Jesus' mission and the mission of the Church: go in search, "fish" for men and women, not to proselytize, but to restore full dignity and freedom to all, through the forgiveness of sins. This is the essential point of Christianity: to spread the free and regenerative love of God, with a welcoming and merciful attitude toward everyone, so that each person can encounter God's tenderness and have the fullness of life. (2/7/16)

Only a Church able to shelter the faces of men and women who knock on her doors will be able to speak to them of God. If we do not know how to decipher their sufferings, if we do not come to understand their needs, then we can offer them nothing. The richness we have flows only when we encounter the smallness of those who beg and this encounter occurs precisely in our hearts, the hearts of Pastors. (2/13/16, Bishops)

Am I not your mother? Am I not here? Do not let trials and pains overwhelm you, she tells us. Today, she sends us out anew; as she did Juancito, today, she comes to tell us again: be my ambassador, the one I send to build many new shrines, accompany many lives, wipe away many tears. Simply be my ambassador by walking along the paths of your neighborhood, of your community, of your parish; we can build shrines by sharing the joy of knowing that we are not alone, that Mary accompanies us. Be my ambassador, she says to us, giving food to the hungry, drink to those who thirst, a refuge to those in need, clothe the naked and visit the sick.

Come to the aid of those in prison, do not leave them alone, forgive whomever has offended you, console the grieving, be patient with others, and above all beseech and pray to God. And in the silence tell him what is in our heart. (2/13/16, Homily)

It is true that living in family is not always easy, and can often be painful and stressful but, as I have often said referring to the Church, I prefer a wounded family that makes daily efforts to put love into play, to a family and society that is sick from isolationism or a habitual fear of love. I prefer a family that makes repeated efforts to begin again, to a family and society that is narcissistic and obsessed with luxury and comfort. (2/15/16, Families)

"The Church must accompany with attention and care the weakest of her children, who show signs of a wounded and troubled love, by restoring in them hope and confidence, like the beacon of a lighthouse in a port or a torch carried among the people to enlighten those who have lost their way or who are in the midst of a storm".313 Let us not forget that the Church's task is often like that of a field hospital. (3/19/16, no. 291)

Nowadays many of our cities have become true places of survival. Places in which the throw-away culture seems to have taken over, leaving little room for hope. There we find our brothers and sisters, immersed in these struggles, with their families, who seek not only to survive but among the contradictions and injustices, seek the Lord and long to bear witness to him. What does the fact that lay people are working in public life mean for us pastors? It means finding a way to be able to encourage, accompany and inspire all attempts and efforts that are being made today in order to keep hope and faith alive in a world full of contradictions, especially for the poor, especially with the poorest. (3/19/16)

We Christians are all called to communicate this message of resurrection to those we meet, especially to those who suffer, to those who are alone, to those who find themselves in precarious conditions, to the sick, to refugees, to the marginalized. Let us make a ray of the light of the Risen Christ, a sign of his powerful mercy, reach everyone. (4/10/16)

Today we urgently need to engage all the members of society in building "a culture which privileges dialogue as a form of encounter" and in creating "a means for building consensus and agreement while seeking the goal of a just, responsive and inclusive society" (*Evangelii Gaudium*, 239) (5/6/16)

Each of you is asked not simply to go to encounter the most needy, but to go out bringing Jesus. It is the going forth of the disciples, of the friends of the Lord. It is a matter of sharing his word, that of the Gospel, of repeating his acts of forgiveness, of love, of giving, of not seeking one's own prestige but the good of others. (5/9/16)

On this World Mission Sunday, all of us are invited to "go out" as missionary disciples, each generously offering their talents, creativity, wisdom and experience in order to bring the message of God's tenderness and compassion to the entire human family. (5/15/16)

I hope that there was an atmosphere of communication, an atmosphere of encounter, an atmosphere of the "bridge" that unites us and is a challenge to this world, a world which always runs the risk of being "atomized" and of separating and, when nations separate, families separate, friends separate, only in separation are enmity and even hatred sown. Instead, when these elements come together there is social friendship, fraternal friendship and a culture of encounter that protects us from any form of the throw-away culture. (5/29/16 World Congress)

The great riches of the Heart of Jesus are two: the Father and ourselves. His days were divided between prayer to the Father and encountering people. Not distance, but encounter. So too the heart of Christ's priests knows

only two directions: *the Lord and his people*. The heart of the priest is a heart pierced by the love of the Lord. For this reason, he no longer looks to himself, or should look to himself, but is instead turned towards God and his brothers and sisters. It is no longer "a fluttering heart", allured by momentary whims, shunning disagreements and seeking petty satisfactions. Rather, it is a heart rooted firmly in the Lord, warmed by the Holy Spirit, open and available to our brothers and sisters. That is where our sins are resolved. (6/3/16)

Tragically, our world is marked by divisions and conflicts, as well as by grave forms of material and spiritual poverty, including the exploitation of persons, not least children and the elderly. It expects from Christians a witness of mutual esteem and fraternal cooperation capable of revealing to every conscience the power and truth of Christ's resurrection. The patient and enduring commitment to full unity, the growth of joint initiatives and cooperation between all the Lord's disciples in service to the common good: all these are like a radiant light in a dark night and a summons to experience even our differences in an attitude of charity and mutual understanding. (6/24/16, Visit)

Hospitality, which is one of the works of mercy, is revealed as a truly human and Christian virtue, a virtue which in today's world is at risk of being overlooked. In fact, nursing homes and hospices are multiplying, but true hospitality is not always practiced in these environments. Various institutions are opened to care for many types of disease, of loneliness, of marginalization, but opportunities are decreasing for those who are foreign, marginalized, excluded, from finding someone ready to listen to them: because they are foreigners, refugees, migrants. (7/17/16)

As we think of the gift of a millennium so filled with faith, we do well before all else to thank God for having walked with your people, having taken you by the hand, as a father takes the hand of his child, and accompanied you in so many situations. That is what we too, in the Church, are constantly called to do: to listen, to get involved and be neighbors, sharing in people's joys and struggles, so that the Gospel can spread every more consistently and fruitfully: radiating goodness through the transparency of our lives (7/28/16, Czestochowa).

What better opportunity to renew our friendship with Jesus than by building friendships among yourselves! What better way to build our friendship with Jesus than by sharing him with others! What better way to experience the contagious joy of the Gospel than by striving to bring the Good News to all kinds of painful and difficult situations! (7/28/16, Address).

Jesus shows his preference for the poor and the excluded, who are the privileged in the Kingdom of God, and he launches the fundamental message of the Gospel which is to serve others out of love for God. Today, Jesus gives voice to those who are voiceless, and to each one of us he addresses an urgent appeal to open our hearts and to make our own the sufferings and anxieties of the poor, the hungry, the marginalized, the refugees, those who are defeated by life, those who are rejected by society and by the arrogance of the strong. And those who are discarded make up the vast majority of the population. (8/28/16)

In Jerusalem, that is, in the city of God, in the community: it is when we are united, in communion, that God's consolation works in us. In the Church we find consolation, it is *the house of consolation*: here God wishes to console us. We may ask ourselves: I who am in the Church, do I bring the consolation of God? Do I know how to welcome others as guests and console those whom I see tired and disillusioned? Even when enduring affliction and rejection, a Christian is always called to bring hope to the hearts of those who have given up, to encourage the downhearted, to bring the light of Jesus, the warmth of his presence and his forgiveness which restores us. Countless people suffer trials and injustice, and live in anxiety. Our hearts need anointing with God's consolation, which does not take away our problems, but gives us the power to love, to peacefully bear pain. *Receiving and bringing God's consolation*: this *mission of the Church* is urgent. Dear brothers and sisters, let us take up this call: to not bury ourselves in what is going wrong around us or be saddened by the

lack of harmony between us. It is not good for us to become accustomed to a closed ecclesial "micro-environment"; it is good for us to share wide horizons, horizons open to hope, having the courage to humbly open our doors and go beyond ourselves. (10/1/16)

Jesus' life, especially during the three years of his public ministry, was a continual encounter with people. Among them, the sick had a special place. How many pages of the Gospel tell of these encounters! The paralytic, the blind man, the leper, the possessed man, the epileptic, and the countless people suffering from illnesses of every kind.... Jesus made himself close to each of them, and cured them with his presence and his healing power. Therefore, among the works of mercy, we cannot fail to visit and assist those who are sick. (11/9/16)

Continue to bring the message of the Gospel of joy to the whole world, especially to those who are left behind, but also to those who have power to change things, because it is possible to change. Poverty, hunger, diseases and oppression are not inevitable; they cannot represent permanent situations. With trust in the power of the Gospel, we can make a real contribution to changing things, or at least to making them better. We can uphold the dignity of all those who await a sign of our love; together we can protect and build up "our common home." (11/17/16, Caritas Internationalis)

Dear brothers and sisters, Jesus never stops "coming down from the mountain". He constantly desires to enter the crossroads of our history to proclaim the Gospel of Mercy. Jesus continues to call us and to send us to the "plain" where our people dwell. He continues to invite us to spend our lives sustaining our people in hope, so that they can be signs of reconciliation. As the Church, we are constantly being asked to open our eyes to see the wounds of so many of our brothers and sisters deprived of their dignity, deprived in their dignity. (11/19/16)

The Lord comes, he comes into our life as a liberator; he comes to free us from all forms of interior and exterior slavery. It is he who shows us the path of faithfulness, of patience and of perseverance because, upon his return, our joy will be overflowing. Christmas is near, the signs of his approach are evident along our streets and in our houses; here too, in Saint Peter's Square, the Nativity scene has been placed with the tree beside it. These outward signs invite us to welcome the Lord who always comes and knocks at our door, knocks at our heart, in order to draw near to us; he invites us to recognize his footsteps among the brothers and sisters who pass beside us, especially the weakest and most needy. (12/11/16)

A child in swaddling clothes shows us the power of God who approaches us as a gift, an offering, a leaven and opportunity for creating a culture of encounter. (12/31/16)

It was such a self-centered orphanhood that led Cain to ask: "Am I my brother's keeper?" (Gen 4:9). It was as if to say: he doesn't belong to me; I do not recognize him. This attitude of spiritual orphanhood is a cancer that silently eats away at and debases the soul. We become all the more debased, inasmuch as nobody belongs to us and we belong to no one. I debase the earth because it does not belong to me; I debase others because they do not belong to me; I debase God because I do not belong to him, and in the end we debase our very selves, since we forget who we are and the divine "family name" we bear. The loss of the ties that bind us, so typical of our fragmented and divided culture, increases this sense of orphanhood and, as a result, of great emptiness and loneliness. The lack of physical (and not virtual) contact is cauterizing our hearts (cf. Laudato Si', 49) and making us lose the capacity for tenderness and wonder, for pity and compassion. (1/1/17)

It is not necessary to be in a large group to change our life: suffice it that the salt and leaven do not deteriorate. The great work to be performed is trying not to lose the 'active ingredient' which enlivens them: salt does not do its job by increasing in quantity — instead, too much salt makes the meal salty — but by saving its 'spirit', namely, its quality. Every time people, peoples and even the Church have thought of saving the world in

numbers, they have produced power structures, forgetting the poor. We save our economy by being simply salt and leaven: a difficult job, because everything deteriorates with the passing of time. What do we do so as not to lose the active ingredient, the 'enzyme' of communion? (2/4/17)

As Christians and all people of good will, it is for us to live and act at this moment. It is "a grave responsibility, since certain present realities, unless effectively dealt with, are capable of setting off processes of dehumanization which would then be hard to reverse."[3] These are signs of the times that we need to recognize in order to act. We have lost valuable time: time when we did not pay enough attention to these processes, time when we did not resolve these destructive realities. Thus the processes of dehumanization accelerate. The direction taken beyond this historic turning-point—the ways in which this worsening crisis gets resolved—will depend on people's involvement and participation and, largely, on yourselves, the popular movements. We should be neither paralyzed by fear nor shackled within the conflict. We have to acknowledge the danger but also the opportunity that every crisis brings in order to advance to a successful synthesis. In the Chinese language, which expresses the ancestral wisdom of that great people, the word "crisis" is comprised of two ideograms: Wēi, which represents "danger", and Jī, which represents "opportunity". (2/10/17)

Hope extends to the outermost boundaries, in all the expanse and depth of the immediate and daily present, and it sees new possibilities in one's neighbor and in what can be done in the here and now. Hope is knowing how to see — in the face of the poor whom we encounter every day — the same Lord who will come again one day to judge us according to the criteria we read in chapter 25 of the Gospel of Matthew: "As you did it to one of the least of my brethren, you did it to me" (v. 40). (3/2/17)

Every day we have the experience of fragility and weakness, and therefore we all, families and pastors, are in need of renewed humility that forms the desire to form ourselves, to educate and be educated, to help and be helped, to accompany, discern and integrate all men of good will. I dream of an outbound Church, not a self-referential one, a Church that does not pass by far from man's wounds, a merciful Church that proclaims the heart of the revelation of God as Love, which is Mercy. It is this very mercy that makes us new in love; and we know how much Christian families are a place of mercy and witnesses of mercy. (3/25/17)

This Jesus, who accepts the hosannas of the crowd, knows full well that they will soon be followed by the cry: "Crucify him!" He does not ask us to contemplate him only in pictures and photographs, or in the videos that circulate on the internet. No. He is present in our many brothers and sisters who today endure sufferings like his own: they suffer from slave labor, from family tragedies, from diseases… They suffer from wars and terrorism, from interests that are armed and ready to strike. Women and men who are cheated, violated in their dignity, discarded… Jesus is in them, in each of them, and, with marred features and broken voice, he asks to be looked in the eye, to be acknowledged, to be loved. (4/9/17)

Jesus' encounter with the two disciples of Emmaus is a fleeting one. But the entire destiny of the Church is contained within it. It tells us that the Christian community is not enclosed within a fortified citadel, but rather journeys along its most essential environment, which is the road. And there, it encounters people with their hopes and disappointments, burdensome at times. The Church listens to everyone's stories as they emerge from the treasure chest of personal conscience, in order to then offer the Word of Life, the witness of love, a love that is faithful until the end. And thus, the hearts of people reignite with hope. (5/24/17)

I fear those Christians who do not keep walking, but remain enclosed in their own little niche. It is better to go forward limping, and even at times to fall, while always trusting in the mercy of God, than to be "museum Christians" who are afraid of change. (6/23/17)

Jesus *walks through the city* with his disciples and begins to see, to hear, to notice those who have given up in the face of indifference, laid low by the grave sin of corruption. He begins to bring to light many situations

that had killed the hope of his people and to awaken a new hope. He calls his disciples and invites them to set out with him. He calls them to walk through to the city, but at a different pace; he teaches them to notice what they had previously overlooked, and he points out new and pressing needs. Repent, he tells them. The Kingdom of Heaven means finding in Jesus a God who gets involved with the lives of his people. He gets involved and involves others not to be afraid to make of our history a history of salvation (cf. *Mk* 1:15, 21). (1/21/18)

Jesus continues to walk on our streets. He knocks today, as he did yesterday, on our doors and hearts, in order to rekindle the flame of hope and the aspiration that breakdown can be overcome by fraternity, injustice defeated by solidarity, violence silenced by the weapons of peace. Jesus continues to call us; he wants to anoint us with his Spirit so that we too can go out to anoint others with the oil capable of healing wounded hopes and renewing our way of seeing things. (1/21/18)

Jesus continues to walk and *to awaken hope*, a hope that frees us from empty associations and impersonal analyses. He encourages us to enter like leaven into where we are, where we live, into every corner of our daily life. The kingdom of heaven is among you, he tells us. It is there wherever we strive to show a little tenderness and compassion, wherever we are unafraid to create spaces for the blind to see, the paralyzed to walk, lepers to be cleansed and the deaf to hear (cf. *Lk* 7:22), so that all those we had given up for lost can enjoy the resurrection. (1/21/18)

The Church must promote and create spaces for encounter. For this reason I have requested that parishes be opened for welcoming. It is important to recognize the great task in response to my appeal, thank you! I ask you who are present here today to work in favor of opening up to others, especially when they are wounded in their dignity. Become promoters of initiatives that your parishes can host. Help the Church to create spaces for sharing experiences and integration of faith and of life. (2/12/18)

In the sick, one finds Jesus, and in the loving care of those tending to the wounds of one's neighbor there is the path to encounter Jesus. Those who care for the little ones are on God's side and defeat the throwaway culture, which on the contrary, prefers the powerful and considers the poor useless. Those who prefer the little ones proclaim a prophecy of life against the prophets of doom of every age, even today, [against] those who discard people, discard children, the elderly, because they are not useful. (3/17/18)

But it is important to always set out from this firm point: God has treated me with mercy. This is the key to becoming God's co-workers. We experience mercy and are transformed into ministers of mercy. Therefore, ministers do not place themselves above others as though they were judges with regard to their brother and sister sinners. A true missionary of mercy mirrors the Apostle's experience: God has chosen me; God trusts me; God has placed his trust in me by calling me, though I be a sinner, to work with him in order to make his mercy real, effective and palpable. (4/10/18)

Dear brothers and sisters, the men and women of our time need to encounter Jesus Christ: he is the path that leads to the Father; he is the Gospel of the hope and love that enable us to push on, up to the gift of self. Here is our mission, which is at the same time responsibility and joy, legacy of salvation and gift to be shared. It requires generous willingness, self-sacrifice and trustful abandonment to divine will. (4/21/18, Cesena)

It is through an unbroken chain of witnesses that we come to see the face of Jesus. But how is this possible? . . . Persons always live in relationship. We come from others, we belong to others, and our lives are enlarged by our encounter with others. Even our own knowledge and self-awareness are relational; they are linked to others who have gone before us… (6/29/13, no. 38).

Precisely because it is linked to love (cf. *Gal* 5:6), the light of faith is concretely placed at the service of justice, law and peace. Faith is born of an encounter with God's primordial love, wherein the meaning and goodness of our life become evident; our life is illumined to the extent that it enters into the space opened by that love, to the extent that it becomes, in other words, a path and praxis leading to the fullness of love. The light of faith is capable of enhancing the richness of human relations, their ability to endure, to be trustworthy, to enrich our life together. Faith does not draw us away from the world or prove irrelevant to the concrete concerns of the men and women of our time. (6/29/13, no. 51)

Faith makes us appreciate the architecture of human relationships because it grasps their ultimate foundation and definitive destiny in God, in his love, and thus sheds light on the art of building; as such it becomes a service to the common good. Faith is truly a good for everyone; it is a common good. Its light does not simply brighten the interior of the Church, nor does it serve solely to build an eternal city in the hereafter; it helps us build our societies in such a way that they can journey towards a future of hope. The Letter to the Hebrews offers an example in this regard when it names, among the men and women of faith, Samuel and David, whose faith enabled them to "administer justice" (*Heb* 11:33). This expression refers to their justice in governance, to that wisdom which brings peace to the people (cf. *1 Sam* 12:3-5; *2 Sam* 8:15). The hands of faith are raised up to heaven, even as they go about building in charity a city based on relationships in which the love of God is laid as a foundation. (6/29/13, no. 51)

Faith, on the other hand, by revealing the love of God the Creator, enables us to respect nature all the more, and to discern in it a grammar written by the hand of God and a dwelling place entrusted to our protection and care. Faith also helps us to devise models of development which are based not simply on utility and profit, but consider creation as a gift for which we are all indebted; it teaches us to create just forms of government, in the realization that authority comes from God and is meant for the service of the common good. Faith likewise offers the possibility of forgiveness, which so often demands time and effort, patience and commitment. (6/29/13, no. 55)

God, by his concrete actions, makes a public avowal that he is present in our midst and that he desires to solidify every human relationship. . . . Faith illumines life and society. If it possesses a creative light for each new moment of history, it is because it sets every event in relationship to the origin and destiny of all things in the Father. (6/29/13, no. 55)

Nor does the light of faith make us forget the sufferings of this world. How many men and women of faith have found mediators of light in those who suffer! So it was with Saint Francis of Assisi and the leper, or with Blessed Mother Teresa of Calcutta and her poor. They understood the mystery at work in them. In drawing near to the suffering, they were certainly not able to eliminate all their pain or to explain every evil. Faith is not a light which scatters all our darkness, but a lamp which guides our steps in the night and suffices for the journey. (6/29/13, no. 57)

The dynamic of faith, hope and charity (cf. *1 Th* 1:3; *1 Cor* 13:13) thus leads us to embrace the concerns of all men and women on our journey towards that city "whose architect and builder is God" (*Heb* 11:10), for "hope does not disappoint" (*Rom* 5:5). (6/29/13, no. 57)

To be called by Jesus, to be called to evangelize, and third: to be *Called to promote the culture of encounter* – In many places, generally speaking, due to the economic humanism that has been imposed in the world, the culture of exclusion, of rejection, is spreading. There is no place for the elderly or for the unwanted child; there is no time for that poor person in the street. At times, it seems that for some people, human relations are regulated by two modern "dogmas": efficiency and pragmatism. . . . Have the courage to go against the tide of this culture of efficiency, this culture of waste. Encountering and welcoming everyone, solidarity – a word that is being hidden by this culture, as if it were a bad word – solidarity and fraternity: these are what make our society truly human. Be servants of communion and of the culture of encounter! . . .Watch over me, Mother, when I am disoriented, and lead me by the hand. May you spur us on to meet our many brothers and sisters who are on the outskirts, who are hungry for God but have no one to proclaim him. May you not force us out of our homes, but encourage us to go out so that we may be disciples of the Lord. (7/27/13, Mass with Bishops)

In order to proclaim Jesus, Paul made himself "a slave to all". Evangelizing means bearing personal witness to the love of God, it is overcoming our selfishness, it is serving by bending down to wash the feet of our brethren, as Jesus did. (7/28/13, WYD)

When God sends the prophet Jeremiah, he gives him the power to "pluck up and to break down, to destroy and to overthrow, to build and to plant" (1:10). It is the same for you. Bringing the Gospel is bringing God's power to pluck up and break down evil and violence, to destroy and overthrow the barriers of selfishness, intolerance and hatred, so as to build a new world. (7/28/13, WYD)

The joy of the Gospel is for all people: no one can be excluded. (11/24/13, no. 23)

The Lord's missionary mandate includes a call to growth in faith . . . It would not be right to see this call to growth exclusively or primarily in terms of doctrinal formation. It has to do with "observing" all that the Lord has shown us as the way of responding to his love. Along with the virtues, this means above all the new commandment, the first and the greatest of the commandments, and the one that best identifies us as Christ's disciples: "This is my commandment, that you love one another as I have loved you" (*Jn* 15:12). Clearly, whenever the New Testament authors want to present the heart of the Christian moral message, they present the essential requirement of love for one's neighbor: "The one who loves *his neighbor* has fulfilled the whole law… therefore love of neighbor is the fulfilling of the law" (*Rom* 13:8, 10). (11/24/13, nos. 160-161)

I would now like to share my concerns about the social dimension of evangelization, precisely because if this dimension is not properly brought out, there is a constant risk of distorting the authentic and integral meaning of the mission of evangelization. (11/24/13, no. 176)

The kerygma has a clear social content: at the very heart of the Gospel is life in community and engagement with others. The content of the first proclamation has an immediate moral implication centered on charity. (11/24/13, no. 177)

Our redemption has a social dimension because "God, in Christ, redeems not only the individual person, but also the social relations existing between men".[142] To believe that the Holy Spirit is at work in everyone means realizing that he seeks to penetrate every human situation and all social bonds: "The Holy Spirit can be said to possess an infinite creativity, proper to the divine mind, which knows how to loosen the knots of human affairs, even the most complex and inscrutable".[143] (11/24/13, no. 178)

From the heart of the Gospel we see the profound connection between evangelization and human advancement, which must necessarily find expression and develop in every work of evangelization. Accepting the first proclamation, which invites us to receive God's love and to love him in return with the very love which is his gift, brings forth in our lives and actions a primary and fundamental response: to desire, seek and protect the good of others. (11/24/13, no. 178)

This inseparable bond between our acceptance of the message of salvation and genuine fraternal love appears in several scriptural texts which we would do well to meditate upon. . . How dangerous and harmful this is, for it makes us lose our amazement, our excitement and our zeal for living the Gospel of fraternity and justice! God's word teaches that our brothers and sisters are the prolongation of the incarnation for each of us: "As you did it to one of these, the least of my brethren, you did it to me" (*Mt* 25:40). . . . Forgive, and you will be forgiven; give, and it will be given to you… For the measure you give will be the measure you get back" (*Lk* 6:36-38). What these passages make clear is the absolute priority of "going forth from ourselves towards our brothers and sisters" as one of the two great commandments which ground every moral norm and as the clearest sign for discerning spiritual growth in response to God's completely free gift. For this reason, "the service of charity is also a constituent element of the Church's mission and an indispensable expression of her very being".[144] By her very nature the Church is missionary; she abounds in effective charity and a compassion which understands, assists and promotes. (11/24/13, no. 179)

Reading the Scriptures also makes it clear that the Gospel is not merely about our personal relationship with God. Nor should our loving response to God be seen simply as an accumulation of small personal gestures to individuals in need, a kind of "charity à la carte", or a series of acts aimed solely at easing our conscience. The Gospel is about the kingdom of God (cf. *Lk* 4:43); it is about loving God who reigns in our world. To the extent that he reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity. Both Christian preaching and life, then, are meant to have an impact on society. (11/24/13, no. 180)

We know that "evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man's concrete life, both personal and social".[146] This is the principle of universality intrinsic to the Gospel, for the Father desires the salvation of every man and woman, and his saving plan consists in "gathering up all things in Christ, things in heaven and things on earth" (*Eph* 1:10). Our mandate is to "go into all the world and proclaim the good news to the whole creation" (*Mk* 16:15), for "the creation waits with eager longing for the revealing of the children of God" (*Rom* 8:19). (11/24/13, no. 181)

When Saint Paul approached the apostles in Jerusalem to discern whether he was "running or had run in vain" (*Gal* 2:2), the key criterion of authenticity which they presented was that he should not forget the poor (cf. *Gal* 2:10). This important principle, namely that the Pauline communities should not succumb to the self-centered lifestyle of the pagans, remains timely today, when a new self-centered paganism is growing. We may not always be able to reflect adequately the beauty of the Gospel, but there is one sign which we should never lack: the option for those who are least, those whom society discards. (11/24/13, no. 195)

The Church has made an option for the poor which is understood as a "special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness".[164] This option – as Benedict XVI has taught – "is implicit in our Christian faith in a God who became poor for us, so as to enrich us with his poverty".[165] This is why I want a Church which is poor and for the poor. They have much to teach us. Not only do they share in the *sensus fidei*, but in their difficulties they know the suffering Christ. We need to let ourselves be evangelized by them. The new evangelization is an invitation to acknowledge the saving power at work in their lives and to put them at the center of the Church's pilgrim way. We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them. (11/24/13, no. 198)

While it is quite true that the essential vocation and mission of the lay faithful is to strive that earthly realities and all human activity may be transformed by the Gospel,[171] none of us can think we are exempt from concern for the poor and for social justice: "Spiritual conversion, the intensity of the love of God and neighbor, zeal for justice and peace, the Gospel meaning of the poor and of poverty, are required of everyone".[172] (11/24/13, no. 201)

Jesus, the evangelizer par excellence and the Gospel in person, identifies especially with the little ones (cf. *Mt* 25:40). This reminds us Christians that we are called to care for the vulnerable of the earth. (11/24/13, no. 209)

Jesus wants evangelizers who proclaim the good news not only with words, but above all by a life transfigured by God's presence. (11/24/13, no. 259)

Contemplating Mary, we realize that she who praised God for "bringing down the mighty from their thrones" and "sending the rich away empty" (*Lk* 1:52-53) is also the one who brings a homely warmth to our pursuit of justice. She is also the one who carefully keeps "all these things, pondering them in her heart" (*Lk* 2:19). Mary is able to recognize the traces of God's Spirit in events great and small. She constantly contemplates the mystery of God in our world, in human history and in our daily lives. She is the woman of prayer and work in Nazareth, and she is also Our Lady of Help, who sets out from her town "with haste" (*Lk* 1:39) to be of service to others. This interplay of justice and tenderness, of contemplation and concern for others, is what makes the ecclesial community look to Mary as a model of evangelization. (11/24/13, no. 288)

Star of the new evangelization,
help us to bear radiant witness to communion,
service, ardent and generous faith,
justice and love of the poor,
that the joy of the Gospel
may reach to the ends of the earth,
illuminating even the fringes of our world.
(11/24/13, no. 288)

Evangelization is more effective when it is carried out with oneness of spirit and with sincere teamwork among the various ecclesial communities as well as among missionaries and local clergy: this requires courage to seek out ways of working together and offering mutual help in the areas of catechesis and catholic education, as well as integral human development and charity. (9/21/14, Vespers)

When love for Christ is placed above all else, even above our legitimate particular needs, then we are able to move outside of ourselves, of our personal or communal pettiness, and move towards Jesus who, in our brothers and sisters, comes to us. His wounds are still visible today on the bodies of so many men and women who are hungry and thirst; who are humiliated; who are in hospital or prison. By touching and caring for these wounds with tenderness, it is possible to fully live the Gospel and to adore God who lives in our midst. (9/21/14, Vespers)

The vast horizons of evangelization and the urgent need to bear witness to the Gospel: don't just speak the words. Bear witness to it with your life. This testimony to all is the field of your apostolate. Many are still waiting to meet Jesus Christ. The vision of charity knows no limits and knows how to open ever new avenues to bring the breath of the Gospel into cultures and to the most diverse areas of society. (11/27/14, Pauline)

The Church is faithful to her Master to the extent that she is a Church which "goes forth", a Church which is less concerned about herself, her structures and successes, and more about her ability to go out and meet God's

children wherever they are, to feel compassion (*com-passio*) for their hurt and pain. God goes forth from himself in a Trinitarian dynamic of love: he hears the cry of his people and he intervenes to set them free (*Ex* 3:7). The Church is called to follow this way of being and acting. She is meant to be a Church which evangelizes, goes out to encounter humanity, proclaims the liberating word of the Gospel, heals people's spiritual and physical wounds with the grace of God, and offers relief to the poor and the suffering. (3/29/15)

Mission is part of the "grammar" of faith, something essential for those who listen to the voice of the Spirit who whispers "Come" and "Go forth". Those who follow Christ cannot fail to be missionaries, for they know that Jesus "walks with them, speaks to them, breathes with them." (5/24/15, Mission)

In Jesus' command to "go forth", we see the scenarios and ever-present new challenges of the Church's evangelizing mission. All her members are called to proclaim the Gospel by their witness of life. In a particular way, consecrated men and women are asked to listen to the voice of the Spirit who calls them to go to the peripheries, to those to whom the Gospel has not yet been proclaimed. (5/24/15, Mission)

"Who are *the first to whom* the Gospel message *must be proclaimed*?" The answer, found so often throughout the Gospel, is clear: it is the poor, the little ones and the sick, those who are often looked down upon or forgotten, those who cannot repay us (cf. *Lk* 14:13-14). Evangelization directed preferentially to the least among us is a sign of the Kingdom that Jesus came to bring: "There is an inseparable bond between our faith and the poor. May we never abandon them" (*Evangelii Gaudium*, 48). This must be clear above all to those who embrace the consecrated missionary life: by the vow of poverty, they choose to follow Christ in his preference for the poor, not ideologically, but in the same way that he identified himself with the poor: by living like them amid the uncertainties of everyday life and renouncing all claims to power, and in this way to become brothers and sisters of the poor, bringing them the witness of the joy of the Gospel and a sign of God's love. (5/24/15, Mission)

So many poor people — also poor in faith — are waiting for the Gospel that liberates! How many men and women, on the existential peripheries created by a consumerist, atheistic society, wait for our closeness and our solidarity! The Gospel is the message of the love of God who, in Jesus Christ, calls us to participate in his life. Therefore, this is new evangelization: to become conscious of the merciful love of the Father in order that we may become pure instruments of salvation for our brothers. (5/29/15)

Before a task as beautiful and important as the one that lies ahead of us, the faith and love of Christ have the ability to lead us far and wide to proclaim the Gospel of love, brotherhood and justice. And this is done with prayer, with evangelical courage and with the witness of the Beatitudes. (6/5/15, Mission)

Such unity is already an act of mission, "that the world may believe". Evangelization does not consist in proselytizing, for proselytizing is a caricature of evangelization, but rather evangelizing entails attracting by our witness those who are far off, it means humbly drawing near to those who feel distant from God in the Church, drawing near to those who feel judged and condemned outright by those who consider themselves to be perfect and pure. (7/7/15, Homily)

The first to show this solidarity was our Lord, who chose to live in our midst. . . . The faith which Jesus awakens in us is a faith which makes us able to dream of the future, and to work for it here and now. . . Perhaps the most powerful message that you can offer to those around you, is this faith that reaches out in solidarity. The devil wants you to quarrel among yourselves, because in this way he divides you, he defeats you, and he robs you of faith. Therefore, solidarity among brothers and sisters to defend the faith! Moreover, let this faith of solidarity be a message for the whole city. (7/12/15, Address)

How many times do we see mission in terms of plans and programs. How many times do we see evangelization as involving any number of strategies, tactics, maneuvers, techniques, as if we could convert people on the basis of our own arguments. Today the Lord says to us quite clearly: in the mentality of the Gospel, you do not convince people with arguments, strategies or tactics. You convince them by simply learning how to welcome them. (7/12/15, Homily)

The Synod Fathers also "highlighted the fact that evangelization needs unambiguously to denounce cultural, social, political and economic factors – such as the excessive importance given to market logic – that prevent authentic family life and lead to discrimination, poverty, exclusion, and violence. Consequently, dialogue and cooperation need to be fostered with societal structures and encouragement given to lay people who are involved, as Christians, in the cultural and socio-political fields".[231] (3/19/16, no. 201)

The Church "exists to evangelize", but evangelization has to adapt to different situations, taking account of the realities of family and social life, as well as international life, with special concern for peace, justice and development (cf. Evangelii Nuntiandi, 29). At the opening of the Synod on the New Evangelization, Pope Benedict XVI observed that the two pillars of evangelization are Confessio et Caritas, and I myself devoted a chapter of the Apostolic Exhortation Evangelii Gaudium to the social dimension of evangelization, restating the Church's preferential option for the poor. For this reason, we are called to resist the social exclusion of the most vulnerable and to work for their integration. Our societies are often dominated by "the culture of waste." They need to overcome indifference and self-centeredness in order to learn the art of solidarity. For "we who are strong" – as Saint Paul says –"ought to put up with the failings of the weak, and not to please ourselves" (Rom 15:1). (11/17/16, Caritas Internationalis)

How beautiful it is to think of ourselves as proclaimers of the Resurrection of Jesus, not only in words, but also in our conduct and testimony of life! Jesus does not want disciples who are merely able to repeat memorized formulas. He wants witnesses: people who spread hope, with their way of welcoming, smiling and loving; above all loving because the power of the Resurrection makes Christians capable of loving even when love seems to have lost its motivation. There is a "plus" which embodies Christian life and that cannot be easily explained by fortitude or greater optimism. Faith, our hope, is not just optimism; it is something else, more! It is as if believers have an additional "piece of heaven" over their heads. This is beautiful: we are people with an extra piece of heaven over our heads, accompanied by a presence which some are not even able to sense. (10/4/17)

That duty is a response to Jesus' perennial command to "go into the whole world and proclaim the Gospel to every creature" (Mk16:15). Obeying this mandate of the Lord is not an option for the Church: in the words of the Second Vatican Council, it is her "essential task,"[3] for the Church is "missionary by nature."[4] "Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity; she exists in order to evangelize."[5] The Council went on to say that, if the Church is to remain faithful to herself and to preach Jesus crucified and risen for all, the living and merciful Savior, then "prompted by the Holy Spirit, she must walk the same path Christ walked: a path of poverty and obedience, of service and self-sacrifice."[6] In this way, she will effectively proclaim the Lord, "model of that redeemed humanity, imbued with brotherly love, sincerity and a peaceful spirit, to which all aspire."[7] (10/22/17)

In the light of this, accepting the proposal of the Congregation for the Evangelization of Peoples, I hereby call for an Extraordinary Missionary Month to be celebrated in October 2019, with the aim of fostering an increased awareness of the missio ad gentes and taking up again with renewed fervor the missionary transformation of the Church's life and pastoral activity. The Missionary Month of October 2018 can serve as a good preparation for this celebration by enabling all the faithful to take to heart the proclamation of the Gospel and to help their communities grow in missionary and evangelizing zeal. May the love for the

Church's mission, which is "a passion for Jesus and a passion for his people,"[14] grow ever stronger! (10/22/17)

We want the Gospel to be lived as a grace, a treasure, which we have received freely. We need to ask the Lord to give us the grace to feel as Paul did: to feel that fire, that burning in our hearts, to evangelize. This has nothing to do with proselytizing, not at all. The Church, the Kingdom of God, does not grow by proselytizing. She grows by witness. That means showing by our words and our lives the treasure we have received. That is what it means to evangelize. I live this way, I live this word, and may others see this; but that is not to proselytize. (12/1/17, Bishops)

And so we ask the risen Jesus, who turns death into life, to change hatred into love, vengeance into forgiveness, war into peace. Yes, Christ is our peace, and through him we implore peace for all the world. Peace for the Middle East, and particularly between Israelis and Palestinians, who struggle to find the road of agreement, that they may willingly and courageously resume negotiations to end a conflict that has lasted all too long. Peace in Iraq, that every act of violence may end, and above all for dear Syria, for its people torn by conflict and for the many refugees who await help and comfort. How much blood has been shed! And how much suffering must there still be before a political solution to the crisis will be found? Peace for Africa, still the scene of violent conflicts. In Mali, may unity and stability be restored; in Nigeria, where attacks sadly continue, gravely threatening the lives of many innocent people, and where great numbers of persons, including children, are held hostage by terrorist groups. Peace in the East of the Democratic Republic of Congo, and in the Central African Republic, where many have been forced to leave their homes and continue to live in fear. Peace in Asia, above all on the Korean peninsula: may disagreements be overcome and a renewed spirit of reconciliation grow. Peace in the whole world, still divided by greed looking for easy gain, wounded by the selfishness which threatens human life and the family, selfishness that continues in human trafficking, the most extensive form of slavery in this twenty-first century; human trafficking is the most extensive form of slavery in this twenty-first century! Peace to the whole world, torn apart by violence linked to drug trafficking and by the iniquitous exploitation of natural resources! Peace to this our Earth! Made the risen Jesus bring comfort to the victims of natural disasters and make us responsible guardians of creation. (3/31/13)

May the risen Lord, the conqueror of sin and death, be a support to you all, especially to the weakest and neediest. Thank you for your presence and for the witness of your faith. . . . To all of you I affectionately say again: may the risen Christ guide all of you and the whole of humanity on the paths of justice, love and peace. (3/31/13)

This morning I celebrated Holy Mass with several soldiers and with the parents of some of those who died in the missions for peace, who seek to further reconciliation and peace in countries in which so much fraternal blood is spilled in wars that are always madness. “Everything is lost in war. Everything is gained with peace”. (6/2/13)

War is madness. It is the suicide of humanity. It is an act of faith in money, which for the mighty of this earth is more important than people…Today we have come to pray for the dead, the wounded, for those victims of the madness that is war: the suicide of humanity, it kills the heart, it kills precisely the message of the Lord, it kills love… Today we can hear this voice: God our Father weeps, weeps over this madness, and says to all who have power: where is your brother?... What have you done?... O Lord, have mercy on us... and forgive everyone of their sins. Because behind a war there are always sins: the sin of idolatry, exploiting people, sacrificing them on the altar of power. Turn to us, Lord… We are confident that the Lord will hear us. That he will do anything to give us the spirit of consolation. (6/2/2013)

May remembrance of the bombardment on that dramatic day make Pope Pius XII’s words ring out: “Nothing is lost with peace, everything can be lost with war” (*Radio Message*, 24 August 1939). Peace is a gift of God which today too must find hearts willing to receive it and to toil to be builders of reconciliation and peace. (7/19/13)

The Christian’s real force is the force of truth and of love, which involves renouncing all forms of violence. Faith and violence are incompatible! Instead, faith and strength go together. Christians are not violent; they are

strong. And with what kind of strength? That of meekness, the strength of meekness, the strength of love. (8/18/13)

This dialogue is what creates peace. It is impossible for peace to exist without dialogue. All the wars, all the strife, all the unsolved problems over which we clash are due to a lack of dialogue. When there is a problem, talk: this makes peace. (8/21/13)

With great distress and anxiety I continue to follow the situation in Syria. The increasing violence in a war between brothers and sisters with the escalation of massacres and acts of atrocity that we have all been able to see in the appalling images of the past few days impels me once again to raise my voice so that the clash of weapons may be silenced. It is not conflict that offers prospects of hope for solving problems, but rather the capacity for encounter and dialogue. From the depths of my heart I would like to express my closeness with prayers and solidarity to all the victims of this conflict, to all who are suffering, especially the children, and ask them to keep the hope of peace ever alive. I appeal to the international community to show itself increasingly sensitive to this tragic situation and to muster all its strength to help the beloved Syrian nation find a solution to this war that is sowing destruction and death. (8/25/13)

Today, dear brothers and sisters, I wish to make add my voice to the cry which rises up with increasing anguish from every part of the world, from every people, from the heart of each person, from the one great family which is humanity: it is the cry for peace! It is a cry which declares with force: we want a peaceful world, we want to be men and women of peace, and we want in our society, torn apart by divisions and conflict, that peace break out! War never again! Never again war! Peace is a precious gift, which must be promoted and protected. (9/1/13)

There are so many conflicts in this world which cause me great suffering and worry, but in these days my heart is deeply wounded in particular by what is happening in Syria and anguished by the dramatic developments which are looming. I appeal strongly for peace, an appeal which arises from the deep within me. How much suffering, how much devastation, how much pain has the use of arms carried in its wake in that martyred country, especially among civilians and the unarmed! I think of many children will not see the light of the future! With utmost firmness I condemn the use of chemical weapons: I tell you that those terrible images from recent days are burned into my mind and heart. There is a judgment of God and of history upon our actions which are inescapable! Never has the use of violence brought peace in its wake. War begets war, violence begets violence. With all my strength, I ask each party in this conflict to listen to the voice of their own conscience, not to close themselves in solely on their own interests, but rather to look at each other as brothers and decisively and courageously to follow the path of encounter and negotiation, and so overcome blind conflict. With similar vigor I exhort the international community to make every effort to promote clear proposals for peace in that country without further delay, a peace based on dialogue and negotiation, for the good of the entire Syrian people. May no effort be spared in guaranteeing humanitarian assistance to those wounded by this terrible conflict, in particular those forced to flee and the many refugees in nearby countries. May humanitarian workers, charged with the task of alleviating the sufferings of these people, be granted access so as to provide the necessary aid. (9/1/13)

What can we do to make peace in the world? As Pope John said, it pertains to each individual to establish new relationships in human society under the mastery and guidance of justice and love (cf. John XXIII, *Pacem in Terris*). All men and women of good will are bound by the task of pursuing peace. I make a forceful and urgent call to the entire Catholic Church, and also to every Christian of other confessions, as well as to followers of every religion and to those brothers and sisters who do not believe: peace is a good which overcomes every barrier, because it belongs all of humanity! (9/1/13)

I repeat forcefully: it is neither a culture of confrontation nor a culture of conflict which builds harmony within and between peoples, but rather a culture of encounter and a culture of dialogue; this is the only way to peace. May the plea for peace rise up and touch the heart of everyone so that they may lay down their weapons and be let themselves be led by the desire for peace. (9/1/13)

How much suffering, how much devastation, how much pain has the use of arms carried in its wake. (9/2/13)

We want a peaceful world, we want to be men and women of peace. (9/2/13)

War never again! Never again war! (9/2/13)

It is clear that, for the world's peoples, armed conflicts are always a deliberate negation of international harmony, and create profound divisions and deep wounds which require many years to heal. Wars are a concrete refusal to pursue the great economic and social goals that the international community has set itself, as seen, for example, in the Millennium Development Goals. Unfortunately, the many armed conflicts which continue to afflict the world today present us daily with dramatic images of misery, hunger, illness and death. Without peace, there can be no form of economic development. Violence never begets peace, the necessary condition for development. (9/4/13)

Am I really my brother's keeper? Yes, you are your brother's keeper! To be human means to care for one another! But when harmony is broken, a metamorphosis occurs: the brother who is to be cared for and loved becomes an adversary to fight, to kill. What violence occurs at that moment, how many conflicts, how many wars have marked our history! We need only look at the suffering of so many brothers and sisters. This is not a question of coincidence, but the truth: we bring about the rebirth of Cain in every act of violence and in every war. All of us! And even today we continue this history of conflict between brothers, even today we raise our hands against our brother. Even today, we let ourselves be guided by idols, by selfishness, by our own interests, and this attitude persists. We have perfected our weapons, our conscience has fallen asleep, and we have sharpened our ideas to justify ourselves. As if it were normal, we continue to sow destruction, pain, death! Violence and war lead only to death, they speak of death! Violence and war are the language of death! (9/7/13)

Let the words of Pope Paul VI resound again: 'No more one against the other, no more, never! ... war never again, never again war!'. 'Peace expresses itself only in peace, a peace which is not separate from the demands of justice but which is fostered by personal sacrifice, clemency, mercy and love'. Forgiveness, dialogue, reconciliation – these are the words of peace, in beloved Syria, in the Middle East, in all the world! Let us pray for reconciliation and peace, let us work for reconciliation and peace, and let us all become, in every place, men and women of reconciliation and peace! (9/7/13)

How I wish that all men and women of good will would look to the Cross if only for a moment! There, we can see God's reply: violence is not answered with violence, death is not answered with the language of death. In the silence of the Cross, the uproar of weapons ceases and the language of reconciliation, forgiveness, dialogue, and peace is spoken. This evening, I ask the Lord that we Christians, and our brothers and sisters of other religions, and every man and woman of good will, cry out forcefully: violence and war are never the way to peace! Let everyone be moved to look into the depths of his or her conscience and listen to that word which says: Leave behind the self-interest that hardens your heart, overcome the indifference that makes your heart insensitive towards others, conquer your deadly reasoning, and open yourself to dialogue and reconciliation. Look upon your brother's sorrow – I think of the children: look upon these… look at the sorrow of your brother, stay your hand and do not add to it, rebuild the harmony that has been shattered; and all this achieved not by conflict but by encounter! May the noise of weapons cease! War always marks the failure of peace, it is always a defeat for humanity. (9/7/13)

Among other things this war against evil entails saying “no” to the fratricidal hatred and falsehood that are used; saying “no” to violence in all its forms; saying “no” to the proliferation of weapons and to the illegal arms trade. (9/8/13)

The Holy See shares the thoughts and sentiments of most men and women of good will who aspire to a total elimination of nuclear weapons. Hence, we would like to use this opportunity to renew our call upon the leaders of nations to put an end to nuclear weapons production and to transfer nuclear material from military purpose to peaceful activities. (9/16/13, Conference)

It is the duty of all men and women to build peace following the example of Jesus Christ, through these two paths: promoting and exercising justice with truth and love; everyone contributing, according to his means, to integral human development following the logic of solidarity. (10/3/13)

Harmony and peace! Francis was a man of harmony and peace. From this City of Peace, I repeat with all the strength and the meekness of love: Let us respect creation, let us not be instruments of destruction! Let us respect each human being. May there be an end to armed conflicts which cover the earth with blood; may the clash of arms be silenced; and everywhere may hatred yield to love, injury to pardon, and discord to unity. Let us listen to the cry of all those who are weeping, who are suffering and who are dying because of violence, terrorism or war, in the Holy Land, so dear to Saint Francis, in Syria, throughout the Middle East and everywhere in the world. (10/4/13, Assisi)

Today in many places we hear a call for greater security. But until exclusion and inequality in society and between peoples are reversed, it will be impossible to eliminate violence. The poor and the poorer peoples are accused of violence, yet without equal opportunities the different forms of aggression and conflict will find a fertile terrain for growth and eventually explode. When a society – whether local, national or global – is willing to leave a part of itself on the fringes, no political programs or resources spent on law enforcement or surveillance systems can indefinitely guarantee tranquility. This is not the case simply because inequality provokes a violent reaction from those excluded from the system, but because the socioeconomic system is unjust at its root. (11/24/13, no. 59)

Inequality eventually engenders a violence which recourse to arms cannot and never will be able to resolve. (11/24/13, no. 60)

In our world, especially in some countries, different forms of war and conflict are re-emerging, yet we Christians remain steadfast in our intention to respect others, to heal wounds, to build bridges, to strengthen relationships and to “bear one another’s burdens.” (*Gal* 6:2). (11/24/13, no. 67)

Peace in society cannot be understood as pacification or the mere absence of violence resulting from the domination of one part of society over others. Nor does true peace act as a pretext for justifying a social structure which silences or appeases the poor, so that the more affluent can placidly support their lifestyle while others have to make do as they can. Demands involving the distribution of wealth, concern for the poor and human rights cannot be suppressed under the guise of creating a consensus on paper or a transient peace for a contented minority. (11/24/13, no. 218)

Nor is peace “simply the absence of warfare, based on a precarious balance of power; it is fashioned by efforts directed day after day towards the establishment of the ordered universe willed by God, with a more perfect justice among men”.[179] In the end, a peace which is not the result of integral development will be doomed; it will always spawn new conflicts and various forms of violence. (11/24/13, no. 219)

The Church proclaims “the Gospel of peace” (*Eph* 6:15) and she wishes to cooperate with all national and international authorities in safeguarding this immense universal good. By preaching Jesus Christ, who is himself peace (cf. *Eph* 2:14), the new evangelization calls on every baptized person to be a peacemaker and a credible witness to a reconciled life.[187] (11/24/13, no. 239)

The Church, with her vocation and mission, and all humanity, peoples, civilizations, cultures, all on a journey across the paths of time. But where are we journeying? . . . Allow me to repeat what the Prophet says; listen carefully: “They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more”. But when will this occur? What a beautiful day it shall be, when weapons are dismantled in order to be transformed into tools for work! What a beautiful day that shall be! And this is possible! Let us bet on hope, on the hope for peace, and it will be possible! (12/1/13, Angelus)

To all those who live in lands where weapons impose terror and destruction, I assure you of my personal closeness and that of the whole Church, whose mission is to bring Christ’s love to the defenseless victims of forgotten wars through her prayers for peace, her service to the wounded, the starving, refugees, the displaced and all those who live in fear. The Church also speaks out in order to make leaders hear the cry of pain of the suffering and to put an end to every form of hostility, abuse and the violation of fundamental human rights.[15] (12/8/13)

I appeal forcefully to all those who sow violence and death by force of arms: in the person you today see simply as an enemy to be beaten, discover rather your brother or sister, and hold back your hand! Give up the way of arms and go out to meet the other in dialogue, pardon and reconciliation, in order to rebuild justice, trust, and hope around you! “From this standpoint, it is clear that, for the world’s peoples, armed conflicts are always a deliberate negation of international harmony, and create profound divisions and deep wounds which require many years to heal. Wars are a concrete refusal to pursue the great economic and social goals that the international community has set itself”.[16] (12/8/13)

Nevertheless, as long as so great a quantity of arms are in circulation as at present, new pretexts can always be found for initiating hostilities. For this reason, I make my own the appeal of my predecessors for the non-proliferation of arms and for disarmament of all parties, beginning with nuclear and chemical weapons disarmament… I express my hope that the daily commitment of all will continue to bear fruit and that there will be an effective application in international law of the right to peace, as a fundamental human right and a necessary prerequisite for every other right. (12/8/13)

I make my own the appeal of my predecessors for the non-proliferation of arms and for disarmament of all parties, beginning with nuclear and chemical weapons disarmament. (12/8/13)

Looking at the Child in the manger, Child of peace, our thoughts turn to those children who are the most vulnerable victims of wars, but we think too of the elderly, to battered women, to the sick… Wars shatter and hurt so many lives! (12/25/13)

God is peace: let us ask him to help us to be peacemakers each day, in our life, in our families, in our cities and nations, in the whole world. Let us allow ourselves to be moved by God’s goodness. (12/25/13)

The Church needs us also to be peacemakers, building peace by our words, our hopes and our prayers. Building peace! Being peacemakers! Let us therefore invoke peace and reconciliation for those peoples presently experiencing violence, exclusion and war. (2/22/14)

I am deeply convinced that violence can never bring peace and wellbeing to a country, because it creates — always and only — violence. (4/10/14)

All of us want peace! But as we observe this tragic conflict, seeing these wounds, seeing so many people who have left their homeland, forced to do so, I ask myself: who is selling arms to these people to make war? Behold the root of evil! Hatred and financial greed in the manufacturing and sale of arms. This should make us think about who is responsible for this situation, for providing arms to those in conflict and thereby sustaining such conflict. Let us think about this and with sincere hearts let us call upon these poor criminals to change their ways. (5/24/14, Refugees)

May God change the hearts of the violent. May God change the hearts of those who seek war. May God change the hearts of those who manufacture and sell arms and may he strengthen the hearts and minds of peacemakers and grant them every blessing. (5/24/14, Refugees)

Peace is crafted by hand! There are no industries for peace, no. It is fashioned each day, by hand, and also with an open heart so that the gift of God may come. (5/28/14, Audience)

Peacemaking calls for courage, much more so than warfare. It calls for the courage to say yes to encounter and no to conflict: yes to dialogue and no to violence; yes to negotiations and no to hostilities; yes to respect for agreements and no to acts of provocation; yes to sincerity and no to duplicity. All of this takes courage, it takes strength and tenacity. (6/8/14, Invocation)

Prayer for Peace

Lord God of peace, hear our prayer!
We have tried so many times and over so many years to resolve our conflicts by our own powers and by the force of our arms. How many moments of hostility and darkness have we experienced; how much blood has been shed; how many lives have been shattered; how many hopes have been buried… But our efforts have been in vain.

Now, Lord, come to our aid! Grant us peace, teach us peace; guide our steps in the way of peace. Open our eyes and our hearts, and give us the courage to say: “Never again war!”; “With war everything is lost”. Instill in our hearts the courage to take concrete steps to achieve peace.
Lord, God of Abraham, God of the Prophets, God of Love, you created us and you call us to live as brothers and sisters. Give us the strength daily to be instruments of peace; enable us to see everyone who crosses our path as our brother or sister. Make us sensitive to the plea of our citizens who entreat us to turn our weapons of war into implements of peace, our trepidation into confident trust, and our quarreling into forgiveness.

Keep alive within us the flame of hope, so that with patience and perseverance we may opt for dialogue and reconciliation. In this way may peace triumph at last, and may the words “division”, “hatred” and “war” be banished from the heart of every man and woman. Lord, defuse the violence of our tongues and our hands. Renew our hearts and minds, so that the word which always brings us together will be “brother”, and our way of life will always be that of: Shalom, Peace, Salaam!
Amen.(6/8/14, Prayer)

I am thinking of those who manufacture weapons for fomenting wars; just think about what kind of job this is. I am certain that if I were to ask: how many of you manufacture weapons? No one, no one. These weapons manufacturers don’t come to hear the Word of God! These people manufacture death, they are merchants of death and they make death into a piece of merchandise. May fear of the Lord make them understand that one day all things will come to an end and they will have to give account to God. (6/11/14)

Now, Lord, help us! May you grant us peace, teach us peace, guide us toward peace. Open our eyes and our hearts and grant us the courage to say: “no more war!”; “with war all is destroyed!”. Instill in us the courage to perform concrete actions to build peace.... Make us willing to listen to the cry of our citizens who ask that our weapons be transformed into instruments of peace, our fears to trust and our tensions to forgiveness. (7/13/14)

May God of peace create in all an authentic desire for dialogue and reconciliation. Violence is not conquered with violence. Violence is conquered with peace! Let us pray in silence, asking for peace; everyone, in silence.... Mary Queen of peace, pray for us! (7/20/14)

My thoughts go to three areas in crisis: the Middle East, Iraq and Ukraine. I ask you to continue to join me in praying that the Lord grant to these peoples and to the Leaders of those regions the wisdom and strength needed to move forward with determination on the path toward peace, to address every dispute with the tenacity of dialogue and negotiation and with the power of reconciliation. May the common good and respect for every person, rather than specific interests, be at the center of every decision. Let us remember that in war all is lost and in peace nothing. Brothers and sisters, never war! Never war! I think mostly of the children, of those who are deprived of the hope for a dignified life, of a future: dead children, wounded children, maimed children, orphaned children, children who have the remnants of war as toys, children who do not know how to smile. Stop, please! I ask you with all my heart. It is time to stop! Stop, please (7/27/14)

Let us pray together to the God of Peace, through the intercession of the Virgin Mary: *Grant peace, Lord, in our day, and make us builders of justice and peace. Mary, Queen of Peace, pray for us.* (8/10/14)

Today a bomb is dropped and kills the innocent with the guilty, the child and the woman with him, his mother… They kill everybody. But we need to stop and think a bit about the degree of cruelty at which we have arrived. (8/18/14)

War is never a satisfactory means of redressing injustice and achieving balanced solutions to political and social discord. All war is ultimately, as Pope Benedict XV stated in 1917, a "senseless slaughter". War drags peoples into a spiral of violence which then proves difficult to control; it tears down what generations have labored to build up and it sets the scene for even greater injustices and conflicts. (8/26/14)

When we think of the countless conflicts and wars, declared and undeclared, which presently afflict our human family, blighting the lives of young and old alike, poisoning age-old relationships of coexistence between different ethnic and religious groups, and forcing families and entire communities into exile, it is evident that, together with men and women of good will everywhere, we cannot remain passive in the face of so much suffering, so many "senseless slaughters." (8/26/14)

War is never a necessity, nor is it inevitable. Another way can always be found: the way of dialogue, encounter and the sincere search for truth. (8/26/14)

War is madness. Whereas God carries forward the work of creation, and we men and women are called to participate in his work, war destroys. It also ruins the most beautiful work of his hands: human beings. War ruins everything, even the bonds between brothers. War is irrational; its only plan is to bring destruction: it seeks to grow by destroying. (9/13/14)

Above the entrance to this cemetery, there hangs in the air those ironic words of war, “What does it matter to me?” Each one of the dead buried here had their own plans, their own dreams... but their lives were cut short. Why? Why did humanity say, “What does it matter to me?” . . . Cain would say, “Am I my brother’s keeper?”

The attitude is the exact opposite of what Jesus asks of us in the Gospel. We have heard: he is in the least of his brothers; he, the King, the Judge of the world, he is the one who hungers, who thirsts, he is the stranger, the one who is sick, the prisoner.... The one who cares for his brother or sister enters into the joy of the Lord; the one who does not do so, however, who by his omissions says, "What does it matter to me?" remains excluded. (9/13/14)

Today, too, the victims are many.... How is this possible? It is so because in today's world, behind the scenes, there are interests, geopolitical strategies, lust for money and power, and there is the manufacture and sale of arms, which seem to be so important! . . . With the heart of a son, a brother, a father, I ask each of you, indeed for all of us, to have a conversion of heart: to move on from "What does it matter to me?" to tears: for each one of the fallen of this "senseless massacre", for all the victims of the mindless wars, in every age. Weeping. Brothers and sisters, humanity needs to weep, and this is the time to weep. (9/13/14)

In Syria and Iraq, evil destroys buildings and infrastructures, but especially the conscience of man. In the name of Jesus, who came into the world to heal the wounds of humanity, the Church feels called to respond to evil with good by promoting an integral human development of "each man and of the whole man" (*Populorum Progressio*, n. 14). (9/17/14)

Let us consider the men and women, of every age and condition, who are victims of bloody conflicts and of their consequent devastation and misery, including the lack of housing, medical care and education, who lose every hope of a dignified life. We have an obligation towards these people, of solidarity and sharing. (10/16/14)

There are economic systems that must make war to survive. Then arms are manufactured and sold and with that, the balance sheets of the economies that sacrifice man at the feet of the idol of money, obviously are healed. And no thought is given to hungry children in refugee camps; no thought is given to forced displacements; no thought is given to destroyed homes; not thought is given now to so many destroyed lives. How much suffering, how much destruction, how much grief there is. Today, dear sisters and brothers, the cry for peace rises in all parts of the earth, in all nations, in every heart and in Popular Movements: No more war! (10/28/14)

The grave challenges facing the world in the present situation require the solidarity of all people of good will, and so we also recognize the importance of promoting a constructive dialogue with Islam based on mutual respect and friendship. Inspired by common values and strengthened by genuine fraternal sentiments, Muslims and Christians are called to work together for the sake of justice, peace and respect for the dignity and rights of every person, especially in those regions where they once lived for centuries in peaceful coexistence and now tragically suffer together the horrors of war. (11/30/14, Ecumenical)

I pray for an end to wars, conflicts and the great suffering caused by human agency, by epidemics past and present, and by the devastation wrought by natural disasters. I pray especially that, on the basis of our common calling to cooperate with God and all people of good will for the advancement of harmony and peace in the world, we may resist the temptation to act in a manner unworthy of our humanity. (12/8/14)

I continue to urge the international community to address your needs and those of other suffering minorities, above all by promoting peace through negotiation and diplomacy, for the sake of stemming and stopping as soon as possible the violence which has already caused so much harm. I once more condemn in the strongest possible terms the traffic of arms. Instead, what are needed are plans and initiatives for peace, so as to further a global solution to the region's problems. How much longer must the Middle East suffer from the lack of peace? We must not resign ourselves to conflicts as if change were not possible! In the spirit of my pilgrimage to the Holy Land and the subsequent prayer meeting in the Vatican with the Israeli and Palestinian presidents, I

encourage you to continue to pray for peace in the Middle East. May those forced to leave their lands be able to return and to live in dignity and security. May humanitarian aid increase and always have as its central concern the good of each individual and each country, respecting their identity and without any other agendas. May the entire Church and the international community become ever more conscious of the importance of your presence in the region (12/21/14).

Today is the World Day of Peace, "No longer slaves, but brothers and sisters": this is the Message of this Day. Because war always makes slaves of us! It is a message that involves all of us. We are all called to combat every form of slavery and to build fraternity — all of us, each one according to his or her own responsibility. Remember well: peace is possible! And at the root of peace, there is always prayer. Let us pray for peace. There are also good schools of peace, schools for peace: we must go forward with this education of peace. (1/1/15)

Peace is not simply the absence of war, but a general condition in which the human person is in harmony with him/herself, in harmony with nature and in harmony with others. This is peace. Nevertheless, silencing weapons and extinguishing the hotbeds of war is an inevitable condition to begin a journey that leads to peace in its various aspects. (1/4/15)

I think of the wars that still cause bloodshed in too many regions of the planet, of the tensions in families and in communities — but in many families, in many communities, in parishes too, there is war! — as well as heated disputes in our cities and towns between groups of different ethnic, cultural and religious extraction. We must convince ourselves, despite every appearance to the contrary, that harmony is always possible, on every level and in every situation. There is no future without proposals and plans for peace! There is no future without peace! (1/4/15)

Here, in your presence, I appeal to the entire international community, as I do to the respective governments involved, to take concrete steps to bring about peace and to protect all those who are victims of war and persecution, driven from their homes and their homeland. (1/12/15)

For the sake of peace, religious beliefs must never be allowed to be abused in the cause of violence and war. We must be clear and unequivocal in challenging our communities to live fully the tenets of peace and coexistence found in each religion, and to denounce acts of violence when they are committed. (1/13/15)

On a number of occasions I have spoken of our time as a time of war, a third world war which is being fought piecemeal, one in which we daily witness savage crimes, brutal massacres and senseless destruction. Sadly, today too we hear the muffled and forgotten cry of so many of our defenseless brothers and sisters who, on account of their faith in Christ or their ethnic origin, are publicly and ruthlessly put to death – decapitated, crucified, burned alive – or forced to leave their homeland. (4/12/15)

It seems that humanity is incapable of putting a halt to the shedding of innocent blood. It seems that the enthusiasm generated at the end of the Second World War has dissipated and is now disappearing. It seems that the human family has refused to learn from its mistakes caused by the law of terror, so that today too there are those who attempt to eliminate others with the help of a few and with the complicit silence of others who simply stand by. We have not yet learned that "war is madness", "senseless slaughter" (cf. *Homily in Redipuglia*, 13 September 2014). (4/12/15)

Dear Armenian Christians, today, with hearts filled with pain but at the same time with great hope in the risen Lord, we recall the centenary of that tragic event, that immense and senseless slaughter whose cruelty your forebears had to endure. It is necessary, and indeed a duty, to honour their memory, for whenever memory

fades, it means that evil allows wounds to fester. Concealing or denying evil is like allowing a wound to keep bleeding without bandaging it! (4/12/15)

A true builder of peace is one who takes the first step toward the other. This is not weakness but strength, the strength of peace. How can the wars in the world end if we are not able to overcome our small misunderstandings and quarrels? Our acts of dialogue, forgiveness, reconciliation, are the "bricks" needed to build the framework of peace. (5/11/15)

Indeed peace itself is a gift of God, a gift to ask for with trust in prayer. This is why it is important to be not only witnesses of peace and love, but also witnesses in prayer. Prayer is speaking with God, our Father in Heaven, and entrusting Him with our hopes, joys, and regrets. Prayer is asking Him for forgiveness each time we make mistakes and commit sins, in the certainty that He always forgives. His goodness toward us spurs us to be, we too, merciful toward our brothers and sisters, forgiving them from the heart when they offend us or harm us. Lastly, peace has a face and a heart: the face and the heart of Jesus, the Son of God, who died on the Cross and rose precisely to give peace to each man and woman and to all mankind. Jesus is "our peace" (Eph 2:14), for He has broken down the wall of hatred that divided men among themselves. (5/11/15)
Archbishop Romero invites us to good sense and reflection, to respect for life and harmony. It is necessary to renounce "the violence of the sword, of hate" and to live "the violence of love, that left Christ nailed to the Cross, that makes each one of us overcome selfishness and so that there be no more such cruel inequality between us". He knew how to see and experienced in his own flesh "the selfishness that hides itself in those who do not wish to give up what is theirs for the benefit of others". And, with the heart of a father, he would worry about the "poor majority", asking the powerful to convert "weapons into sickles for work". (5/23/15, Address)

Memory, if it is firmly based on justice and rejects hatred and all desire for revenge, makes the past a source of inspiration for the building of a future of serene coexistence. It also makes us realize the tragedy and pointlessness of war. Let there be an end to wars between brothers! Let us always build peace! A peace which grows stronger day by day, a peace which makes itself felt in everyday life, a peace to which each person contributes by seeking to avoid signs of arrogance, hurtful words, contemptuousness, and instead by working to foster understanding, dialogue and cooperation. (7/10/15)

Dear brothers and sisters, seventy years ago, on 6 and 9 August 1945, the terrible atomic bombings of Hiroshima and Nagasaki took place. Although much time has passed, this tragic event still incites horror and repulsion. It has become the symbol of the boundless destructive power of man when he makes distorted use of scientific and technical advancements, and serves as a perpetual warning to humanity to forever repudiate war and ban nuclear arms and all weapons of mass destruction. This sad anniversary calls us above all to pray and work for peace, to spread throughout the world an ethic of brotherhood and a climate of peaceful coexistence among peoples. From every land may a single voice be raised: no to war, no to violence and yes to dialogue, yes to peace! With war, you always lose. The only way to win a war is to not make it! (8/9/15)

For some months now, we have witnessed an event which fills us with hope: the process of normalizing relations between two peoples following years of estrangement. It is a process, a sign of the victory of the culture of encounter and dialogue, "the system of universal growth" over "the forever-dead system of groups and dynasties", as José Martí said (La Conferencia Monetaria de las Repúblicas de América, in Obras escogidas II, La Habana, 1992, 505). I urge political leaders to persevere on this path and to develop all its potentialities as a proof of the high service which they are called to carry out on behalf of the peace and well-being of their peoples, of all America, and as an example of reconciliation for the entire world. The world needs reconciliation in this climate of a piecemeal third word war in which we are living. (9/19/15)

May the blood shed by thousands of innocent people during long decades of armed conflict, united to that of the Lord Jesus Christ crucified, sustain all the efforts being made, also here on this beautiful island, to achieve definitive reconciliation. Thus may the long night of pain and violence can, with the support of all Colombians, become an unending day of concord, justice, fraternity and love, in respect for institutions and for national and international law, so that there may be lasting peace. Please, we do not have the right to allow ourselves yet another failure on this path of peace and reconciliation. (9/20/15, Angelus)

We know that no religion is immune from forms of individual delusion or ideological extremism. This means that we must be especially attentive to every type of fundamentalism, whether religious or of any other kind. A delicate balance is required to combat violence perpetrated in the name of a religion, an ideology or an economic system, while also safeguarding religious freedom, intellectual freedom and individual freedoms. (9/24/15)

Our world is increasingly a place of violent conflict, hatred and brutal atrocities, committed even in the name of God and of religion. We know that no religion is immune from forms of individual delusion or ideological extremism. This means that we must be especially attentive to every type of fundamentalism, whether religious or of any other kind. A delicate balance is required to combat violence perpetrated in the name of a religion, an ideology or an economic system, while also safeguarding religious freedom, intellectual freedom and individual freedoms. But there is another temptation which we must especially guard against: the simplistic reductionism which sees only good or evil; or, if you will, the righteous and sinners. The contemporary world, with its open wounds which affect so many of our brothers and sisters, demands that we confront every form of polarization which would divide it into these two camps. (9/24/16, Congress)

Our response must instead be one of hope and healing, of peace and justice. We are asked to summon the courage and the intelligence to resolve today's many geopolitical and economic crises. Even in the developed world, the effects of unjust structures and actions are all too apparent. Our efforts must aim at restoring hope, righting wrongs, maintaining commitments, and thus promoting the well-being of individuals and of peoples. We must move forward together, as one, in a renewed spirit of fraternity and solidarity, cooperating generously for the common good. (9/24/15, Congress)

Being at the service of dialogue and peace also means being truly determined to minimize and, in the long term, to end the many armed conflicts throughout our world. Here we have to ask ourselves: Why are deadly weapons being sold to those who plan to inflict untold suffering on individuals and society? Sadly, the answer, as we all know, is simply for money: money that is drenched in blood, often innocent blood. In the face of this shameful and culpable silence, it is our duty to confront the problem and to stop the arms trade. (9/24/15, Congress)

The Preamble and the first Article of the Charter of the United Nations set forth the foundations of the international juridical framework: peace, the pacific solution of disputes and the development of friendly relations between the nations. Strongly opposed to such statements, and in practice denying them, is the constant tendency to the proliferation of arms, especially weapons of mass distraction, such as nuclear

weapons. An ethics and a law based on the threat of mutual destruction – and possibly the destruction of all mankind – are self-contradictory and an affront to the entire framework of the United Nations, which would end up as "nations united by fear and distrust". There is urgent need to work for a world free of nuclear weapons, in full application of the Non-Proliferation Treaty, in letter and spirit, with the goal of a complete prohibition of these weapons. (9/25/15, United Nations)

In wars and conflicts there are individual persons, our brothers and sisters, men and women, young and old, boys and girls who weep, suffer and die. (9/25/15, United Nations)

War is the negation of all rights and a dramatic assault on the environment. If we want true integral human development for all, we must work tirelessly to avoid war between nations and between peoples. (9/25/15, United Nations)

Let us implore from on high the gift of commitment to the cause of peace. Peace in our homes, our families, our schools and our communities. Peace in all those places where war never seems to end. Peace for those faces which have known nothing but pain. Peace throughout this world which God has given us as the home of all and a home for all. Simply PEACE. (9/25/15, Interreligious)

I trust that our presence together will be a powerful sign of our shared desire to be a force for reconciliation, peace and justice in this community and throughout the world. For all our differences and disagreements, we can experience a world of peace. (9/25/15, Interreligious)

For all our differences and disagreements, we can experience a world of peace. In opposing every attempt to create a rigid uniformity, we can and must build unity on the basis of our diversity of languages, cultures and religions, and lift our voices against everything which would stand in the way of such unity. (9/25/15, Interreligious)

Prayer of Remembrance
O God of love, compassion, and healing,
look on us, people of many different faiths
and religious traditions,
who gather today on this hallowed ground,
the scene of unspeakable violence and pain.
We ask you in your goodness
to give eternal light and peace
to all who died here:
the heroic first-responders:
our fire fighters, police officers,
emergency service workers
and Port Authority personnel,
along with all the innocent men and women
who were victims of this tragedy
simply because their work or service
brought them here on September 11.
We ask you, in your compassion,
to bring healing to those who,
because of their presence here fourteen years ago,
continue to suffer from injuries and illness.
Heal, too, the pain of still-grieving families
and all who lost loved ones in this tragedy.

Give them strength to continue their lives
with courage and hope.
We are mindful as well
of those who suffered death, injury, and loss
on the same day at the Pentagon
and in Shanksville, Pennsylvania.
Our hearts are one with theirs
as our prayer embraces their pain and suffering.
God of peace, bring your peace to our violent world:
peace in the hearts of all men and women
and peace among the nations of the earth.
Turn to your way of love
those whose hearts and minds
are consumed with hatred,
and who justify killing in the name of religion.
God of understanding,
overwhelmed by the magnitude of this tragedy,
we seek your light and guidance
as we confront such terrible events.
Grant that those whose lives were spared
may live so that the lives lost here
may not have been lost in vain.
Comfort and console us, strengthen us in hope,
and give us the wisdom and courage
to work tirelessly for a world
where true peace and love reign
among nations and in the hearts of all. (9/25/15, Prayer)

Jesus does not make us cross to the other side alone; instead, he asks us to make the crossing with him, as each of us responds to his or her own specific vocation. We need to realize that making this crossing can only be done with him, by freeing ourselves of divisive notions of family and blood in order to build a Church which is God's family, open to everyone, concerned for those most in need. This presupposes closeness to our brothers and sisters; it implies a spirit of communion. (11/29/15, Homily)

One of the essential characteristics of this vocation to perfection is the love of our enemies, which protects us from the temptation to seek revenge and from the spiral of endless retaliation. Jesus placed special emphasis on this aspect of the Christian testimony (cf. Mt 5:46-47). Those who evangelize must therefore be first and foremost practitioners of forgiveness, specialists in reconciliation, experts in mercy. (11/29/15, Homily)

To all those who make unjust use of the weapons of this world, I make this appeal: lay down these instruments of death! Arm yourselves instead with righteousness, with love and mercy, the authentic guarantors of peace. (11/29/15, Homily)

I would like to make a threefold appeal to the leaders of nations: to refrain from drawing other peoples into conflicts or wars which destroy not only their material, cultural and social legacy, but also – and in the long term – their moral and spiritual integrity. (12/8/15)

The enemy of peace is not only war, but also indifference, which makes us think only of ourselves and creates barriers, suspicions, fears and closure. These things are enemies of peace. (12/8/15)

The mystery of the Incarnation shows us the real face of God, for whom power does not mean force or destruction but love, and for whom justice is not vengeance but mercy. (1/11/16)

May all join in striving to ensure that whenever conflicts emerge between nations, dialogue, the enduring and authentic quest of peace, cooperation between states and the constant commitment of international organizations will always prevail, with the aim of creating a climate of trust favorable for the achievement of lasting agreements that look to the future. (6/14/16)

How many obstacles are found today along the path of peace, and how tragic the consequences of wars! I think of all those forced to leave everything behind, particularly in the Middle East, where so many of our brothers and sisters suffer violence and persecution on account of hatred and interminable conflicts. Those conflicts are fueled by the proliferation of weapons and by the arms trade, by the temptation to resort to force and by lack of respect for the human person, especially for the weak, the poor and those who seek only a dignified life. (6/25/16, Prayer Vigil)

The root of peace lies in the capacity to listen. (7/17/16)

Dear brothers and sisters, there is deep sorrow in our hearts for the carnage that occurred on Thursday evening in Nice, which cut short so many innocent lives, even many children. I remain close to each family and to the entire French nation in mourning. May God, the Good Father, welcome all of the victims into his peace, support the injured and comfort the families. May he disperse every plan of terror and of death, that man no longer dare to shed the blood of a brother. I offer a paternal and fraternal embrace to all the residents of Nice and the entire nation of France. Now, everyone together, let us pray as we think of this massacre, of the victims, of family members. (7/17/16)

A word that – about what Father Lombardi was saying – is often repeated is "insecurity". But the real word is "war". For some time we have been saying: "the world is fighting a war piecemeal". This is war. There was the war of '14, with its methods; then that of '39-'45, another great war in the world; and now there is this one. It is not perhaps so organic; organized, yes, but organic… I say… But it is war. This holy priest, who died in the very moment when he was offering prayer for the whole Church, is one (person): but how many Christians, how many innocents, how many children… We think of Nigeria, for example. "But that is Africa…" It is war. Let us not be afraid to say this truth: the world is at war, because it has lost peace. . . .I would like to say just one word to be clear. When I speak of war, I speak of real war, not of a war of religion, no. There is war for interests, there is war for money, there is war for the resources of nature, there is war for the domination of peoples: this is war. Someone may think: "He is talking about a war of religion". No. All the religions, we want peace. Others want war. Do you understand? (7/27/16, Greetings).

Peace and hatred. Peace builds bridges, whereas hatred is the builder of walls. You must decide, in life: either I will make bridges or I will make walls. Walls divide and hatred grows: when there is division, hatred grows. Bridges unite, and when there is a bridge hatred can go away, because I can hear the other and speak with the other. When you shake the hand of a friend, of a person, you make a human bridge. You make a bridge. Instead, when you strike someone, when you insult another person, you build a wall. Hatred always grows with walls. At times, it may happen that you want to make a bridge and you offer your hand, but the other party does not take it; these are the humiliations that we must suffer in life in order to do good. But always make bridges (7/27/16, Dialogue).

Prayer for peace and protection from violence and from terrorism
O almighty and merciful God, Lord of the universe and of history. All that You have created is good and your compassion for the mistakes of mankind knows no limits.

We come to You today to ask You to keep in peace the world and its people, to keep far away from it the devastating wave of terrorism, to restore friendship and instill in the hearts of your creatures the gift of trust and of readiness to forgive.

O Giver of life, we pray to You also for all those who have died as victims of brutal terrorist attacks. Grant them their eternal reward. May they intercede for the world that is torn apart by conflicts and disagreements.

O Jesus, Prince of Peace, we pray to You for the ones who have been wounded in these acts of inhuman violence: children and young people, old people and innocent people accidentally involved in evil. Heal their bodies and hearts; console them with Your strength and, at the same time, take away any hatred and a desire for revenge.

Holy Spirit Consoler, visit the families of the victims of terrorism, families that suffer through no fault of their own. Wrap them in the mantle of Your divine mercy. Make them find again in You and in themselves the strength and courage to continue to be brothers and sisters for others, above all for immigrants, giving witness to Your love by their lives.

Touch the hearts of terrorists so that they may recognize the evil of their actions and may turn to the way of peace and goodness, of respect for the life and for the dignity of every human being, regardless of religion, origin, wealth or poverty.

O God, Eternal Father, in Your mercy hear our prayer which we raise up to You amidst the deafening noise and desperation of the world. We turn to You with great hope, full of trust in Your infinite Mercy. Made strong by the examples of the blessed martyrs of Perú, Zbigniew and Michael, who have rendered courageous testimony to the Gospel, to the point of offering their blood, we entrust ourselves to the intercession of Your Most Holy Mother. We ask for the gift of peace and of the elimination from our midst of the sore of terrorism. Through Christ our Lord. Amen. (7/30/16, Prayer).

Dear friends, I ask that we join in prayer for the sufferings of all the victims of war, of this war today in the world. Once and for all, may we realize that nothing justifies shedding the blood of a brother or sister; that nothing is more precious than the person next to us (7/30/16, Prayer Vigil).

This is no time for denouncing anyone or fighting. We do not want to tear down, we do not want to give insult. We have no desire to conquer hatred with more hatred, violence with more violence, terror with more terror. We are here today because the Lord has called us together. Our response to a world at war has a name: its name is fraternity, its name is brotherhood, its name is communion, its name is family. We celebrate the fact that coming from different cultures, we have come together to pray. Let our best word, our best argument, be our unity in prayer (7/30/16, Prayer Vigil).

Jesus' words challenge us, they seek a place in our heart and a response that involves our whole life. In his "I thirst" we can hear the voice of the suffering, the hidden cry of the little innocent ones to whom the light of this world is denied, the sorrowful plea of the poor and those most in need of peace. The victims of war, which sullies people with hate and the earth with arms, plead for peace; our brothers and sisters, who live under the threat of bombs and are forced to leave their homes into the unknown, stripped of everything, plead for peace. (9/20/16)

We cannot remain indifferent. Today the world has a profound thirst for peace. In many countries, people are suffering due to wars which, though often forgotten, are always the cause of suffering and poverty… I am thinking of the families, whose lives have been shattered; of the children who have known only violence in their lives; of the elderly, forced to leave their homeland. All of them have a great thirst for peace. We do not

want these tragedies to be forgotten. Rather together we want to give voice to all those who suffer, to all those who have no voice and are not heard. They know well, often better than the powerful, that there is no tomorrow in war, and that the violence of weapons destroys the joy of life. (9/20/16)

Peace, a thread of hope that unites earth to heaven, a word so simple and difficult at the same time. Peace means *Forgiveness*, the fruit of conversion and prayer, that is born from within and that, in God's name, makes it possible to heal old wounds. Peace means *Welcome*, openness to dialogue, the overcoming of closed-mindedness, which is not a strategy for safety, but rather a bridge over an empty space. Peace means *Cooperation*, a concrete and active exchange with another, who is a gift and not a problem, a brother or sister with whom to build a better world. Peace denotes *Education*, a call to learn every day the challenging art of communion, to acquire a culture of encounter, purifying the conscience of every temptation to violence and stubbornness which are contrary to the name of God and human dignity. (9/20/16)

This is the spirit that animates us: to bring about encounters through dialogue, and to oppose every form of violence and abuse of religion which seeks to justify war and terrorism. And yet, in the years that have followed, numerous populations have nonetheless been painfully wounded by war. People do not always understand that war harms the world, leaving in its wake a legacy of sorrows and hate. In war, everyone loses, including the victors. We have prayed to God, asking him to grant peace to the world. We recognize the need to pray constantly for peace, because prayer protects the world and enlightens it. God's name is peace. The one who calls upon God's name to justify terrorism, violence and war does not follow God's path. War in the name of religion becomes a war against religion itself. With firm resolve, therefore, we reiterate that violence and terrorism are opposed to an authentic religious spirit. (9/20/16)

Beyond the necessary humanitarian aid, what our brothers and sisters in Syria and Iraq want more than anything else today is peace. And so I will never tire of asking the international community for greater and renewed efforts to achieve peace throughout the Middle East, and of asking not to look the other way. Putting an end to the conflict is also in the hands of men and women: each of us can and must become a peacemaker, because every situation of violence and injustice is a wound to the body of the whole human family. This request is my daily prayer to God, to inspire the minds and hearts of all who have political responsibility, that they may be able to renounce their own interests in order to achieve the greater good: peace. (9/29/16)

Lord Jesus,
we adore your cross
which frees us from sin, the origin of every division and evil;
we proclaim your resurrection,
which ransoms man from the slavery of failure and death;
we await your coming in glory,
which will bring to fulfilment your kingdom of justice, joy and peace.

Lord Jesus,
by your glorious passion,
conquer the hardness of our hearts, imprisoned by hatred and selfishness;
by the power of your resurrection,
save the victims of injustice and maltreatment from their suffering;
by the fidelity of your coming,
confound the culture of death and make the triumph of life shine forth.

Lord Jesus,
unite to your cross the sufferings of the many innocent victims:
the children, the elderly, and the persecuted Christians;

envelop in paschal light those who are deeply wounded:
abused persons, deprived of freedom and dignity;
let those who live in uncertainty experience the enduring constancy of your kingdom: the exiles, refugees, and those who have lost the joy of living.

Lord Jesus,
cast forth the shadow of your cross over peoples at war;
may they learn the way of reconciliation, dialogue and forgiveness;
let the peoples so wearied by bombing experience the joy of your resurrection:
raise up Iraq and Syria from devastation;
reunite your dispersed children under your gentle kingship:
sustain Christians in the Diaspora and grant them the unity of faith and love.

O Virgin Mary, Queen of peace,
you who stood at the foot of the cross,
obtain from your Son pardon for our sins;
you who never doubted the victory of his resurrection,
sustain our faith and our hope;
you who are enthroned as Queen in glory,
teach us the royal road of service and the glory of love.
Amen.
(9/30/16, Prayer for Peace)

This is the kind of spiritual life the Church asks of us: not to win by war, but to win with peace! (10/16/16)

Let us ask for the grace not to close our eyes to God who sees us and to our neighbor who asks something of us. Let us open our eyes to God, purifying the eye of our hearts of deceitful and fearful images, from the god of power and retribution, the projection of human pride and fear. Let us look with trust to the God of mercy, with the certainty that "*love* never ends" (*1 Cor* 13:8). (11/13/16, Excluded)

I pray that the image and likeness of God in each person will enable us to acknowledge one another as sacred gifts endowed with immense dignity. Especially in situations of conflict, let us respect this, our "deepest dignity",[1] and make active nonviolence our way of life. (12/8/16, Peace)

[Blessed Pope Paul VI] warned of "the danger of believing that international controversies cannot be resolved by the ways of reason, that is, by negotiations founded on law, justice, and equity, but only by means of deterrent and murderous forces." Instead, citing the encyclical *Pacem in Terris* of his predecessor Saint John XXIII, he extolled "the sense and love of peace founded upon truth, justice, freedom and love". [2] In the intervening fifty years, these words have lost none of their significance or urgency. (12/8/16, Peace)

I ask God to help all of us to cultivate nonviolence in our most personal thoughts and values. May charity and nonviolence govern how we treat each other as individuals, within society and in international life. (12/8/16, Peace)

When victims of violence are able to resist the temptation to retaliate, they become the most credible promotors of nonviolent peacemaking. (12/8/16, Peace)

We find ourselves engaged in a horrifying *world war fought piecemeal*. . . . We know that this "piecemeal" violence, of different kinds and levels, causes great suffering: wars in different countries and continents; terrorism, organized crime and unforeseen acts of violence; the abuses suffered by migrants and victims of

human trafficking; and the devastation of the environment. Where does this lead? Can violence achieve any goal of lasting value? Or does it merely lead to retaliation and a cycle of deadly conflicts that benefit only a few "warlords"? (12/8/16, Peace)

Violence is not the cure for our broken world. Countering violence with violence leads at best to forced migrations and enormous suffering, because vast amounts of resources are diverted to military ends and away from the everyday needs of young people, families experiencing hardship, the elderly, the infirm and the great majority of people in our world. At worst, it can lead to the death, physical and spiritual, of many people, if not of all. (12/8/16, Peace)

Jesus himself lived in violent times. Yet he taught that the true battlefield, where violence and peace meet, is the human heart: for "it is from within, from the uman heart, that evil intentions come" (*Mk* 7:21). But Christ's message in this regard offers a radically positive approach. He unfailingly preached God's unconditional love, which welcomes and forgives. He taught his disciples to love their enemies (cf. *Mt* 5:44) and to turn the other cheek (cf. *Mt* 5:39). When he stopped her accusers from stoning the woman caught in adultery (cf. *Jn* 8:1-11), and when, on the night before he died, he told Peter to put away his sword (cf. *Mt* 26:52), Jesus marked out the path of nonviolence. (12/8/16, Peace)

Whoever accepts the Good News of Jesus is able to acknowledge the violence within and be healed by God's mercy, becoming in turn an instrument of reconciliation. (12/8/16, Peace)

To be true followers of Jesus today also includes embracing his teaching about nonviolence. As my predecessor Benedict XVI observed, that teaching "is realistic because it takes into account that in the world there is *too much* violence, *too much* injustice, and therefore that this situation cannot be overcome except by countering it with *more* love, with *more* goodness. This '*more'* comes from God".[4] He went on to stress that: "For Christians, nonviolence is not merely tactical behaviour but a person's way of being, the attitude of one who is *so convinced of God's love and power* that he or she is not afraid to tackle evil with the weapons of love and truth alone. Love of one's enemy constitutes the nucleus of the 'Christian revolution'".[5] The Gospel command to *love your enemies* (cf. *Lk* 6:27) "is rightly considered the *magna carta* of Christian nonviolence. It does not consist in succumbing to evil…, but in responding to evil with good (cf. *Rom* 12:17-21), and thereby breaking the chain of injustice".[6] (12/8/16, Peace)

Nonviolence is sometimes taken to mean surrender, lack of involvement and passivity, but this is not the case. When Mother Teresa received the Nobel Peace Prize in 1979, she clearly stated her own message of active nonviolence: "We in our family don't need bombs and guns, to destroy to bring peace – just get together, love one another… And we will be able to overcome all the evil that is in the world".[7] (12/8/16, Peace)

The force of arms is deceptive. "While weapons traffickers do their work, there are poor peacemakers who give their lives to help one person, then another and another and another"; for such peacemakers, Mother Teresa is "a symbol, an icon of our times".[8] . . . The decisive and consistent practice of nonviolence has produced impressive results. The achievements of Mahatma Gandhi and Khan Abdul Ghaffar Khan in the liberation of India, and of Dr Martin Luther King Jr in combating racial discrimination will never be forgotten. Women in particular are often leaders of nonviolence, as for example, was Leymah Gbowee and the thousands of Liberian women, who organized pray-ins and nonviolent protest that resulted in high-level peace talks to end the second civil war in Liberia. Nor can we forget the eventful decade that ended with the fall of Communist regimes in Europe. The Christian communities made their own contribution by their insistent prayer and courageous action. (12/8/16, Peace)

Particularly influential were the ministry and teaching of Saint John Paul II. Reflecting on the events of 1989 in his 1991 Encyclical *Centesimus Annus*, my predecessor highlighted the fact that momentous change in the

lives of people, nations and states had come about “by means of peaceful protest, using only the weapons of truth and justice”.[10] This peaceful political transition was made possible in part “by the non-violent commitment of people who, while always refusing to yield to the force of power, succeeded time after time in finding effective ways of bearing witness to the truth”. Pope John Paul went on to say: “May people learn to fight for justice without violence, renouncing class struggle in their internal disputes and war in international ones”.[11] The Church has been involved in nonviolent peacebuilding strategies in many countries, engaging even the most violent parties in efforts to build a just and lasting peace. (12/8/16, Peace)

Efforts on behalf of the victims of injustice and violence are not the legacy of the Catholic Church alone, but are typical of many religious traditions, for which “compassion and nonviolence are essential elements pointing to the way of life”.[12] I emphatically reaffirm that “no religion is terrorist”.[13] Violence profanes the name of God.[14] Let us never tire of repeating: “The name of God cannot be used to justify violence. Peace alone is holy. Peace alone is holy, not war!”[15] (12/8/16, Peace)

An ethics of fraternity and peaceful coexistence between individuals and among peoples cannot be based on the logic of fear, violence and closed-mindedness, but on responsibility, respect and sincere dialogue. Hence, I plead for disarmament and for the prohibition and abolition of nuclear weapons: nuclear deterrence and the threat of mutual assured destruction are incapable of grounding such an ethics.[18] (12/8/16, Peace)

The Jubilee taught us to realize how many and diverse are the individuals and social groups treated with indifference and subjected to injustice and violence. They too are part of our “family”; they too are our brothers and sisters. (12/8/16, Peace)

Peacebuilding through active nonviolence is the natural and necessary complement to the Church’s continuing efforts to limit the use of force by the application of moral norms; she does so by her participation in the work of international institutions and through the competent contribution made by so many Christians to the drafting of legislation at all levels. Jesus himself offers a “manual” for this strategy of peacemaking in the Sermon on the Mount. The eight Beatitudes (cf. *Mt* 5:3-10) provide a portrait of the person we could describe as blessed, good and authentic. Blessed are the meek, Jesus tells us, the merciful and the peacemakers, those who are pure in heart, and those who hunger and thirst for justice. (12/8/16, Peace)

This is also a program and a challenge for political and religious leaders, the heads of international institutions, and business and media executives: to apply the Beatitudes in the exercise of their respective responsibilities. It is a challenge to build up society, communities and businesses by acting as peacemakers. It is to show mercy by refusing to discard people, harm the environment, or seek to win at any cost. To do so requires “the willingness to face conflict head on, to resolve it and to make it a link in the chain of a new process”.[20] To act in this way means to choose solidarity as a way of making history and building friendship in society. Active nonviolence is a way of showing that unity is truly more powerful and more fruitful than conflict. Everything in the world is inter-connected.[21] Certainly differences can cause frictions. But let us face them constructively and non-violently, so that “tensions and oppositions can achieve a diversified and life-giving unity,” preserving “what is valid and useful on both sides”.[22] (12/8/16, Peace)

I pledge the assistance of the Church in every effort to build peace through active and creative nonviolence. (12/8/16, Peace)

“All of us want peace. Many people build it day by day through small gestures and acts; many of them are suffering, yet patiently persevere in their efforts to be peacemakers”.[24] In 2017, may we dedicate ourselves prayerfully and actively to banishing violence from our hearts, words and deeds, and to becoming nonviolent people and to building nonviolent communities that care for our common home. “Nothing is impossible if we turn to God in prayer. Everyone can be an artisan of peace”.[25] (12/8/16, Peace)

The greatest poverty is war. It is the poverty which destroys. And hearing this from the lips of a man who has suffered material poverty, from poor health, it is an appeal to work towards peace. Peace which, for us Christians, began in a stable with a marginalized family; the peace which God wants for each of his children. And, starting from your poverty, your situation, you can be builders of peace. Wars are fought among the rich, in order to have more, to possess more territory, more power, more money.... It is very sad when war is waged among the poor, because it is a rare thing: the poor are, because of their poverty, more inclined to be artisans of peace. Make peace! Create peace! Give examples of peace! We need peace in the world. We need peace in the Church; all of the Churches need peace; all religions need to grow in peace, because all religions are messengers of peace, but they must grow in peace. Help them, each of you within your own religion. That peace which comes from suffering, from the heart, is searching for that harmony which gives you dignity. (11/11/16)

Dear brothers and sisters, every day I am close to the people of Aleppo, above all in prayer. We must not forget that Aleppo is a city, that there are people there: families, children, elderly, sick people.... Sadly we have now become accustomed to war, to the destruction, but we must not forget that Syria is a country full of history, culture and faith. We cannot accept that this is denied by war, which is an aggregation of oppression and untruth. I appeal to everyone for the commitment to make a civilized choice: say 'no' to destruction, 'yes' to peace, 'yes' to the people of Aleppo and of Syria. Let us also pray for the victims of several brutal terrorist attacks which have struck various countries in recent hours. The places are different, but sadly the violence which sows death and destruction is unique. Unique too, is the response: faith in God and unity in human and civil values. (12/11/16)

The Catholic Church, whose center of unity and direction is found, as it were, in the Holy See, is called to pass on and bear witness to those spiritual and moral values grounded in the very nature of human beings and society, and which, as such, can be shared by all those committed to the pursuit of the common good. Preeminent among these values is that of peace. (12/15/16)

In a particular way, those who hold public office on the national and international levels are called to cultivate a nonviolent style in their consciences and in the exercise of their duties. This is not the same as weakness or passivity; rather it presupposes firmness, courage and the ability to face issues and conflicts with intellectual honesty, truly seeking the common good over and above all partisan interest, be it ideological, economic or political. In the course of the past century, marred by wars and genocides of unheard-of proportions, we have nonetheless seen outstanding examples of how nonviolence, embraced with conviction and practiced consistently, can yield significant results, also on the social and political plane. Some peoples, and indeed entire nations, thanks to the efforts of nonviolent leaders, peacefully achieved the goals of freedom and justice. This is the path to pursue now and in the future. This is the way of peace. Not a peace proclaimed by words but in fact denied by pursuing strategies of domination, backed up by scandalous outlays for arms, while so many people lack the very necessities of life. (12/15/16)

Nonviolence is a typical example of a universal value that finds fulfilment in the Gospel of Christ but is also a part of other noble and ancient spiritual traditions. In a world like our own, sadly marked by wars and numerous conflicts, to say nothing of widespread violence evident in various ways in day-to-day life, the choice of nonviolence as a style of life is increasingly demanded in the exercise of responsibility at every level, from family education, to social and civil commitment, to political activity and international relations. In every situation, this means rejecting violence as a method for resolving conflicts and dealing with them instead through dialogue and negotiation. (12/15/16)

Just a few days ago, we celebrated the Fiftieth World Day of Peace, instituted by my blessed predecessor Paul VI "as a hope and as a promise, at the beginning of the calendar which measures and describes the path of human life in time, that peace with its just and beneficent equilibrium may dominate the development of events

to come."[2] For Christians, peace is a gift of the Lord, proclaimed in song by the Angels at the moment of Christ's birth: "Glory to God in the highest heaven, and on earth peace among those whom he favours" (Lk 2:14). Peace is a positive good, "the fruit of the right ordering of things" with which God has invested human society;[3] it is "more than the absence of war."[4] Nor can it be "reduced to the maintenance of a balance of power between opposing forces."[5] Rather, it demands the commitment of those persons of good will who "thirst for an ever more perfect reign of justice."[6] In this regard, I voice my firm conviction that every expression of religion is called to promote peace. (1/9/17)

Peacemaking also demands that "those causes of discord which lead to wars be rooted out",[10] beginning with acts of injustice. Indeed, justice and peace are intimately linked[11]. Yet, as Saint John Paul II observed, "because human justice is always fragile and imperfect, subject as it is to the limitations and egoism of individuals and groups, it must include and, as it were, be completed by the forgiveness that heals and rebuilds human relations from their foundations… Forgiveness is in no way opposed to justice. It is rather the fullness of justice, leading to that tranquility of order" which involves "the deepest healing of the wounds which fester in human hearts. Justice and forgiveness are both essential to such healing."[12] Those words remain most timely, and met with openness on the part of some Heads of State or Government to my request to make a gesture of clemency towards the incarcerated. To them, and to all those who promote dignified living conditions for prisoners and their reintegration into society, I would like to express my particular appreciation and gratitude. (1/9/17)

This also means working for the elimination of the deplorable arms trade and the never-ending race to create and spread ever more sophisticated weaponry. The words of Saint John XXIII in Pacem in Terris continue to ring true: "Justice, right reason and the recognition of human dignity cry out insistently for a cessation to the arms race. The stockpiles of armaments which have been built up in various countries must be reduced all round by the parties concerned. Nuclear weapons must be banned."[18] In the light of this, and in view of the forthcoming Conference on Disarmament, the Holy See seeks to promote an ethics of peace and security that goes beyond that fear and "closure" which condition the debate on nuclear weapons. Also with regard to conventional weapons, we need to acknowledge that easy access to the sale of arms, including those of small caliber, not only aggravates various conflicts, but also generates a widespread sense of insecurity and fear. This is all the more dangerous in times, like our own, of social uncertainty and epochal changes. (1/9/17)

Peace, on the other hand, triumphs through solidarity. It generates the desire for dialogue and cooperation which finds an essential instrument in diplomacy. Mercy and solidarity inspire the convinced efforts of the Holy See and the Catholic Church to avert conflicts and to accompany processes of peace, reconciliation and the search for negotiated solutions. It is heartening that some of these attempts have met with the good will of many people who, from a number of quarters, have actively and fruitfully worked for peace. (1/9/17)

May the Christian communities be sustained by the intercession and example of our many martyrs and saints who bore courageous witness to Christ and have themselves attained full unity. So what are we waiting for? The martyrs show us the heart of our faith, which does not consist in a generic message of peace and reconciliation but in Jesus himself, crucified and risen. He is our peace and our reconciliation (cf. Eph 2:14; 2 Cor 5:18). As his disciples, we are called to testify everywhere, with Christian fortitude, to his humble love that reconciles men and women in every age. Wherever violence begets more violence and sows death, there our response must be the pure leaven of the Gospel, which, eschewing strategies of power, allows fruits of life to emerge from arid ground and hope to dawn after nights of terror. (1/27/17)

To bear with, to bear with the weaknesses of others. This witness, then, does not remain closed within the confines of the Christian community: it echoes in all its vigor even outside it, in the social and civil context, as an appeal not to build walls but bridges, not to exchange evil for evil, but to conquer evil with good, offence with forgiveness — a Christian must never say: 'you will pay for this!'. Never; this is not a Christian gesture;

offence is defeated by forgiveness — to live in peace with everyone. This is the Church! And this is what motivates Christian hope, when it takes a strong line while maintaining love at the same time. Love is strong and tender. It is beautiful. (2/8/17)

Jesus does not ask his disciples to abide evil, but asks them to react; however, not with another evil action, but with good. This is the only way to break the chain of evil: one evil leads to another which leads to another evil.... This chain of evil is broken and things truly begin to change. Evil is, in fact, a "void", a void of good. It is not possible to fill a void, except with "fullness", that is, good. Revenge never leads to conflict resolution. "You did this to me, I will do it back to you": this never resolves conflict, nor is it even Christian. (2/19/17)

No civilized society can be built without repudiating every ideology of evil, violence and extremism that presumes to suppress others and to annihilate diversity by manipulating and profaning the Sacred Name of God. (4/28/17, Government Authorities)

History instead honors men and women of peace, who courageously and non-violently strive to build a better world: "Blessed are the peacemakers, for they will be called children of God" (Mt 5:9). (4/28/17, Government Authorities)

Egypt, in the days of Joseph, saved other peoples from famine (cf. Gen 41:57); today it is called to save this beloved region from a famine of love and fraternity. It is called to condemn and vanquish all violence and terrorism. It is called to pour out the grain of peace upon all hearts that hunger for peaceful coexistence, dignified employment and humane education. Egypt, in building peace and at the same time combatting terrorism, is called to give proof that "al-din lillah wal watan liljami" – religion belongs to God and the nation to all", as the motto of the Revolution of 23 July 1952 states. Egypt is called to demonstrate that it is possible to believe and live in harmony with others, sharing with them fundamental human values and respecting the freedom and the faith of all (cf. Egyptian Constitution of 2014, Article 5). (4/28/17, Government Authorities)

Peace is a gift of God, but also the work of man. It is a good that must be built up and protected, respecting the principle that upholds the force of law and not the law of force (cf. Message for the 2017 World Day of Peace, 1). Peace for this beloved country! Peace for this whole region, and particularly for Palestine and Israel, for Syria, for Libya, Yemen, for Iraq, for South Sudan. Peace to all people of good will! (4/28/17, Government Authorities)

In every instance my call is to solve problems by means of diplomacy, through negotiation… Because the future of humanity is at play. Today a prolonged war will destroy, I won't say half of humanity, but a good part of humanity and of culture… everything, everything. It would be terrible. I think that today humanity would not be able to sustain this. Let us look at those countries who are suffering due to internal conflict, where we see the fires of war: the Middle East, for example, but also in Africa… Yemen… We must stop this! Let us find, let us find a diplomatic solution. (4/29/17, Press Conference)

Jesus is not one who adapts to the world, tolerating in it the persistence of death, sadness, hatred, the moral destruction of people.... Our God is not inert, but our God — allow me to say — is a dreamer: he dreams of the transformation of the world, and accomplished it in the mystery of the Resurrection. (5/17/17)

It is not so easy to show this world today that peace is possible, but in the name of Jesus we can show by our testimony that peace is possible! It is possible if we are at peace with one another. If we emphasize our differences, we are at war among ourselves and we cannot proclaim peace. Peace is possible, based on our confession that Jesus is Lord and on our evangelization along this path. It is possible. Even by showing that we have differences – this is obvious, we have differences – but that we desire to be a *reconciled diversity*. (6/3/17)

The history of humanity, in our own day too, presents us with a vast panorama of current and potential conflicts. War, however, is never a solution…I feel bound to ask that the world put an end to all these "useless slaughters." (6/29/17)

I have come to proclaim Christ, and to undertake a journey of peace and reconciliation in his name. Christ is our peace! He has reconciled us with God and with one another! (9/7/17, Bishops)

You are right: violence leads to more violence, hatred to more hatred, death to more death. We must break this cycle which seems inescapable; this is only possible through forgiveness and concrete reconciliation. (9/8/17, Reconciliation)

Truth is an inseparable companion of justice and mercy. All three together are essential to building peace; each, moreover, prevents the other from being altered and transformed into instruments of revenge against the weakest. Indeed, truth should not lead to revenge, but rather to reconciliation and forgiveness. Truth means telling families torn apart by pain what happened to their missing relatives. Truth means confessing what happened to minors recruited by violent people. Truth means recognizing the pain of women who are victims of violence and abuse. (9/8/17, Speeches)

Do not resist that reconciliation which allows you to draw near and encounter one another as brothers and sisters, and surmount enmity. Now is the time to heal wounds, to build bridges, to overcome differences. It is time to defuse hatred, to renounce vengeance, and to open yourselves to a coexistence founded on justice, truth, and the creation of a genuine culture of fraternal encounter. May we live in harmony and solidarity, as the Lord desires. Let us pray to be builders of peace, so that where there is hatred and resentment, we may bring love and mercy (cf. Prayer attributed to Saint Francis of Assisi). (9/8/17, Speeches)

We have learned that these ways of making peace, of placing reason above revenge, of the delicate harmony between politics and law, cannot ignore the involvement of the people. Peace is not achieved by normative frameworks and institutional arrangements between well-intentioned political or economic groups. Jesus finds the solution to the harm inflicted through a personal encounter between the parties. It is always helpful, moreover, to incorporate into our peace processes the experience of those sectors that have often been overlooked, so that communities themselves can influence the development of collective memory. "The principal author, the historic subject of this process, is the people as a whole and their culture, and not a single class, minority, group or elite – the people as a whole and their culture –. We do not need plans drawn up by a few for the few, or an enlightened or outspoken minority which claims to speak for everyone. It is about agreeing to live together, a social and cultural pact" (cf. Evangelii Gaudium, 239). (9/10/17, Homily)

Work for peace among people, and do not listen to the voice of those who spread hate and discord. Do not listen to these voices. As different as they are from each other, human beings were created to live together. In conflicts, be patient: one day you will discover that each person is the custodian of a fragment of truth. (9/20/17)

There is no peacemaker who at the end of the day has not compromised his personal peace, taking on the problems of others. A submissive person is not a peace-builder but is an idler, one who wants to be comfortable. Meanwhile a Christian is a peacemaker when he takes risks, when he has the courage to take risks in order to bring good, the good which Jesus has given us, given us as a treasure. (10/11/17, General Audience)

Peace remains an urgent task in today's world, where so many peoples are scarred by war and conflict. Peace is both a divine gift and a human achievement. This is why believers of all religions are called to implore peace and to intercede for it. All men and women of goodwill, particularly those in positions of responsibility,

are summoned to work for peace with their hearts, minds and hands. For peace has to be "crafted." In this effort, peacemaking and the pursuit of justice go together. The religions, with their spiritual and moral resources, have a specific and unique role to play in building peace. They cannot be neutral, much less ambiguous, where peace is concerned. Those who engage in acts of violence, or try to justify them in the name of religion, gravely offend God, who is peace and the source of peace, and has left in human beings a reflection of his wisdom, power and beauty. (10/18/17)

Our meeting allows me to renew my closeness to all those suffering from the conflicts that for decades have beset the Holy Land. The uncertainty of the situation and the lack of understanding between the parties continue to create insecurity, the restriction of fundamental rights, and the flight of many people from their land. I invoke God's help in this, and I ask all those involved to intensify their efforts to achieve a stable peace based on justice and recognition of the rights of all. To this end, any kind of violence, discrimination or displays of intolerance against Jewish, Christian and Muslim worshipers, or places of worship, must be firmly rejected. (10/23/17)

Being peacemakers (cf. Mt 5:9), however, does not mean simply striving to avoid internal tensions, working to end the bloodshed and conflicts throughout our world, or relieving those who suffer. To be workers for peace entails promoting a culture of peace. This requires love for the truth, without which authentic human relationships cannot exist; it also requires the pursuit of justice, without which oppression becomes the rule in any community. (10/28/17, European)

International relations cannot be held captive to military force, mutual intimidation, and the parading of stockpiles of arms. Weapons of mass destruction, particularly nuclear weapons, create nothing but a false sense of security. They cannot constitute the basis for peaceful coexistence between members of the human family, which must rather be inspired by an ethics of solidarity (cf. Message to the United Nations Conference to Negotiate a Legally Binding Instrument to Prohibit Nuclear Weapons, 27 March 2017). Essential in this regard is the witness given by the Hibakusha, the survivors of the bombing of Hiroshima and Nagasaki, together with other victims of nuclear arms testing. May their prophetic voice serve as a warning, above all for coming generations! Furthermore, weapons that result in the destruction of the human race are senseless even from a tactical standpoint. For that matter, while true science is always at the service of humanity, in our time we are increasingly troubled by the misuse of certain projects originally conceived for a good cause. Suffice it to note that nuclear technologies are now spreading, also through digital communications, and that the instruments of international law have not prevented new states from joining those already in possession of nuclear weapons. The resulting scenarios are deeply disturbing if we consider the challenges of contemporary geopolitics, like terrorism or asymmetric warfare. (11/10/17)

Indeed, the arduous process of peacebuilding and national reconciliation can only advance through a commitment to justice and respect for human rights. The wisdom of the ancients defined justice precisely as a steadfast will to give each person his due, while the prophets of old saw justice as the basis of all true and lasting peace. These insights, confirmed by the tragic experience of two world wars, led to the establishment of the United Nations and the universal declaration of human rights as the basis for the international community's efforts to promote justice, peace and human development worldwide, and to resolve conflicts through dialogue, not the use of force. (11/28/17)

When religious leaders speak out with one voice against the violence that parades as religion and seek to replace the culture of conflict with the culture of encounter, they draw from the deepest spiritual roots of their various traditions. They also provide an inestimable service to the future of their countries and our world by educating the young in the way of justice, "helping them along the path to maturity, and teaching them to respond to the incendiary logic of evil by patiently working for the growth of goodness" (Address to the International Peace Conference, Al-Azhar, Cairo, 28 April 2017). (12/1/17, Bishops)

Today we are at the limit. This can be argued; it is my opinion, but my staunch opinion: I am convinced of it. We are the limit of what's licit in regard to having and using nuclear weapons. Why? Because today, with so sophisticated a nuclear arsenal, we risk the destruction of humanity, or at least of a large part of humanity. For this reason I refer to Laudato Si'. What has changed? This. The development of nuclear weaponry. What has also changed.... They are sophisticated and also cruel [weaponry]; they are also capable of destroying people without touching the structures.... We are at the limit, and since we are, I ask myself this question – not as papal Magisterium, but it is the question a Pope asks – today is it licit to maintain nuclear arsenals, as they are, or today, to save creation, to save humanity, is it not necessary to go back? I'll turn to something I've said, which is from Guardini, it isn't mine. There are two forms of a "lack of culture:" the first is the lack of culture that God gave us in order to create culture, through work, through investigation [research] and so on, to create culture. Let's consider the medical sciences, so much progress, so much culture; mechanics, so many things. And man's mission is to create culture starting from the uncultivated nature we received. But we are reaching a point at which man has in hand, with this culture, the capacity to create another form of *lack of culture*: let's think of Hiroshima and Nagasaki. And this was 60, 70 years ago. Destruction. And this also happens with atomic energy when we aren't able to have complete control: think about the incidents in Ukraine. For this, getting back to weapons, which are to win by destroying, I say that we are at the limit of what's licit. (12/2/17, Press)

On nuclear arms: Indeed, committing oneself to protecting the dignity of all people, in a particular way those who are weakest and most disadvantaged, means also working with determination to build a world without nuclear arms. We have the God-given ability to work together to build our common home: we have the freedom, intelligence and ability to direct technology, to limit our power, at the service of peace and of true progress (cf. Encyclical Letter *Laudato Si'*, 78, 112, 202). (12/10/17)

I would like to express my appreciation for the many initiatives of prayer and action for peace, organized in every part of the world on the occasion of today's World Day of Peace…. Dear friends, I encourage you to carry out with joy your commitment of solidarity, especially in the peripheries of cities, to foster peaceful coexistence. (1/1/2018, Angelus)

Peace is not built by vaunting the power of the victor over the vanquished. Future acts of aggression are not deterred by the law of fear, but rather by the power of calm reason that encourages dialogue and mutual understanding as a means of resolving differences. This leads to a second lesson: peace is consolidated when nations can discuss matters on equal terms. This was grasped a hundred years ago – on this very date – by the then President of the United States, Woodrow Wilson, who proposed the establishment of a general league of nations with the aim of promoting for all states, great and small alike, mutual guarantees of independence and territorial integrity. This laid the theoretical basis for that multilateral diplomacy, which has gradually acquired over time an increased role and influence in the international community as a whole. (1/8/2018)

Relations between nations, like all human relationships, "must likewise be harmonized in accordance with the dictates of truth, justice, willing cooperation, and freedom." This entails "the principle that all states are by nature equal in dignity," as well as the acknowledgment of one another's rights and the fulfilment of their respective duties. The basic premise of this approach is the recognition of the dignity of the human person, since disregard and contempt for that dignity resulted in barbarous acts that have outraged the conscience of mankind. Indeed, as the *Universal Declaration of Human Rights* affirms, "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world." (1/8/2018)

Defending the right to life also entails actively striving for peace, universally recognized as one of the supreme values to be sought and defended. Yet serious local conflicts continue to flare up in various parts of the world. The collective efforts of the international community, the humanitarian activities of international organizations and the constant pleas for peace rising from lands rent by violence seem to be less and less effective in the face of war's perverse logic. This scenario cannot be allowed to diminish our desire and our efforts for peace. For without peace, integral human development becomes unattainable. (1/8/18)

Integral disarmament and integral development are intertwined. Indeed, the quest for peace as a precondition for development requires battling injustice and eliminating, in a non-violent way, the causes of discord that lead to wars. The proliferation of weapons clearly aggravates situations of conflict and entails enormous human and material costs that undermine development and the search for lasting peace. The historic result achieved last year with the adoption of the Treaty on the Prohibition of Nuclear Weapons at the conclusion of the United Nations Conference for negotiating a legally binding instrument to ban nuclear arms, shows how lively the desire for peace continues to be. The promotion of a culture of peace for integral development calls for unremitting efforts in favor of disarmament and the reduction of recourse to the use of armed force in the handling of international affairs. I would therefore like to encourage a serene and wide-ranging debate on the subject, one that avoids polarizing the international community on such a sensitive issue. Every effort in this direction, however modest, represents an important step for mankind. (1/8/18)

Against the resignation that like a negative undercurrent undermines our deepest relationships and divides us, Jesus tells us: Blessed are those who work for reconciliation. Blessed are those ready to dirty their hands so that others can live in peace. Blessed are those who try not to sow division. That is how the Beatitude teaches us to be peacemakers. It asks us to try to make ever greater room for the spirit of reconciliation in our midst. Do you want to be blessed? Do you want to be happy? Blessed are those who work so that others can be happy. Do you want peace? Then work for peace. (1/16/18, Peace and Justice Mass)

To sow peace by nearness, closeness! By coming out of our homes and looking at peoples' faces, by going out of our way to meet someone having a difficult time, someone who has not been treated as a person, as a worthy son or daughter of this land. This is the only way we must forge a future of peace, to weave a fabric that will not unravel. A peacemaker knows that it is often necessary to overcome great or subtle faults and ambitions born of the desire for power and to "gain a name for oneself," the desire to be important at the cost of others. A peacemaker knows that it is not enough simply to say: "I am not hurting anybody." As Saint Alberto Hurtado used to say: "It is very good not to do wrong, but very bad not to do good" (*Meditación radial*, April 1944). Peacebuilding is a process that calls us together and stimulates our creativity in fostering relationships where we see our neighbor not as a stranger, unknown, but rather as a son and daughter of this land. (1/16/18, Peace and Justice Mass)

I launch a heartfelt appeal that we too may listen to this cry and each, according to his or her own conscience before God, can ask: "What can I do for peace?" We can certainly pray, but not only: each one can concretely say "no" to violence on his or her own behalf. Because the victories obtained through violence are false victories, whereas working for peace is good for everyone. (2/4/18)

Christ's peace cannot take root in a heart incapable of experiencing fraternity and of restoring it after it has been wounded. Peace is granted by the Lord: he grants us the grace to forgive those who have offended us. (3/14/18)

There are no good wars and bad wars, and nothing, nothing can justify the use of such weapons of extermination against defenseless people and populations. Let us pray that the responsible politicians and military may choose the other path, that of negotiation, the only path that can lead to a peace which is not the path of death and destruction. (4/8/18)

It means protecting people, showing loving concern for each and every person, especially children, the elderly, those in need, who are often the last we think about. (3/19/13)

Jesus' three questions to Peter about love are followed by three commands: feed my lambs, feed my sheep. Let us never forget that authentic power is service, and that the Pope too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the Cross. He must be inspired by the lowly, concrete and faithful service which marked Saint Joseph and, like him, he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick and those in prison (cf. *Mt* 25:31-46). Only those who serve with love are able to protect! (3/19/13)

Poverty that is learned with the humble, the poor, the sick and all those who are on the existential peripheries of life. Theoretical poverty is of no use to us. Poverty is learned by touching the flesh of the poor Christ, in the humble, the poor, the sick, in children. (5/8/13)

...we must also acknowledge that the majority of the men and women of our time continue to live daily in situations of insecurity, with dire consequences. Certain pathologies are increasing, with their psychological consequences; fear and desperation grip the hearts of many people, even in the so-called rich countries; the joy of life is diminishing; indecency and violence are on the rise; poverty is becoming more and more evident. People have to struggle to live and, frequently, to live in an undignified way. (5/16/13)

We have begun a throw away culture. This tendency is seen on the level of individuals and whole societies; and it is being promoted! In circumstances like these, solidarity, which is the treasure of the poor, is often considered counterproductive, opposed to the logic of finance and the economy. While the income of a minority is increasing exponentially, that of the majority is crumbling. (5/16/13)

I encourage the financial experts and the political leaders of your countries to consider the words of Saint John Chrysostom: "Not to share one's goods with the poor is to rob them and to deprive them of life. It is not our goods that we possess, but theirs." (5/16/13)

Man is not in charge today, money is in charge, money rules. God our Father did not give the task of caring for the earth to money, but to us, to men and women: we have this task! Instead, men and women are sacrificed to the idols of profit and consumption: it is the "culture of waste." (6/5/13, Environment)

...men and women are sacrificed to the idols of profit and consumption: it is the "culture of waste." If you break a computer it is a tragedy, but poverty, the needs, the dramas of so many people end up becoming the norm. (6/5/13, Environment)

In your school you take part in various activities that habituate you not to shut yourselves in on yourselves or in your small world, but to be open to others, especially to the poorest and neediest, to work to improve the world in which we live. Be men and women with others and for others, real champions in the service of others. To be magnanimous with interior liberty and a spirit of service, spiritual formation is necessary. Dear children, dear youths, love Jesus Christ ever more! (6/7/13 Jesuit Schools)

I believe that, yes, the times talk to us of so much poverty in the world and this is a scandal. Poverty in the world is a scandal. In a world where there is so much wealth, so many resources to feed everyone, it is

unfathomable that there are so many hungry children, that there are so many children without an education, so many poor persons. Poverty today is a cry. We all have to think if we can become a little poorer, all of us have to do this. How can I become a little poorer in order to be more like Jesus, who was the poor Teacher? (6/7/13 Jesuit Schools—Q & A)

Where do I find hope? In the poor Jesus, Jesus who made himself poor for us. And you spoke of poverty. Poverty calls us to sow hope. This seems a bit difficult to understand. I remember Fr. Arrupe [Father General of the Jesuits from 1965-1983] wrote a letter to the Society's centers for social research. At the end he said to us: 'Look, you can't speak of poverty without having experience with the poor.' You can't speak of poverty in the abstract: that doesn't exist. Poverty is the flesh of the poor Jesus, in that child who is hungry, in the one who is sick, in those unjust social structures. Go forward, look there upon the flesh of Jesus. But don't let well-being rob you of hope, that spirit of well-being that, in the end, leads you to becoming a nothing in life. Young persons should bet on their high ideals, that's my advice. But where do I find hope? In the flesh of Jesus who suffers and in true poverty. There is a connection between the two. (6/7/13 Jesuit Schools—Q & A)

Among our tasks as witnesses to the love of Christ is that of giving a voice to the cry of the poor, so that they are not abandoned to the laws of an economy that seems at times to treat people as mere consumers. (6/14/13)

The proclamation of the Gospel is destined primarily to the poor, to those who often lack the essentials for a decent life. The good news is first announced to them, that God loves them before all others and comes to visit them through the acts of charity that the disciples of Christ carry out in his name. (6/18/13)

To encounter the living God it is necessary to tenderly kiss Jesus' wounds in our hungry, poor, sick and incarcerated brothers and sisters. (7/3/13)

But Jesus tells us that the path to encountering Him is to find His wounds. We find Jesus' wounds in carrying out works of mercy, giving to our body – the body – the soul too, but – I stress – the body of your wounded brother, because he is hungry, because he is thirsty, because he is naked because it is humiliated, because he is a slave, because he's in jail because he is in the hospital. Those are the wounds of Jesus today. And Jesus asks us to take a leap of faith, towards Him, but through these His wounds. 'Oh, great! Let's set up a foundation to help everyone and do so many good things to help '. That's important, but if we remain on this level, we will only be philanthropic. We need to touch the wounds of Jesus, we must caress the wounds of Jesus, we need to bind the wounds of Jesus with tenderness, we have to kiss the wounds of Jesus, and this literally. Just think of what happened to St. Francis, when he embraced the leper? The same thing that happened to Thomas: his life changed. (7/3/13)

To touch the living God, we do not need to attend a "refresher course" but to enter into the wounds of Jesus, and to do so, all we need to do is go out onto the street. Let us ask of St. Thomas the grace to grant us the courage to enter into the wounds of Jesus with tenderness and thereby we will certainly have the grace to worship the living God. (7/3/13)

And it is important to be able to make people welcome; this is something even more beautiful than any kind of ornament or decoration. I say this because when we are generous in welcoming people and sharing something with them – some food, a place in our homes, our time – not only do we no longer remain poor: we are enriched. I am well aware that when someone needing food knocks at your door, you always find a way of sharing food; as the proverb says, one can always "add more water to the beans"! Is it possible to add more water to the beans? … Always? … And you do so with love, demonstrating that true riches consist not in material things, but in the heart! (7/25/13, Varginha)

Also a painful thing, one which really touched my heart, the visit to Lampedusa. It was enough to make you weep, it did me good. (7/28/13, Press Conference)

While encouraging the development of a better world, we cannot remain silent about the scandal of poverty in its various forms. Violence, exploitation, discrimination, marginalization, restrictive approaches to fundamental freedoms, whether of individuals or of groups: these are some of the chief elements of poverty which need to be overcome. Often these are precisely the elements which mark migratory movements, thus linking migration to poverty. (8/5/13, Migrants and Refugees)

We can only praise the steps being taken to improve people's welfare in areas such as health care, education and communications. At the same time we have to remember that the majority of our contemporaries are barely living from day to day, with dire consequences. A number of diseases are spreading. The hearts of many people are gripped by fear and desperation, even in the so-called rich countries. The joy of living frequently fades, lack of respect for others and violence are on the rise, and inequality is increasingly evident. It is a struggle to live and, often, to live with precious little dignity. (11/24/13, no. 52)

Some simply content themselves with blaming the poor and the poorer countries themselves for their troubles; indulging in unwarranted generalizations, they claim that the solution is an "education" that would tranquilize them, making them tame and harmless. All this becomes even more exasperating for the marginalized in the light of the widespread and deeply rooted corruption found in many countries – in their governments, businesses and institutions – whatever the political ideology of their leaders. (11/24/13, no. 60)

We need to grow in a solidarity which "would allow all peoples to become the artisans of their destiny",[156] since "every person is called to self-fulfillment".[157] (11/24/13, no. 190)

In all places and circumstances, Christians, with the help of their pastors, are called to hear the cry of the poor. This has been eloquently stated by the bishops of Brazil: "We wish to take up daily the joys and hopes, the difficulties and sorrows of the Brazilian people, especially of those living in the barrios and the countryside – landless, homeless, lacking food and health care – to the detriment of their rights. Seeing their poverty, hearing their cries and knowing their sufferings, we are scandalized because we know that there is enough food for everyone and that hunger is the result of a poor distribution of goods and income. (11/24/13, no. 191)

We are not simply talking about ensuring nourishment or a "dignified sustenance" for all people, but also their "general temporal welfare and prosperity".[159] This means education, access to health care, and above all employment, for it is through free, creative, participatory and mutually supportive labor that human beings express and enhance the dignity of their lives. A just wage enables them to have adequate access to all the other goods which are destined for our common use. (11/24/13, no. 192)

God's heart has a special place for the poor, so much so that he himself "became poor" (*2 Cor* 8:9). The entire history of our redemption is marked by the presence of the poor. Salvation came to us from the "yes" uttered by a lowly maiden from a small town on the fringes of a great empire. The Savior was born in a manger, in the midst of animals, like children of poor families; he was presented at the Temple along with two turtledoves, the offering made by those who could not afford a lamb (cf. *Lk* 2:24; *Lev* 5:7); he was raised in a home of ordinary workers and worked with his own hands to earn his bread. When he began to preach the Kingdom, crowds of the dispossessed followed him, illustrating his words: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor" (*Lk* 4:18). He assured those burdened by sorrow and crushed by poverty that God has a special place for them in his heart: "Blessed are you poor, yours is the kingdom of God" (*Lk* 6:20); he made himself one of them: "I was hungry and you gave me food to eat", and he taught them that mercy towards all of these is the key to heaven (cf. *Mt* 25:5ff.). (11/24/13, no. 197)

The poor person, when loved, "is esteemed as of great value",[168] and this is what makes the authentic option for the poor differ from any other ideology, from any attempt to exploit the poor for one's own personal or political interest. Only on the basis of this real and sincere closeness can we properly accompany the poor on their path of liberation. (11/24/13, no. 199)

In imitation of our Master, we Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it. (12/26/13, Lent)

On the global level we see a scandalous gap between the opulence of the wealthy and the utter destitution of the poor. Often we need only walk the streets of a city to see the contrast between people living on the street and the brilliant lights of the store windows. We have become so accustomed to these things that they no longer unsettle us. Our world suffers from many forms of exclusion, marginalization and poverty, to say nothing of conflicts born of a combination of economic, political, ideological, and, sadly, even religious motives. (1/24/14)

We have at our disposal so much information and so many statistics on poverty and human tribulations. There is a risk of being highly informed bystanders and disembodied from these realities, or to have nice discussions that end up in verbal solutions and disengagement from the real problems. Too many words, too many words, too many words and nothing is done! This is a risk. (6/14/14)

In this Sunday's Gospel, we find Jesus' invitation: "Come to me, all who labour and are heavy laden, and I will give you rest" (Mt 11:28). When Jesus says this, he has before him the people he meets every day on the streets of Galilee: very many simple people, the poor, the sick, sinners, those who are marginalized.... These people always followed him to hear his word — a word that gave hope! Jesus' words always give hope! — and even just to touch a hem of his garment. Jesus himself sought out these tired, worn out crowds like sheep without a shepherd (cf. Mt 9:35-36), and he sought them out to proclaim to them the Kingdom of God and to heal many of them in body and spirit. Now he calls them all to himself: "Come to me", and he promises them relief and rest. (7/6/14)

Compassion — which Jesus feels — is not simply feeling pity; it's more! It means to *suffer with*, in other words to empathize with the suffering of another, to the point of taking it upon oneself. Jesus is like this: he suffers together with us, he suffers with us, he suffers for us. And the sign of this compassion is the healing of countless people he performed. Jesus teaches us to place the needs of the poor before our own. Our needs, even if legitimate, are not as urgent as those of the poor, who lack the basic necessities of life. We often speak of the poor. But when we speak of the poor, do we sense that this man or that woman or those children lack the bare necessities of life? That they have no food, they have no clothing, they cannot afford medicine.... Also that the children do not have the means to attend school. Whereas our needs, although legitimate, are not as urgent as those of the poor who lack life's basic necessities. (8/3/14)

So many poor people, victims of old and new forms of poverty. There are new forms of poverty! Structural and endemic poverty are excluding generations of families. Economic, social, moral and spiritual poverty. Poverty that marginates and throws away people, children of God. In the cities, the future of poor people is more poverty. Go there! (11/27/14, Cities)

In today's world, voices are being raised which we cannot ignore and which implore our Churches to live deeply our identity as disciples of the Lord Jesus Christ. The first of these voices is that of the poor. In the world, there are too many women and men who suffer from severe malnutrition, growing unemployment, the rising numbers of unemployed youth, and from increasing social exclusion. These can give rise to criminal activity and even the recruitment of terrorists. We cannot remain indifferent before the cries of our brothers and sisters. These ask of us not only material assistance – needed in so many circumstances – but above all, our

help to defend their dignity as human persons, so that they can find the spiritual energy to become once again protagonists in their own lives. They ask us to fight, in the light of the Gospel, the structural causes of poverty: inequality, the shortage of dignified work and housing, and the denial of their rights as members of society and as workers. As Christians we are called together to eliminate that globalization of indifference which today seems to reign supreme, while building a new civilization of love and solidarity. (11/30/14, St. George)

Attention to the poor enriches us, placing us on a path of humility and truth… Their presence is a reminder of our common humanity, of the fragility of life, of dependence on God and on brothers and sisters. Therefore, I invite you, particularly on the occasion of Lent, which is about to begin, to ask that the Lord give you a poor and merciful heart, one which realizes its own poverty and gives itself freely for others (cf. Message for Lent 2015, n. 3). (2/16/15, Pro Petri Sede)

Many of the poor live in areas particularly affected by phenomena related to warming, and their means of subsistence are largely dependent on natural reserves and ecosystemic services such as agriculture, fishing and forestry. They have no other financial activities or resources which can enable them to adapt to climate change or to face natural disasters, and their access to social services and protection is very limited. For example, changes in climate, to which animals and plants cannot adapt, lead them to migrate; this in turn affects the livelihood of the poor, who are then forced to leave their homes, with great uncertainty for their future and that of their children. There has been a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation. . . . Our lack of response to these tragedies involving our brothers and sisters points to the loss of that sense of responsibility for our fellow men and women upon which all civil society is founded. (5/24/15, *Laudato Si',* no. 25)

Discussions are needed in which all those directly or indirectly affected (farmers, consumers, civil authorities, scientists, seed producers, people living near fumigated fields, and others) can make known their problems and concerns, and have access to adequate and reliable information in order to make decisions for the common good, present and future. (5/24/15, *Laudato Si',* no. 135)

It can happen that just nearby the Vatican in the morning an elderly person is found dead from the cold. There is no news report in any of the daily or weekly newspapers. A poor person who dies today of cold and hunger is not a news item, but if the stock markets of the major world capitals drop two or three points, it is a great global scandal. I ask myself: "Where is your brother?" And I ask you to do this once again, each of you, to ask this question, and to do so at the university. To you, Catholic University, I ask: "Where is your brother?" (7/7/15, Educators)

How much progress has been made in this area in so many parts of the world! How much has been done in these first years of the third millennium to raise people out of extreme poverty! I know that you share my conviction that much more still needs to be done, and that in times of crisis and economic hardship a spirit of global solidarity must not be lost. At the same time I would encourage you to keep in mind all those people around us who are trapped in a cycle of poverty. They too need to be given hope. The fight against poverty and hunger must be fought constantly and on many fronts, especially in its causes. I know that many Americans today, as in the past, are working to deal with this problem. (9/24/15, Congress)

The International Financial Agencies are should care for the sustainable development of countries and should ensure that they are not subjected to oppressive lending systems which, far from promoting progress, subject people to mechanisms which generate greater poverty, exclusion and dependence. (9/25/15, United Nations)

In big cities, beneath the roar of traffic, beneath "the rapid pace of change", so many faces pass by unnoticed because they have no "right" to be there, no right to be part of the city. They are the foreigners, the children who go without schooling, those deprived of medical insurance, the homeless, the forgotten elderly. These

people stand at the edges of our great avenues, in our streets, in deafening anonymity. They become part of an urban landscape which is more and more taken for granted, in our eyes, and especially in our hearts. (9/25/15, Madison Square Garden)

Responsibility for the poor and the marginalized must therefore be an essential element of any political decision, whether on the national or the international level (11/6/14).

The poor are the beloved children" of the Father, said St Luigi, who liked to repeat: "one who gives to the poor, serves God". As the Father is gentle and concrete with his smallest and weakest children, so so too must we not keep our brothers and sisters in difficulty waiting, because — these are again the words of Don Guanella — "poverty cannot wait. And we cannot stop so long as there are poor to be helped!" Our Lady hastened to reach her cousin Elizabeth (cf. Lk 1:39). We too hear the Spirit's invitation to go in haste to meet those in need of our care and our affection because, as St Luigi taught, "a Christian heart that believes and hears cannot pass by the indigence of the poor without helping them". (11/12/15, Family)

The culture of poor neighborhoods, steeped in this particular wisdom, "has very positive traits, which can offer something to these times in which we live; it is expressed in values such as solidarity, giving one's life for others, preferring birth to death, providing Christian burial to one's dead; finding a place for the sick in one's home, sharing bread with the hungry (for 'there is always room for one more seat at the table'), showing patience and strength when faced with great adversity, and so on" (Equipo de Sacerdotes para las Villas de Emergencia, Argentina, *Reflexiones sobre urbanización y la cultura villera*, 2010). Values grounded in the fact each human being is more important than the god of money. Thank you for reminding us that another type of culture is possible. (11/27/15, Slum)

One very serious problem in this regard is the lack of access to infrastructures and basic services. By this I mean toilets, sewers, drains, refuse collection, electricity, roads, as well as schools, hospitals, recreational and sport centres, studios and workshops for artists and craftsmen. I refer in particular to access to drinking water. "Access to safe drinkable water is a basic and universal human right, since it is essential to human survival and, as such, is a condition for the exercise of other human rights. Our world has a grave social debt towards the poor who lack access to drinking water, because they are denied the right to a life consistent with their inalienable dignity" (*Laudato Si'*, 30). To deny a family water, under any bureaucratic pretext whatsoever, is a great injustice, especially when one profits from this need. (11/27/15, Slum)

The coexistence of wealth and poverty is a scandal, it is a disgrace for humanity. (12/2/15)

I should like to pause with you today on the parable of the rich man and the poor Lazarus. The lives of these two people seem to run on parallel tracks: their life status is opposite and not at all connected. The gate of the rich man's house is always closed to the poor man, who lies outside it, seeking to eat the leftovers from the rich man's table. The rich man is dressed in fine clothes, while Lazarus is covered with sores; the rich man feasts sumptuously every day, while Lazarus starves. Only the dogs take care of him, and they come to lick his wounds. This scene recalls the harsh reprimand of the Son of Man at the Last Judgement: "I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was [...] naked and you did not clothe me" (Mt 25:42-43). Lazarus is a good example of the silent cry of the poor throughout the ages and the contradictions of a world in which immense wealth and resources are in the hands of the few. (5/18/16)

Jesus says that one day that rich man died: the poor and the rich die, they have the same destiny, like all of us, there are no exceptions to this. Thus, that man turned to Abraham, imploring him in the name of 'father' (vv. 24, 27). Thereby claiming to be his son, belonging to the People of God. Yet in life he showed no consideration toward God. Instead he made himself the center of all things, closed inside his world of luxury and wastefulness. In excluding Lazarus, he did not take into consideration the Lord nor his law. To ignore a

poor man is to scorn God! We must learn this well: to ignore the poor is to scorn God. There is a detail in the parable that is worth noting: the rich man has no name, but only an adjective: 'the rich man'; while the name of the poor man is repeated five times, and 'Lazarus' means 'God helps'. Lazarus, who is lying at the gate, is a living reminder to the rich man to remember God, but the rich man does not receive that reminder. Hence, he will be condemned not because of his wealth, but for being incapable of feeling compassion for Lazarus and for not coming to his aid. (5/18/16)

How often do many people pretend not to see the poor! To them the poor do not exist. (5/18/16)

An information overload is gradually leading to the "naturalization" – pardon the neologism – of extreme poverty. In other words, little by little we are growing immune to other people's tragedies, seeing them as something "natural". We are bombarded by so many images that we see pain, but do not touch it; we hear weeping, but do not comfort it; we see thirst but do not satisfy it. All those human lives turn into one more news story. While the headlines may change, the pain, the hunger and the thirst remain; they do not go away. (6/13/16)

We need to "de-naturalize" extreme poverty, to stop seeing it as a statistic rather than a reality. Why? Because poverty has a face! It has the face of a child; it has the face of a family; it has the face of people, young and old. It has the face of widespread unemployment and lack of opportunity. It has the face of forced migrations, and of empty or destroyed homes. (6/13/16)

Contrary to the dispositions of the Law of Moses, which prohibited a leper from drawing near (cf. Lev 13:45-46), Jesus extends his hand and even touches him. How often do we encounter a poor person who comes to meet us! We can also be generous, we can have compassion, but usually we do not touch him. We offer him coins, we toss them there, but we avoid touching his hand. And we forget that that person is the Body of Christ! Jesus teaches us not to be afraid to touch the poor and the excluded, because He is in them. Touching the poor can cleanse us from hypocrisy and make us distressed over their condition. Touching the excluded. (6/22/16)

The cry of the poor and the excluded awakens us and helps us to understand the compassion Jesus felt for the people (Mt 15:32). (8/4/2016, Dominicans)

[The Church] cannot look away and turn her back on the many forms of poverty that cry out for mercy. (9/3/2016)

For Mother Teresa, mercy was the "salt" which gave flavor to her work, it was the "light" which shone in the darkness of the many who no longer had tears to shed for their poverty and suffering. (9/4/2016)

When, as we walk along the street, we cross the path of a person in need, or a poor person who is begging at the entrance to our home, it is very different, because they are no longer an image; we are involved personally. There is no longer any distance between me and him or her, and I feel engaged. The call of poverty in the abstract does not reach us, but it makes us think, and makes us denounce it; however, when we see poverty in the flesh of a man, of a woman, of a child, this plea reaches us! And therefore, we get into the habit of avoiding those in need, of not approaching them, somewhat masking the reality of the needy, following the current trend of keeping away from them. There is no longer any distance between me and the poor person when I come across him. In these cases, what is my reaction? Do I look elsewhere and walk by? Or do I stop to speak to him and take an interest in his situation? And if I do this, it will not be without someone saying: "This is crazy, why speak to a poor person!" Do I see if I can welcome this person in some way, or do I try to get away from him as soon as possible? But perhaps he is only asking for what is needed: something to eat and drink. Let us think

for a moment: how often do we recite the “Our Father”, yet do not pay close attention to those words: “Give us this day our daily bread?” (10/19/16)

And let us open our eyes to our neighbor, especially to our brothers and sisters who are forgotten and excluded, to the “Lazarus” at our door. That is where the Church’s magnifying glass is pointed. . . . By right but also by evangelical duty, for it is our responsibility to care for the true riches which are the poor. (11/13/16, Excluded)

May the Lord free us from turning it towards ourselves. May he turn us away from the trappings that distract us, from interests and privileges, from attachment to power and glory, from being seduced by the spirit of the world. Our Mother the Church looks “in particular to that portion of humanity that is suffering and crying out, because she knows that these people belong to her by evangelical right” (PAUL VI, *Address at the beginning of the Second Session of the Second Vatican Council*, 29 September 1963). By right but also by evangelical duty, for it is our responsibility to care for the true riches which are the poor. In the light of these reflections, I would like today to be the “day of the poor”. (11/13/16, Excluded)

The society we are building for our children is increasingly marked by signs of division and of fragmentation, leaving many “out of play”, especially those who find it difficult to obtain the minimum necessary to lead a dignified life. It is a society which likes to boast of its scientific and technological advances, but which has become blind and insensitive to the thousands of faces who have fallen behind on the path, excluded from the blinding pride of the few. A society which ends up creating a culture of disappointment, disenchantment and frustration in so many of our brothers and sisters; and even anguish in so many others who find it difficult to remain on the path. (12/12/16)

This is the first attitude leading to fraternal and cooperative globalization. It is necessary above all for each of us, personally, to overcome our indifference to the needs of the poor. We need to learn “com-passion” for those suffering from persecution, loneliness, forced displacement or separation from their families. We need to learn to “suffer with” those who lack access to health care, or who endure hunger, cold or heat. (1/14/17)

I myself devoted a chapter of the Apostolic Exhortation Evangelii Gaudium to the social dimension of evangelization, restating the Church’s preferential option for the poor. For this reason, we are called to resist the social exclusion of the most vulnerable and to work for their integration. Our societies are often dominated by “the culture of waste”. They need to overcome indifference and self-centeredness in order to learn the art of solidarity. (11/17/16, Caritas Internationalis)

Combat poverty and at the same time learn from the poor. Let yourselves be inspired and guided by their simple and straightforward life, their values, their sense of solidarity and sharing, their ability to rebound from difficulties, and above all their lived experience of the suffering Christ, who alone is Lord and Savior. Learn too, from their life of prayer and their trust in God. (11/17/16, Caritas Internationalis)

Many of you belong to Churches that witness daily the spread of violence and acts of brutality perpetrated by fundamentalist extremism. We are aware that situations of such tragic suffering more easily take root in the context of great poverty, injustice and social exclusion, due to instability created by partisan interests, often from elsewhere, and by earlier conflicts that have led to situations of dire need, cultural and spiritual deserts where it becomes easy to manipulate and incite people to hatred. Each day your Churches, in drawing near to those who suffer, are called to sow concord and to work patiently to restore hope by offering the consoling peace that comes from the Lord, a peace we are obliged together to bring to a world wounded and in pain. Saint Paul also writes: “If one member suffers, all suffer together” (1 Cor 12:26). Your sufferings are our sufferings. I join you in praying for an end to the conflict and for God’s closeness to those who have endured so much, especially children, the sick and the elderly. (1/27/17)

Today, many initiatives, public and private, are being carried out to combat poverty. All this, on the one hand, is a growth in humanity. In the Bible, the poor, orphans, widows, those 'discarded' by the society of those times, were aided by tithing and the gleaning of grain. But most of the people remained poor; that aid was not sufficient to feed and care for everyone. There were many 'discarded' by society. Today we have invented other ways to care for, to feed, to teach the poor, and some of the seeds of the Bible have blossomed into more effective institutions than those of the past. The rationale for taxes also lies in this solidarity, which is negated by tax avoidance and evasion which, over and above being illegal acts, are acts which deny the basic law of life: mutual care. But — and this can never be said enough — capitalism continues to produce discarded people whom it would then like to care for. The principal ethical dilemma of this capitalism is the creation of discarded people, then trying to hide them or make sure they are no longer seen. A serious form of poverty in a civilization is when it is no longer able to see its poor, who are first discarded and then hidden. The economy of communion, if it wants to be faithful to its charism, must not only care for the victims, but build a system where there are ever fewer victims, where, possibly, there may no longer be any. As long as the economy still produces one victim and there is still a single discarded person, communion has not yet been realized; the celebration of universal fraternity is not full. (2/4/17)

I ask you that the guiding criteria be apostolic, missionary, with special attention to situations of hardship, poverty, difficulty, with the awareness that these situations today must also be addressed with appropriate solutions. In this way it is possible to bring the Gospel to all, to make the most of human resources, without replacing the communications of the local Churches and, at the same time, supporting the ecclesial communities most in need. (5/4/17)

[T]he fight against poverty demands a better understanding of the reality of poverty as a human and not merely economic phenomenon. Promoting integral human development demands dialogue and engagement with people's needs and aspirations, listening to the poor and their daily experience of "multidimensional, overlapping deprivations", and devising specific responses to concrete situations. This calls for the creation, within communities and between communities and business, of mediating structures capable of bringing people and resources together, initiating processes in which the poor are the principal actors and beneficiaries. Such a person-based approach to economic activity will encourage initiative and creativity, the entrepreneurial spirit and communities of labor and enterprise, and thus favor social inclusion and the growth of a culture of effective solidarity. (5/20/17)

This poor man cried, and the Lord heard him" (Ps 34:6). The Church has always understood the importance of this cry. We possess an outstanding testimony to this in the very first pages of the Acts of the Apostles, where Peter asks that seven men, "full of the Spirit and of wisdom" (6:3), be chosen for the ministry of caring for the poor. This is certainly one of the first signs of the entrance of the Christian community upon the world's stage: the service of the poor. (6/13/17)

We may think of the poor simply as the beneficiaries of our occasional volunteer work, or of impromptu acts of generosity that appease our conscience. However good and useful such acts may be for making us sensitive to people's needs and the injustices that are often their cause, they ought to lead to a true encounter with the poor and a sharing that becomes a way of life. (6/13/17)

We are called, then, to draw near to the poor, to encounter them, to meet their gaze, to embrace them and to let them feel the warmth of love that breaks through their solitude. Their outstretched hand is also an invitation to step out of our certainties and comforts, and to acknowledge the value of poverty in itself. (6/13/17)

Let us never forget that, for Christ's disciples, poverty is above all a call to follow Jesus in his own poverty. It means walking behind him and beside him, a journey that leads to the beatitude of the Kingdom of heaven (cf. Mt 5:3; Lk 6:20). Poverty means having a humble heart that accepts our creaturely limitations and sinfulness and thus enables us to overcome the temptation to feel omnipotent and immortal. Poverty is an interior attitude

that avoids looking upon money, career and luxury as our goal in life and the condition for our happiness. Poverty instead creates the conditions for freely shouldering our personal and social responsibilities, despite our limitations, with trust in God's closeness and the support of his grace. Poverty, understood in this way, is the yardstick that allows us to judge how best to use material goods and to build relationships that are neither selfish nor possessive (cf. Catechism of the Catholic Church, Nos. 25-45). (11/17/19)

Poverty challenges us daily, in faces marked by suffering, marginalization, oppression, violence, torture and imprisonment, war, deprivation of freedom and dignity, ignorance and illiteracy, medical emergencies and shortage of work, trafficking and slavery, exile, extreme poverty and forced migration. Poverty has the face of women, men and children exploited by base interests, crushed by the machinations of power and money. What a bitter and endless list we would have to compile were we to add the poverty born of social injustice, moral degeneration, the greed of a chosen few, and generalized indifference! (6/13/17)

Blessed, therefore, are the open hands that embrace the poor and help them: they are hands that bring hope. Blessed are the hands that reach beyond every barrier of culture, religion and nationality, and pour the balm of consolation over the wounds of humanity. Blessed are the open hands that ask nothing in exchange, with no "ifs" or "buts" or "maybes": they are hands that call down God's blessing upon their brothers and sisters. (6/13/17)

Poverty is not an inevitable misfortune: it has causes that must be recognized and removed, in order to honor the dignity of many brothers and sisters, after the example of the Saints. (10/15/17)

A vulnerable person is one who is in an inferior situation and cannot defend himself, who has no means, and thus experiences exclusion. This is because he is compelled by violence, by natural situations or, even worse, by indifference, intolerance and even hatred. In this condition, it is right to identify the causes so as to act with the necessary competence. But it is not acceptable that, in order to avoid commitment, one entrenches oneself behind linguistic sophisms that do not honor diplomacy but, rather, reduce it from the "art of the possible" to a sterile exercise to justify selfishness and inactivity… Let us listen to the cry of so many of our marginalized and excluded brothers and sisters: "I am hungry, I am a stranger, I am naked, sick, locked up in a refugee camp." It is a call for justice, not a plea or an emergency appeal. There is a need for broad and sincere dialogue at all levels, so that the best solutions can emerge and a new relationship among the various actors on the international scene can mature, characterized by mutual responsibility, solidarity and communion. (10/16/17)

It is what we wished to recall with today's World Day of the Poor, which in Rome and in the dioceses of the world is being expressed in many initiatives of prayer and sharing. I hope that the poor may be at the center of our communities not only in moments like this, but always; because they are at the heart of the Gospel; in them we encounter Jesus who speaks to us and challenges us through their suffering and their needs. I would like to recall today, in a particular way, the populations who are suffering severe poverty due to war and conflicts. For this reason I renew a heartfelt appeal to the international community to commit every possible effort to favor peace, particularly in the Middle East. (11/19/17)

May the Birth of the Lord be an occasion for being more attentive to the needs of the poor and of those who, like Jesus, found no one to welcome them. (12/7/17, Polish)

Today as in the past, liberating the poor, the oppressed and the persecuted is an integral part of the mission entrusted by God to the Church. (3/8/18)

To encounter the living God it is necessary to tenderly kiss Jesus' wounds in our hungry, poor, sick and incarcerated brothers and sisters. (7/3/13)

In the broad context of human social relations, when we look to crime and punishment, we cannot help but think of the inhumane conditions in so many prisons, where those in custody are often reduced to a subhuman status in violation of their human dignity and stunted in their hope and desire for rehabilitation. The Church does much in these environments, mostly in silence. I exhort and I encourage everyone to do more, in the hope that the efforts being made in this area by so many courageous men and women will be increasingly supported, fairly and honestly, by the civil authorities as well. (12/8/13)

I would like to express the closeness of the Pope and the Church to every man and woman around the world who is in prison. Jesus said: "I was in prison and you came to me" (Mt 25:36). (6/21/14)

In advice pertaining to prisoners, the theme often highlighted is respect for basic human rights and the need for the punishment to fit the crime. This is certainly an essential aspect of prison policy and it deserves great attention. However this perspective is not enough if it is not accompanied and completed by the Institutions' concrete commitment to bring about an *effective reintegration into society.* When this objective is neglected, the implementation of the penalty degenerates into an instrument of punishment alone and of social retaliation, which in turn is detrimental to the individual and society. And God does not do this with us. God, when He forgives us, He accompanies us and helps us along the way. . . This is the love of God, and we must imitate it! Society must imitate it. (6/21/14)

Mother Church teaches us to be close to those who are in prison. . . Listen carefully to this: each of us is capable of doing the same thing that that man or that woman in prison did. All of us have the capacity to sin and to do the same, to make mistakes in life. They are no worse than you and me! Mercy overcomes every wall, every barrier, and leads you to always seek the face of the man, of the person. And it is mercy which changes the heart and the life, which can regenerate a person and allow him or her to integrate into society in a new way. (9/10/14)

Pretrial detention — when an early sentence is procured in an abusive manner, without conviction, or as a measure applied in case of a suspicion more or less based on a crime committed — constitutes another contemporaneous form of unlawful and hidden punishment, beyond a veneer of legality. (10/23/14)

The deplorable conditions of detention which are observed in various parts of the planet, are often genuinely inhuman and degrading deficiencies, often the result of the penal system, at other times due to the lack of infrastructure and of planning, while in more than a few cases they represent the arbitrary and unscrupulous exercise of power over people deprived of freedom. (10/23/14)

One form of torture is the one sometimes applied through confinement in high security prisons. With the pretext of offering greater security to society or special treatment for certain categories of prisoners, its main characteristic is none other than external isolation. (10/23/14)

Respect for human dignity must serve not only to limit arbitrariness and the excesses of the agents of the State, but act as a guiding criterion for the prosecution and punishment of those actions which represent the most serious attacks against the dignity and integrity of the human person. (10/23/14)

Inmates are often held in conditions unworthy of the human condition, and then they are not able to reintegrate into society. But thanks be to God there are also directors, chaplains, educators, pastoral workers who know how to be close to you in the right way. There are several good and meaningful experiences of reintegration. Work on this, develop these positive experiences which allow a different attitude to be cultivated in the civil community and in the Church community. The basis of this commitment is the conviction that love is always able to transform the human person. Thus a place of marginalization, such as prison, can be in the negative sense, can become a place of inclusion and a stimulus for the whole of society, so that it may be more just and attentive to the people. (3/21/15, Detention)

In the parables devoted to mercy, Jesus reveals the nature of God as that of a Father who never gives up until he has forgiven the wrong and overcome rejection with compassion and mercy. We know these parables well, three in particular: the lost sheep, the lost coin, and the father with two sons (cf. *Lk* 15:1-32). In these parables, God is always presented as full of joy, especially when he pardons. In them we find the core of the Gospel and of our faith, because mercy is presented as a force that overcomes everything, filling the heart with love and bringing consolation through pardon. (4/11/15, no. 9)

Jesus affirms that mercy is not only an action of the Father, it becomes a criterion for ascertaining who his true children are. In short, we are called to show mercy because mercy has first been shown to us. Pardoning offences becomes the clearest expression of merciful love, and for us Christians it is an imperative from which we cannot excuse ourselves. At times how hard it seems to forgive! And yet pardon is the instrument placed into our fragile hands to attain serenity of heart. (4/11/15, no. 9)

My thoughts also turn to those incarcerated, whose freedom is limited. The Jubilee Year has always constituted an opportunity for great amnesty, which is intended to include the many people who, despite deserving punishment, have become conscious of the injustice they worked and sincerely wish to re-enter society and make their honest contribution to it. May they all be touched in a tangible way by the mercy of the Father who wants to be close to those who have the greatest need of his forgiveness. (9/1/15)

Any society, any family, which cannot share or take seriously the pain of its children, and views that pain as something normal or to be expected, is a society "condemned" to remain a hostage to itself, prey to the very things which cause that pain. (9/27/15, Detainees)

Jesus comes to meet us, so that he can restore our dignity as children of God. He wants to help us to set out again, to resume our journey, to recover our hope, to restore our faith and trust. He wants us to keep walking along the paths of life, to realize that we have a mission, and that confinement is never the same thing as exclusion. (9/27/15, Detainees)

It is painful when we see prison systems which are not concerned to care for wounds, to soothe pain, to offer new possibilities. It is painful when we see people who think that only others need to be cleansed, purified, and do not recognize that their weariness, pain and wounds are also the weariness, pain and wounds of society. (9/27/15, Detainees)

The Lord tells us this clearly with a sign: he washes our feet so we can come back to the table. The table from which he wishes no one to be excluded. The table which is spread for all and to which all of us are invited. (9/27/15, Detainees)

This time in your life can only have one purpose: to give you a hand in getting back on the right road, to give you a hand to help you rejoin society. All of us are part of that effort, all of us are invited to encourage, help and enable your rehabilitation. A rehabilitation which everyone seeks and desires: inmates and their families,

correctional authorities, social and educational programs. A rehabilitation which benefits and elevates the morale of the entire community and society. (9/27/15, Detainees)

All of us have something we need to be cleansed of, or purified from. All of us. May the knowledge of this fact inspire us all to live in solidarity, to support one another and seek the best for others. (9/27/15, Detainees)

With regard to prisoners, it would appear that in many cases practical measures are urgently needed to improve their living conditions, with particular concern for those detained while awaiting trial.[29] It must be kept in mind that penal sanctions have the aim of rehabilitation, while national laws should consider the possibility of other establishing penalties than incarceration. In this context, I would like once more to appeal to governmental authorities to abolish the death penalty where it is still in force, and to consider the possibility of an amnesty. (12/8/15, Peace)

We have already lost many decades thinking and believing that everything would be resolved by isolating, separating, incarcerating, and ridding ourselves of problems, believing that those policies really do solve problems. We have forgotten to focus on what should truly be our concern: people's lives; their lives, those of their families, and those who have suffered because of this cycle of violence. (2/17/16, Penitentiary)

Mercy reminds us that reintegration does not begin here within these walls; rather it begins before, it begins "outside", in the streets of the city. Reintegration or rehabilitation begins by creating a system which we could call social health, that is, a society which seeks not to cause sickness, polluting relationships in neighborhoods, schools, town squares, the streets, homes and in the whole of the social spectrum. (2/17/16, Penitentiary)

Jesus' concern for the care of the hungry, the thirsty, the homeless and prisoners (cf. Mt 25:34-40) sought to express the core of the Father's mercy. This becomes a moral imperative for the whole of society that wishes to maintain the necessary conditions for a better common life. It is within a society's capacity to include the poor, infirm and imprisoned, that we see its ability to heal their wounds and make them builders of a peaceful coexistence. Social reintegration begins by making sure that all of our children go to school and that their families obtain dignified work by creating public spaces for leisure and recreation, and by fostering civic participation, health services and access to basic services, to name just a few possible measures. This is where every process of reintegration begins. (2/17/16, Penitentiary)

Remembering what it was that moved your fathers and where it led them, do your best to follow in their footsteps. They were able to remain as hostages beside the poor, the marginalized, those cast out by society, bringing them comfort, suffering with them, completing in their own flesh what was lacking in Christ's passion (cf. Col 1:24). Doing so every day, in perseverance, in the silence of a life freely and generously given. Following them is accepting that, to set free, we must make ourselves small, joining the prisoner, in the certainty that in this way not only shall we accomplish our goal of redeeming, but we too will find true freedom, because in the poor and in the prisoner we recognize the presence of our Redeemer. (5/2/16)

I went to Auschwitz, to Birkenau, to remember the suffering of seventy years ago… Such pain, such cruelty! Is it possible that we men, created in the image and likeness of God, are capable of such things? These things *were* done. I don't want to make you sad, but I must speak the truth. Cruelty did not end at Auschwitz, at Birkenau: today too, people are tortured; many prisoners are tortured at once, to make them speak… It is terrible! Today there are men and women in overcrowded prisons; they live – I'm sorry – like animals. Today there is this cruelty. We say: yes, we saw the cruelty of seventy years ago, how people were put to death by being shot, or hanged, or with gas. But today in many places in the world, where there is war, the same thing is happening. (7/29/16, Greetings)

I want to tell you, every time I visit a prison I ask myself: "Why them and not me?" We can all make mistakes: all of us. And in one way or another we have made mistakes. Hypocrisy leads us to overlook the possibility that people can change their lives; we put little trust in rehabilitation, rehabilitation into society. But in this way we forget that we are all sinners and often, without being aware of it, we too are prisoners. At times we are locked up within our own prejudices or enslaved to the idols of a false sense of wellbeing. At times we get stuck in our own ideologies or absolutize the laws of the market even as they crush other people. At such times, we imprison ourselves behind the walls of individualism and self-sufficiency, deprived of the truth that sets us free. Pointing the finger against someone who has made mistakes cannot become an alibi for concealing our own contradictions. (11/6/16, Homily for Prisoners)

Dear brothers and sisters, on the occasion of today's Jubilee for Prisoners, I would like to address an appeal in favor of improving the living conditions in prisons throughout the world, that the human dignity of detainees be fully respected. In addition, I would like to emphasize the importance of reflecting on the need for a criminal justice system that is not exclusively punitive, but open to hope and the prospect of reintegrating the offender into society. In a special way, I submit for the consideration of the competent civil authorities of every country the possibility that, in this Holy Year of Mercy, an act of clemency be carried out for those prisoners who are held to be eligible to benefit from such a provision. (11/6/16, Angelus)

In the same way, I think of those who are locked up in prison. Jesus has not forgotten them either. By including the act of visiting of those in prison among the works of mercy, he wanted first and foremost to invite us to judge no one. Of course, if someone is in prison it is because he has done wrong, and did not respect the law or civil harmony. Therefore, in prison, he is serving his sentence. However, whatever a detainee may have done, he remains always beloved by God. Who is able to enter the depths of [an inmate's] conscience to understand what he is experiencing? Who can understand his suffering and remorse? It is too easy to wash our hands, declaring that he has done wrong. A Christian is called, above all, to assume responsibility, so that whoever has done wrong understands the evil he has carried out, and returns to his senses. The absence of freedom is, without a doubt, one of the hardest pills for a human being to swallow. Add this to degradation arising from the conditions which are often devoid of humanity in which these persons live, it is then truly the case in which a Christian is motivated to do everything to restore his dignity. (11/9/16)

Losing our freedom does not mean *losing our dreams and hopes*. This is true, it is very painful, but this does not mean losing hope, nor losing the ability to dream. Losing our freedom is not the same thing as losing our dignity, it is not the same thing. Dignity must not be touched, it must be cared for, protected, and shown tenderness. No one must be deprived of dignity. You are deprived of freedom. That is why we need to reject all those petty clichés that tell us we can't change, that it's not worth trying, that nothing will make a difference. (1/16/18, Penitentiary)

Children are our strength, our future, our incentive. They are a living reminder that life has to be lived for the future, not remain in the past. Today your freedom has been taken away, but that is not the last word. Not at all! Keep looking forward. Look ahead to the day when you will return to life in society. A prison sentence without a future is not a human sentence, it is torture. Every sentence being lived out to pay a debt to society must have a perspective, that is, it must have the horizon of reintegration and preparation for being reintegrated. This is something you must demand of society. Always have this outlook, look forwards, towards reintegration into today's society. (1/16/18, Penitentiary)

Turning to mutual respect in interreligious relations, especially between Christians and Muslims, we are called to respect the religion of the other, its teachings, its symbols, its values. Particular respect is due to religious leaders and to places of worship. How painful are attacks on one or other of these! (7/10/13)

The Bishop of Rome will not rest while there are still men and women of any religion, whose dignity is wounded and who are deprived of their basic needs for survival, robbed of their future, or forced to live as fugitives and refugees. Today, we join the Pastors of the Oriental Churches, in appealing that the right of everyone to a dignified life and to freely profess one's own faith be respected. . . The suffering of the smallest and weakest, coupled with the silence of the victims poses the insistent question: "What of the night?" (Is 21:11). (11/21/13)

We also evangelize when we attempt to confront the various challenges which can arise.[56] On occasion these may take the form of veritable attacks on religious freedom or new persecutions directed against Christians; in some countries these have reached alarming levels of hatred and violence. . . This not only harms the Church but the fabric of society as a whole. (11/24/13, no. 61)

Let us remain close to these brothers and sisters who, like St Stephen, are unjustly accused and made the objects of various kinds of violence. Unfortunately, I am sure they are more numerous today than in the early days of the Church. There are so many! This occurs especially where religious freedom is still not guaranteed or fully realized. However, it also happens in countries and areas where on paper freedom and human rights are protected, but where in fact believers, and especially Christians, face restrictions and discrimination. I would like to ask you to take a moment in silence to pray for these brothers and sisters [...] and let us entrust them to Our Lady (*Hail Mary*...). (12/26/13)

The Church needs your compassion, especially at this time of pain and suffering for so many countries throughout the world. Let us together express our spiritual closeness to the ecclesial communities and to all Christians suffering from discrimination and persecution. We must fight every form of discrimination! The Church needs our prayer for them, that they may be firm in faith and capable of responding to evil with good. And this prayer of ours extends to every man and women suffering injustice on account of their religious convictions. (2/22/14)

Religious freedom is in fact a fundamental human right and I cannot fail to express my hope that it will be upheld throughout the Middle East and the entire world. The right to religious freedom "includes on the individual and collective levels the freedom to follow one's conscience in religious matters and, at the same time, freedom of worship… [it also includes] the freedom to choose the religion which one judges to be true and to manifest one's beliefs in public" (*Ecclesia in Medio Oriente*, 26). Christians consider themselves, and indeed are, full citizens, and as such they seek, together with their Muslim fellow citizens, to make their own particular contribution to the society in which they live. (5/24/14, Jordan)

As John Paul II stated during his historic visit to Albania in 1993, "Religious freedom […] is not only a precious gift from the Lord for those who have faith: it is a gift for each person, because it is the basic guarantee of every other expression of freedom […]. Only faith reminds us that, if we have one Creator, we are therefore all brothers and sisters. Religious freedom is a safeguard against all forms of totalitarianism and contributes decisively to human fraternity" (*Message to the Albanian People*, 25 April 1993). He immediately then added, "True religious freedom shuns the temptation to intolerance and sectarianism, and promotes attitudes of respect and constructive dialogue" (*ibid.*). We cannot deny that intolerance towards those with

different religious convictions is a particularly insidious enemy, one which today is being witnessed in various areas around the world. All believers must be particularly vigilant so that, in living out with conviction our religious and ethical code, we may always express the mystery we intend to honor. This means that all those forms which present a distorted use of religion, must be firmly refuted as false since they are unworthy of God or humanity. Authentic religion is a source of peace and not of violence! No one must use the name of God to commit violence! To kill in the name of God is a grave sacrilege. To discriminate in the name of God is inhuman. (9/21/14, Leaders)

Religious freedom is not a right which can be guaranteed solely by existing legislation, although laws are necessary. Rather religious freedom is a shared space – like this one – an atmosphere of respect and cooperation that must be built with everyone's participation. . . Allow me to outline two attitudes which can be especially helpful in the advancement of this fundamental freedom. The first attitude is that of regarding every man and woman, even those of different religious traditions, not as rivals, less still enemies, but rather as brothers and sisters. . . The second attitude which fosters the promotion of religious freedom is the work done in service of the common good. (9/21/14, Leaders)

Fanaticism and fundamentalism, as well as irrational fears which foster misunderstanding and discrimination, need to be countered by the solidarity of all believers. This solidarity must rest on the following pillars: respect for human life and for religious freedom, that is the freedom to worship and to live according to the moral teachings of one's religion; commitment to ensuring what each person requires for a dignified life; and care for the natural environment. The peoples and the states of the Middle East stand in urgent need of such solidarity, so that they can "reverse the trend" and successfully advance a peace process, repudiating war and violence and pursuing dialogue, the rule of law, and justice. (11/28/14, Ankara)

Today we are dismayed to see how in the Middle East and elsewhere in the world many of our brothers and sisters are persecuted, tortured and killed for their faith in Jesus. This too needs to be denounced: in this third world war, waged piecemeal, which we are now experiencing, a form of genocide – I insist on the word – is taking place, and it must end. (7/9/15, Popular Movements)

Many times I have wanted to give voice to the atrocious, inhuman and inexplicable persecution of those who in many parts of the world — especially among Christians — are victims of fanaticism and intolerance, often before the eyes and the silence of all. They are today's martyrs, humiliated and discriminated against for their faithfulness to the Gospel. My recollection, which makes an appeal of support, is meant to be the sign of a Church that does not forget and does not abandon her children exiled on account of their faith: may they know that daily prayer is raised for them, together with acknowledgement for the witness that they offer us. (8/6/15)

In turn may public opinion around the world be ever more attentive, sensitive and involved in the face of this persecution directed against Christians and, more generally, against religious minorities. I renew the hope that the international community not remain silent and inert in front of these intolerable crimes, which constitute an alarming decline of the most essential human rights and impede the richness of cohabitation among peoples, cultures and faiths. (8/6/15)

There are many victims of this conflict: I think in all of them and I pray for all. However, I cannot fail to mention the serious harm to the Christian communities in Syria and Iraq, where many brothers and sisters are oppressed because of their faith, driven from their land, kept in prison or even killed. For centuries, the Christian and Muslim communities have lived together in these lands on the basis of mutual respect. Today the very legitimacy of the presence of Christians and other religious minorities is denied in the name of a "violent fundamentalism claiming to be based on religion" (Benedict XVI Apost. Exhort. *Ecclesia in Medio Oriente*, n. 29). Yet, the Church responds to the many attacks and persecution that she suffers in those countries by

bearing witness to Christ with courage, through her humble and fervent presence, sincere dialogue and the generous service in favor of whoever that are suffering or in need without any distinction. (9/17/15)

I must renew my repeated appeals regarding to the painful situation of the entire Middle East, North Africa and other African countries, where Christians, together with other cultural or ethnic groups, and even members of the majority religion who have no desire to be caught up in hatred and folly, have been forced to witness the destruction of their places of worship, their cultural and religious heritage, their houses and property, and have faced the alternative either of fleeing or of paying for their adhesion to good and to peace by their own lives, or by enslavement. (9/25/15, United Nations)

As I wrote in my letter to the Secretary-General of the United Nations on 9 August 2014, "the most basic understanding of human dignity compels the international community, particularly through the norms and mechanisms of international law, to do all that it can to stop and to prevent further systematic violence against ethnic and religious minorities" and to protect innocent peoples. (9/25/15, United Nations)
In this place which is symbolic of the American way, I would like to reflect with you on the right to religious freedom. It is a fundamental right which shapes the way we interact socially and personally with our neighbors whose religious views differ from our own. The ideal of interreligious dialogue, where all men and women, from different religious traditions, can speak to one another without arguing. This is what religious freedom allows. (9/26/15, Religious Liberty)

Religious freedom certainly means the right to worship God, individually and in community, as our consciences dictate. But religious liberty, by its nature, transcends places of worship and the private sphere of individuals and families. Because religion itself, the religious dimension, is not a subculture; it is part of the culture of every people and every nation. (9/26/15, Religious Liberty)

We are grievously struck and we follow with deep concern what is happening in Syria, Iraq, Jerusalem and the West Bank, where we are seeing an escalation of violence that involves innocent civilians and continues to fuel a humanitarian crisis of enormous proportions. War brings destruction and compounds the suffering of populations. Hope and progress come only from peaceful choices. Let us unite, therefore, in an intense and trusting prayer to the Lord, a prayer intended to be at the same time an expression of closeness to the brother Patriarchs and Bishops present here, who come from those regions, to their priests and faithful, as well as to those who live there. (10/9/15)

Today the situation in your lands of origin is gravely compromised by the fanatical hatred sown by terrorism, which continues to cause a great hemorrhage of faithful who leave the lands of their fathers, where they grew up firmly rooted in the furrow of tradition. This state of affairs clearly undermines the vital Christian presence in that land which witnessed the beginning of the journey of the Patriarch Abraham, heard the voice of the Prophets who called Israel to hope during the Exile, and saw the foundation of the first Churches upon the blood of many martyrs. There too Christians bore witness to the fullness of the Gospel, made their specific contribution to the growth of society over centuries of peaceful coexistence with our Islamic brothers and sisters. Sadly, these are times which are instead marked by countless examples of persecution, and even martyrdom. (10/26/15, Chaldean)

I confirm, today more than ever, the complete support and solidarity of the Apostolic See in favor of the common good of the entire Chaldean Church. I pray that Christians will not be forced to abandon Iraq and the Middle East – I think especially of the sons and daughters of your Church, and their rich traditions. (10/26/15, Chaldean)

Sadly, though, we are witnessing an immense tragedy unfolding before our eyes, of countless innocent people being killed, displaced or forced into a painful and uncertain exile by continuing conflicts on ethnic, economic,

political and religious grounds in the Middle East and other parts of the world. As a result, religious and ethnic minorities have become the target of persecution and cruel treatment, to the point that suffering for one's religious belief has become a daily reality. The martyrs belong to all the Churches and their suffering is an "ecumenism of blood" which transcends the historical divisions between Christians, calling us all to promote the visible unity of Christ's disciples. (6/26/16)

We implore the leaders of nations to listen to the plea of millions of human beings who long for peace and justice in the world, who demand respect for their God-given rights, who have urgent need of bread, not guns. Sadly, we are witnessing a presentation of religion and religious values in a fundamentalist way, which is used to justify the spread of hatred, discrimination and violence. The justification of such crimes on the basis of religious ideas is unacceptable, for "God is not the author of confusion, but of peace" (*I Corinthians* 14:33). Moreover, respect for religious difference is the necessary condition for the peaceful cohabitation of different ethnic and religious communities. (6/26/16)

Among the human rights that I would also like to mention today is the right to freedom of thought, conscience and of religion, including the freedom to change religion. Sad to say, it is well-known that the right to religious freedom is often disregarded, and not infrequently religion becomes either an occasion for the ideological justification of new forms of extremism or a pretext for the social marginalization of believers, if not their downright persecution. The condition for building inclusive societies is the integral comprehension of the human person, who can feel himself or herself truly accepted when recognized and accepted in all the dimensions that constitute his or her identity, including the religious dimension. (1/8/18)

Today the Church is renewing her urgent appeal that the dignity and centrality of every individual always be safeguarded, with respect for fundamental rights, as her social teaching emphasizes. She asks that these rights really be extended for millions of men and women on every continent wherever they are not recognized. In a world in which a lot is said about rights, how often is human dignity actually trampled upon! In a world in which so much is said about rights, it seems that the only thing that has any rights is money. Dear brothers and sisters, we are living in a world where money commands. We are living in a world, in a culture where the fixation on money holds sway. (5/24/13)

What we are called to respect in each person is first of all his life, his physical integrity, his dignity and the rights deriving from that dignity, his reputation, his property, his ethnic and cultural identity, his ideas and his political choices. We are therefore called to think, speak and write respectfully of the other, not only in his presence, but always and everywhere, avoiding unfair criticism or defamation. Families, schools, religious teaching and all forms of media have a role to play in achieving this goal. (7/10/13)

I would also like to tell you that the Church, the "advocate of justice and defender of the poor in the face of intolerable social and economic inequalities which cry to heaven" (*Aparecida Document*, 395), wishes to offer her support for every initiative that can signify genuine development for every person and for the whole person. Dear friends, it is certainly necessary to give bread to the hungry – this is an act of justice. But there is also a deeper hunger, the hunger for a happiness that only God can satisfy, the hunger for dignity. There is neither real promotion of the common good nor real human development when there is ignorance of the fundamental pillars that govern a nation, its non-material goods: *life*, which is a gift of God, a value always to be protected and promoted; the *family*, the foundation of coexistence and a remedy against social fragmentation; *integral education*, which cannot be reduced to the mere transmission of information for purposes of generating profit; *health*, which must seek the integral well-being of the person, including the spiritual dimension, essential for human balance and healthy coexistence; *security*, in the conviction that violence can be overcome only by changing human hearts. (7/25/13, Varginha)

Serving and accompanying also means defending, it means taking the side of the weakest. How often do we raise our voice to defend our own rights, but how often we are indifferent to the rights of others! How many times we either don't know or don't want to give voice to the voice of those — like you — who have suffered and are suffering, of those who've seen their own rights trampled upon, of those who have experienced so much violence that it has even stifled their desire to have justice done! (9/10/13)

Pacem in Terris focuses on a basic consequence: the value of the person, the dignity of every human being, to be promoted, respected and safeguarded always. It is not only the principle civil and political rights which must be guaranteed — affirms Blessed John XXIII — but every person must also be effectively offered access to the basic means of sustenance, food, water, housing, medical care, education the possibility to form and support a family. These are the goals which must be given absolute priority in national and international action and indicate their goodness. (10/3/13)

In the broad context of human social relations, when we look to crime and punishment, we cannot help but think of the inhumane conditions in so many prisons, where those in custody are often reduced to a subhuman status in violation of their human dignity and stunted in their hope and desire for rehabilitation. The Church does much in these environments, mostly in silence. I exhort and I encourage everyone to do more, in the hope that the efforts being made in this area by so many courageous men and women will be increasingly supported, fairly and honestly, by the civil authorities as well. (12/8/13)

Every civil right rests on the recognition of the first and fundamental right, that of life, which is not subordinate to any condition, be it quantitative, economic or, least of all, ideological. (4/11/14)

Today, torture is an almost, I would say, ordinary means used in intelligence work, in trials… And torture is a sin against humanity, it is a crime against humanity. And to Catholics, I say: to torture a person is a mortal sin; it is a grave sin, but even more, it is a sin against humanity. (8/18/14)

Jesus Christ is always waiting to be recognized in migrants and refugees, in displaced persons and in exiles, and through them he calls us to share our resources, and occasionally to give up something of our acquired riches. Pope Paul VI spoke of this when he said that "the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others" (*Octogesima Adveniens*, 23). (9/3/14)
Today we see with sadness the majority increasingly far away: land, roof and work. It is strange, but if I speak about this some say the Pope is a Communist. They do not understand that love of the poor is at the heart of the Gospel. Land, roof and work, what you struggle for, are sacred rights. To claim this is nothing strange; it is the Social Doctrine of the Church. (10/28/14)

I said it and I repeat it: a house for every family. We must never forget that Jesus was born in a stable, because there was no room in the place; that his family had to leave their home and flee to Egypt, persecuted by Herod. Today there are so many homeless families, either because they have never had a home or because they have lost it for different reasons. Family and dwelling go in hand. But, moreover, to be a home a roof must have a community dimension, and it is in fact in the neighborhood where the great family of humanity begins to be built, from the most immediate, from coexistence with one's neighbors. Today we live in huge cities that are modern, proud, and even vain. Cities that offer innumerable pleasures and wellbeing for a happy minority. However, a roof is denied to thousands of our neighbors and brothers, including children, and they are called, elegantly, "persons in a street situation." (10/28/14)

Let us continue to work so that all families have a dwelling and so that all neighborhoods have adequate infrastructure (sewage, light, gas, asphalt and I go on: schools, hospitals, or first aid rooms, sports clubs and all the things that create bonds and unite; access to health care – I said – and to education and tenancy security). (10/28/14)

Individuals and peoples ask that justice be put into practice: not only in the legal sense, but also in terms of contribution and distribution. Therefore, development plans and the work of international organizations must take into consideration the wish, so frequent among ordinary people, for respect for fundamental human rights in all circumstances and, in this case, the rights of the hungry person. (11/20/14)

Those who have the task of governing, of educating, but I would say all adults, we are responsible for children and for doing what we can to change this situation. I am referring to "the passion" of children. Every child who is marginalized, abandoned, who lives on the street begging with every kind of trick, without schooling, without medical care, is a cry that rises up to God and denounces the system that we adults have set in place. And unfortunately these children are prey to criminals who exploit them for shameful trafficking or commerce, or train them for war and violence. But even in so-called wealthy countries many children live in dramatic situations that scar them deeply because of crises in the family, educational gaps and at times inhuman living conditions. In every case, their childhood is violated in body and soul. But none of these children are forgotten by the Father who is in heaven! Not one of their tears is lost! Neither is our responsibility lost, the social responsibility of people, of each one of us, and of countries. (4/8/15)

It is vital that all citizens be equal both before the law and its implementation, whatever their ethnic, religious or geographical affiliation. All alike will then feel truly involved in public life. Enjoying the same rights, they will be able to make their specific contribution to the common good. (6/6/15, Authorities)

Freedom is a gift that God gives us, but we have to know how to accept it. We have to be able to have a free heart, because we all know that in the world there are so many things that bind our hearts and prevent them from being free. Exploitation, lack of means to survive, drug addiction, sadness, all those things take away our freedom. (7/12/15, Young)

The Declaration of Independence stated that all men and women are created equal, that they are endowed by their Creator with certain inalienable rights, and that governments exist to protect and defend those rights. Those ringing words continue to inspire us today, even as they have inspired peoples throughout the world to fight for the freedom to live in accordance with their dignity. (9/26/15, Religious Liberty)

According to the moral and social order, every human being must be able to enjoy his fundamental rights and fulfil his duties. On this basis it is possible to build peaceful coexistence, in which the different cultures and traditions protect their respective values, not by adopting a closed or opposing attitude, but through dialogue and integration.(10/26/15, Gypsies)

Education affords young refugees a way to discover their true calling and to develop their potential. Yet all too many refugee children and young people do not receive a quality education. Access to education is limited, especially for girls and in the case of secondary schools. (11/14/15)

They also remind us that, despite our different beliefs and convictions, all of us are called to seek the truth, to work for justice and reconciliation, and to respect, protect and help one another as members of our one human family. These high ideals are particularly demanded of men and women like yourselves, who are charged with ensuring good and transparent governance, integral human development, a broad participation in national life, as well as a wise and just distribution of the goods which the Creator has so richly bestowed upon these lands. (11/27/15, Authorities)

The lay faithful, called to enliven temporal realities with the leaven of the Gospels, cannot shrink from also working within political processes destined for the common good. (11/12/15, Bishops)

Many are the faces, the stories and the evident effects on the lives of thousands of persons whom the culture of deterioration and waste has allowed to be sacrificed before the idols of profits and consumption. We need to be alert to one sad sign of the "globalization of indifference": the fact that we are gradually growing accustomed to the suffering of others, as if it were something normal (cf. *Message for World Food Day*, 16 October 2013, 2), or even worse, becoming resigned to such extreme and scandalous kinds of "using and discarding" and social exclusion as new forms of slavery, human trafficking, forced labor, prostitution and trafficking in organs. "There has been a tragic rise in the number of migrants seeking to flee from the growing poverty aggravated by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind without enjoying any legal protection whatsoever" (*Laudato Si'*, 25). Many lives, many stories, many dreams have been shipwrecked in our day. We cannot remain indifferent in the face of this. We have no right.
(11/26/15, U.N.O.N.)

The social and environmental debt owed to the poor of cities can be paid by respecting their sacred right to the "three Ls": Land, Lodging, Labor. This is not a question of philanthropy; rather it is a moral duty incumbent upon all of us. (11/27/15, Slum)

I wish to call all Christians, and their pastors in particular, to renew their missionary zeal, to take initiative in the face of so many situations of injustice, to be involved in their neighbors' problems, to accompany them in their struggles, to protect the fruits of their communitarian labor and to celebrate together each victory, large or small. I realize that you are already doing much, but I ask to remember this is not just another task; it may

instead be the most important task of all, because "the Gospel is addressed in a special way to the poor" (Benedict XVI, *Address to the Bishops of Brazil*, 11 May 2007, 3). (11/27/15, Slum)

Leaders of social, cultural and political life have the particular duty to offer all citizens the opportunity to be worthy contributors of their own future, within their families and in all areas where human social interaction takes place. In this way they help citizens to have real access to the material and spiritual goods which are indispensable: adequate housing, dignified employment, food, true justice, effective security, a healthy and peaceful environment. (2/13/16, Greeting)

In the heart of man and in the memory of many of our peoples is imprinted this yearning for a land, for a time when human corruption will be overcome by fraternity, when injustice will be conquered by solidarity and when violence will be silenced by peace. (2/15/16, Homily)

The apostolic visit that I made to Mexico some days ago was an experience of transfiguration for all of us. How so? Because the Lord has shown us the light of his glory through the body of the Church, of his holy people that live in this land. It is a body so often wounded, a people so often oppressed, scorned, violated in its dignity. Therefore the various encounters we experienced in Mexico were truly full of light: the light of a faith that transfigures faces and illumines our path The spiritual "centre of gravity" of my pilgrimage was the Shrine of Our Lady of Guadalupe. To remain in silence before the image of the Mother was my principal aim. I thank God that he gave me this opportunity. I contemplated and I allowed myself to be gazed upon by she who carries imprinted in her eyes the gaze of all her children, gathering up the sorrows caused by violence, kidnapping, assassinations, the violence against so many poor people, against so many women. Guadalupe is the most visited Marian shrine in the world. From all over the Americas, people go to pray where *la Virgen Morenita* appeared to the Indian, St Juan Diego, which set in motion the evangelization of the continent and its new civilization, a fruit of the encounter between diverse cultures. (2/21/16)

The just distribution of the fruits of the earth and human labor is not mere philanthropy. It is a moral obligation.[7] If we want to rethink our society, we need to create dignified and well-paying jobs, especially for our young people. (5/6/16)

The Feast of the Most Holy Trinity invites us to commit ourselves in daily events to being leaven of communion, consolation and mercy. In this mission, we are sustained by the strength that the Holy Spirit gives us: he takes care of the flesh of humanity, wounded by injustice, oppression, hate and avarice. (5/22/16)
I went to Auschwitz, to Birkenau, to remember the suffering of seventy years ago… Such pain, such cruelty! Is it possible that we men, created in the image and likeness of God, are capable of such things? These things *were* done. I don't want to make you sad, but I must speak the truth. Cruelty did not end at Auschwitz, at Birkenau: today too, people are tortured; many prisoners are tortured at once, to make them speak… It is terrible! Today there are men and women in overcrowded prisons; they live – I'm sorry – like animals. Today there is this cruelty. We say: yes, we saw the cruelty of seventy years ago, how people were put to death by being shot, or hanged, or with gas. But today in many places in the world, where there is war, the same thing is happening (7/29/16, Greetings).

The right to prior and informed consent should always prevail, as foreseen in Article 32 of the Declaration on the Rights of Indigenous Peoples. Only then is it possible to guarantee peaceful cooperation between governing authorities and indigenous peoples, overcoming confrontation and conflict. (2/15/17)

A second aspect concerns the development of guidelines and projects which take into account indigenous identity, with particular attention to young people and women; not only considering them, but including them! For governments this means recognizing that indigenous communities are a part of the population to be appreciated and consulted, and whose full participation should be promoted at the local and national level.

Marginalization cannot be permitted, nor labelling according to class, first class, second class… Integration with full participation. (2/15/17)

Indeed, God created us to be a source of hope for others, a true and attainable hope, in accordance with each person's state of life. In "asking" and "demanding" of each of us the fulfillment of the duties of our proper state (Letters of Sister Lucia, 28 February 1943), God effects a general mobilization against the indifference that chills the heart and worsens our myopia. We do not want to be a stillborn hope! Life can survive only because of the generosity of other lives. (5/13/17, Holy Mass)

The acknowledgment and defense of the dignity of the human person is the origin and basis of every right social and political order, and the Church has recognized the Universal Declaration of Human Rights (1948) as "a true milestone on the path of moral progress of humanity" (cf. JOHN PAUL II, Addresses to the United Nations Organization, 1979 and 1995). So too, in the knowledge that children are among those most in need of care and protection, the Holy See received the Declaration on the Rights of the Child (1959) and adhered to the relative Convention (1990) and its two optional protocols (2001). The dignity and rights of children must be protected by legal systems as priceless goods for the entire human family (cf. Compendium of the Social Doctrine of the Church, Nos. 244-245). While completely and firmly agreed on these principles, we must work together on their basis. We need to do this decisively and with genuine passion, considering with tender affection all those children who come into this world every day and in every place. They need our respect, but also our care and affection, so that they can grow and achieve all their rich potential. (10/6/17)

Defending the right to life and physical integrity also means safeguarding the right to health on the part of individuals and their families. Today this right has assumed implications beyond the original intentions of the *Universal Declaration of Human Rights*, which sought to affirm the right of every individual to receive medical care and necessary social services. In this regard, it is my hope that efforts will be made within the appropriate international forums to facilitate, in the first place, ready access to medical care and treatment on the part of all. It is important to join forces in order to implement policies that ensure, at affordable costs, the provision of medicines essential for the survival of those in need, without neglecting the area of research and the development of treatments that, albeit not financially profitable, are essential for saving human lives. (1/8/18)

The cry of the people of God, the cry of the poor, is a kind of prayer; it opens our hearts and teaches us to be attentive. Let us be attentive, then, to all situations of injustice and to new forms of exploitation that risk making so many of our brothers and sisters miss the joy of the party. Let us be attentive to the lack of steady employment, which destroys lives and homes. Let us be attentive to those who profit from the irregular status of many migrants who don't know the language or who don't have their papers "in order." Let us be attentive to the lack of shelter, land and employment experienced by so many families. (1/18/18)

Other "storms" can hit these coasts, with devastating effects on the lives of the children of these lands. These storms too make us question ourselves as a community and test the strength of our spirit. Among these are organized violence, like "contract killings", and the insecurity that they breed. Or the lack of educational and employment opportunities, especially among young people, which prevents them from building a future with dignity. Or the lack of secure housing for so many families forced to live in highly unstable areas without safe access. (1/20/18, Huanchaco)

There is a special means for passing down this fullness, a means capable of engaging the entire person, body and spirit, interior life and relationships with others. It is the sacraments, celebrated in the Church's liturgy. The sacraments communicate an incarnate memory, linked to the times and places of our lives, linked to all our senses; in them the whole person is engaged as a member of a living subject and part of a network of communitarian relationships. (6/29/13, no. 40)

The Sacraments express and realize an effective and profound communion among us, for in them we encounter Christ the Savior and, through him, our brothers and sisters in faith. . . . When we celebrate the Eucharist it is the living Jesus who brings us together, forms us into a community, allows us to adore the Father. Each one of us, in fact, through Baptism, Confirmation and the Eucharist, is incorporated into Christ and united to the entire community of believers. Therefore, if on the one hand it is the Church that "makes" the Sacraments, on the other, it is the Sacraments that "make" the Church, that build her up, by generating new children, by gathering them into the holy people of God, by strengthening their membership. (11/6/13)

Every encounter with Christ, who in the Sacraments gives us salvation, invites us to "go" and communicate to others the salvation that we have been able to see, to touch, to encounter and to receive, and which is truly credible because it is love. In this way, the Sacraments spur us to be missionaries, and the Apostolic commitment to carry the Gospel into every setting… (11/6/13)

Therefore, to live out unity in the Church and communion in charity means not seeking one's own interests but sharing the suffering and the joy of one's brothers (cf. 1 Cor 12:26), ready to carry the weight of the poorest and the weakest. This fraternal solidarity is not a figure of speech, a saying, but an integral part of the communion among Christians. If we live it, we are a sign to the world, the "sacrament" of God's love. This is what we are one for another and what we are for all! It is not just petty love that we can offer one another, but something much more profound: it is a communion that renders us capable of entering into the joy and sorrow of others and making them sincerely our own. (11/6/13)

Through her visible reality, all that can be seen, the sacraments and witness of all us Christians, the Church is called every day to be close to every man, to begin with the one who is poor, the one who suffers and the one who is marginalized, in such a way as to make all people feel the compassionate and merciful gaze of Jesus. (10/29/14)

BAPTISM:
And with the grace of Baptism and of Eucharistic Communion I can become an instrument of God's mercy, of that beautiful mercy of God. (4/1/13)

In baptism we receive both a teaching to be professed and a specific way of life which demands the engagement of the whole person and sets us on the path to goodness. Those who are baptized are set in a new context, entrusted to a new environment, a new and shared way of acting, in the Church. Baptism makes us see, then, that faith is not the achievement of isolated individuals; it is not an act which someone can perform on his own, but rather something which must be received by entering into the ecclesial communion which transmits God's gift. No one baptizes himself, just as no one comes into the world by himself. Baptism is something we receive. (6/29/13, no. 41)

In this way, through immersion in water, baptism speaks to us of the incarnational structure of faith. Christ's work penetrates the depths of our being and transforms us radically, making us adopted children of God and sharers in the divine nature. It thus modifies all our relationships, our place in this world and in the universe, and opens them to God's own life of communion. (6/29/13, no. 42)

Since faith is a reality lived within the community of the Church, part of a common "We", children can be supported by others, their parents and godparents, and welcomed into their faith, which is the faith of the Church; this is symbolized by the candle which the child's father lights from the paschal candle. (6/29/13, no. 43)

The Church is not distinct from us, but should be seen as the totality of believers, as the "we" of Christians: I, you, we all are part of the Church. . . . The Church is all of us: from the baby just baptized to the Bishop, the Pope; we are all the Church and we are all equal in the eyes of God! We are all called to collaborate for the birth of new Christians in the faith, we are all called to be educators in the faith, to proclaim the Gospel. (9/11/13)

You too, dear friends, feel that you are sent to the poorest, frailest and most marginalized sisters and brothers. You do so as baptized Christians and regard it as one of your duties as lay faithful. And not as a special ministry to be carried out on occasion, but rather as a fundamental responsibility with which the Church identifies and which she carries out each day. (10/31/13)

Being holy is not a privilege for the few, as if someone had a large inheritance; in Baptism we all have an inheritance to be able to become saints. Holiness is a vocation for everyone. Thus we are all called to walk on the path of holiness, and this path has a name and a face: the face of Jesus Christ. He teaches us to become saints. In the Gospel he shows us the way, the way of the Beatitudes (cf. Mt 5:1-12). In fact, the Kingdom of Heaven is for those who do not place their security in material things but in love for God, for those who have a simple, humble heart that does not presume to be just and does not judge others, for those who know how to suffer with those who suffer and how to rejoice when others rejoice. They are not violent but merciful and strive to be instruments for reconciliation and peace. Saints, whether men or women, are instruments for reconciliation and peace; they are always helping people to become reconciled and helping to bring about peace. Thus holiness is beautiful, it is a beautiful path! (11/1/13)

We, by Baptism, are immersed in that inexhaustible source of life which is the death of Jesus, the greatest act of love in all of history; and thanks to this love we can live a new life, no longer at the mercy of evil, of sin and of death, but in communion with God and with our brothers and sisters. (1/8/14)

We must reawaken the memory of our Baptism. We are called to live out our Baptism every day as the present reality of our lives. . . It is by the power of Baptism, in fact, that, freed of original sin, we are inserted into Jesus' relation to God the Father; that we are bearers of a new hope, for Baptism gives us this new hope: the hope of going on the path of salvation our whole life long. . . Thanks to Baptism, we are capable of forgiving and of loving even those who offend us and do evil to us. By our Baptism, we recognize in the least and in the poor the face of the Lord who visits us and makes himself close. Baptism helps us to recognize in the face of the needy, the suffering, and also of our neighbor, the face of Jesus. All this is possible thanks to the power of Baptism! (1/8/14)

In the school of the Second Vatican Council, we say today that Baptism allows us *to enter the People of God*, to become members of *a People on a journey*, a people on pilgrimage through history. (1/15/14, General Audience)

In virtue of Baptism we become *missionary disciples*, called to bring the Gospel to the world (cf. Apostolic Exhortation *Evangelii Gaudium*, n. 120). (1/15/14, General Audience)

We are the community of believers, we are the People of God and in this community we share the beauty of the experience of a love that precedes us all, but that at the same time calls us to be "channels" of grace for one another, despite our limitations and our sins. The communitarian dimension is not just a "frame", an "outline", but an integral part of Christian life, of witness and of evangelization. The Christian faith is born and lives in the Church, and in Baptism families and parishes celebrate the incorporation of a new member in Christ and in his Body which is the Church (cf. *ibid*., n. 175b). (1/15/14, General Audience)

We who are baptized Christians are missionary disciples and we are called to become a living Gospel in the world: with a holy life we will "flavor" different environments and defend them from decay, as salt does; and we will carry the light of Christ through the witness of genuine charity. (2/9/14)

Every baptized person is called to bear witness, with their life and words, that Jesus is Risen, that Jesus is alive and present among us. We are all called to testify that Jesus is alive. We may ask ourselves: who is a witness? A witness is a person who has seen, who recalls and tells. *See*, *recall* and *tell*: these are three verbs which describe the identity and mission. A witness is a person who *has seen* with an objective eye, has seen reality, but not with an indifferent eye; he has seen and has let himself become involved in the event. For this reason, one *recalls*, not only because she knows how to reconstruct the events exactly but also because those facts spoke to her and she grasped their profound meaning. Then a witness *tells*, not in a cold and detached way but as one who has allowed himself to be called into question and from that day changed the way of life. A witness is someone who has changed his or her life. (4/19/15)

We Christians have all, by the grace of Baptism, been shown mercy by God and been welcomed into his people. We, Catholics, Orthodox and Protestants, form one royal priesthood and one holy nation. This means that we have one common mission, which is to pass the mercy we have received on to others, beginning with the poor and abandoned. (1/20/16)

When we Christians speak of sharing in one Baptism, we affirm that we all — Catholics, Protestants and Orthodox — share in the experience of being called out of the merciless and alienating darkness to the encounter with the living God, full of mercy. We all, unfortunately, also experience the selfishness, that creates division, withdrawal and contempt. Starting anew from Baptism means rediscovering the font of mercy, the font of hope for all, for no one is excluded from the mercy of God. (1/20/16)

The sharing of this grace creates an indissoluble bond between us as Christians, such that, by virtue of Baptism, we can consider ourselves truly brothers and sisters. We are truly the holy people of God, even if, due to our sins, we are not yet a fully united people. The mercy of God, who acts in Baptism, is stronger than our divisions. To the extent that we accept the grace of mercy, we become ever more fully the people of God, and we also become better able to proclaim to all his marvelous deeds, starting with a simple and fraternal testimony of unity. (1/20/16)

There is a bond, unseen but not for that reason any less real, which makes us, by baptism, "one body" moved by "one Spirit" (cf. Eph 4:4). (8/4/2016, St. Mary)

Dear brothers and sisters, the water that gives eternal life was poured into our hearts on the day of our Baptism; then God transformed and filled us with his grace. But we may have forgotten this great gift that we received, or reduced it to a merely official statistic; and perhaps we seek "wells" whose water does not quench our thirst. When we forget the true water, we go in search of wells that do not have clean water. Thus this Gospel passage actually concerns us! Not just the Samaritan woman, but us. Jesus speaks to us as he does to the Samaritan

woman. Of course, we already know him, but perhaps we have not yet encountered him personally. We know who Jesus is, but perhaps we have not countered him personally, spoken with him, and we still have not recognized him as our savior. This Season of Lent is a good occasion to draw near to him, to counter him in prayer in a heart-to-heart dialogue; to speak with him, to listen to him. It is a good occasion to see his face in the face of a suffering brother or sister. In this way we can renew in ourselves the grace of Baptism, quench our thirst at the wellspring of the Word of God and of his Holy Spirit; and in this way, also discover the joy of becoming artisans of reconciliation and instruments of peace in daily life. (3/19/17)

This episode induces us to reflect on our faith, our faith in Christ, the Son of God; and at the same time, it also refers to Baptism, which is the first Sacrament of faith: the Sacrament which makes us "come to the light", by being reborn through the water and through the Holy Spirit; as happens to the man born blind, whose eyes are opened after being cleansed in the water of the pool of Siloam. The man born blind and healed represents us when we do not realize that Jesus is the light; he is "the Light of the World", when we are looking elsewhere, when we prefer to entrust ourselves to little lights, when we are groping in the dark. The fact that the blind man has no name helps us to see our face reflected and our name in his story. We too have been "illuminated" by Christ in Baptism, and thus we are called to behave as children of the light. Acting as children of the light requires a radical change of mind-set, a capacity to judge men and things according to another scale of values, which comes from God. The Sacrament of Baptism, in fact, requires the choice of living as children of the light and walking in the light. If I were to ask you: "Do you believe that Jesus is the Son of God? Do you believe that he can change your heart? Do you believe that he can show reality as he sees it, not as we see it? Do you believe that he is light, that he gives us the true light?" How would you answer? Each of you, respond in your heart. (3/26/17)

What does it mean to have the true light, to walk in the light? First of all it means abandoning false lights: the cold, vain light of prejudice against others, because prejudice distorts reality and ladens us with aversion to those whom we judge without mercy and condemn without appeal. This is our daily bread! When you gossip about others, you do not walk in the light, you walk in shadows. Another false light, because it is seductive and ambiguous, is that of self-interest: if we value men and things on the basis of usefulness to us, of pleasure, of prestige, we are not truthful in our relationships and situations. If we go down this path of seeking self-interest, we are walking in shadows. (3/26/17)

In Baptism, your life was already immersed in the mystery of the Trinity and you belong to Jesus. And if one day you should be taken by fear, or you think that evil is too great to be challenged, simply consider that Jesus lives within you. It is he who, through you, with his meekness, wishes to conquer all of mankind's enemies: sin, hatred, crime, violence; all of our enemies. (9/20/17)

Baptism allows Christ to live in us and allows us to live united with him, to cooperate in the Church, each according to his or her condition, for the transformation of the world. (4/11/18)

"… We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves" (Apostolic Exhortation *Gaudete et Exsultate*, 14). We are all called to be holy; we must be holy with this richness we have received from the Risen Lord. Every activity — work and rest, family and social life, exercising political, cultural and economic responsibilities — every activity, whether small or great, if lived in union with Jesus and with the attitude of love and of service, is an occasion to live Baptism and Gospel holiness to the fullest. (4/29/18)

CONFIRMATION:

The Holy Spirit is truly transforming us, and through us he also wants to transform the world in which we live. Let us open the doors to the Spirit, let ourselves be guided by him, and allow God's constant help to make us

new men and women, inspired by the love of God which the Holy Spirit bestows on us! How beautiful it would be if each of you, every evening, could say: Today at school, at home, at work, guided by God, I showed a sign of love towards one of my friends, my parents, an older person! How beautiful! (4/28/13, Confirmation)

Gifts given not to be hidden but to be shared with others. They are not given for the benefit of the one who receives them, but for the use of the People of God. (11/6/13)

The gentiles, observing the early Christians, said: how they love each other, how they wish one another well! They do not hate, they do not speak against one another. This is the charity, the love of God that the Holy Spirit puts in our hearts. The charisms are important in the life of the Christian community, but they are always a means for growth in charity, in love, which St Paul sets above the charisms (cf. 1 Cor 13:1-13). (11/6/13)

After Confirmation even, our whole life is an encounter with Jesus: in prayer, when we go to Mass, and when we do good works, when we visit the sick, when we help the poor, when we think of others, when we are not selfish, when we are loving... in these things we always meet Jesus. And the journey of life is precisely this: journeying in order to meet Jesus. (12/1/13, St. Cyril)

By virtue of Baptism and Confirmation we are called to conform ourselves to Christ, who is the Good Samaritan for all who suffer. “We know love by this, that he laid down his life for us – and we ought to lay down our lives for one another” (1 *Jn* 3:16). When we draw near with tender love to those in need of care, we bring hope and God’s smile to the contradictions of the world. When generous devotion to others becomes the hallmark of our actions, we give way to the Heart of Christ and bask in its warmth, and thus contribute to the coming of God’s Kingdom. (12/6/13)

EUCHARIST:

Let us ask ourselves: how do I follow Jesus? Jesus speaks in silence in the Mystery of the Eucharist. He reminds us every time that following him means going out of ourselves and not making our life a possession of our own, but rather a gift to him and to others. (5/30/13, Corpus Christi Homily)

This evening we too are gathered round the table of the Lord, the table of the Eucharistic sacrifice, in which he once again gives us his Body and makes present the one sacrifice of the Cross. It is in listening to his word, in nourishing ourselves with his Body and his Blood that he moves us on from being a multitude to being a community, from anonymity to communion. The Eucharist is the sacrament of communion that brings us out of individualism so that we may follow him together, living out our faith in him. Therefore we should all ask ourselves before the Lord: how do I live the Eucharist? Do I live it anonymously or as a moment of true communion with the Lord, and also with all the brothers and sisters who share this same banquet? What are our Eucharistic celebrations like? (5/30/13, Corpus Christi Homily)

Where does the multiplication of the loaves come from? The answer lies in Jesus’ request to the disciples: “You give them…”, “to give”, to share. What do the disciples share? The little they have: five loaves and two fish. However it is those very loaves and fish in the Lord's hands that feed the entire crowd. And it is the disciples themselves, bewildered as they face the insufficiency of their means, the poverty of what they are able to make available, who get the people to sit down and who — trusting in Jesus’ words — distribute the loaves and fish that satisfy the crowd. And this tells us that in the Church, but also in society, a key word of which we must not be frightened is “solidarity”, that is, the ability to make what we have, our humble capacities, available to God, for only in sharing, in giving, will our life be fruitful. Solidarity is a word seen badly by the spirit of the world! (5/30/13, Corpus Christi Homily)

This evening, once again, the Lord distributes for us the bread that is his Body, he makes himself a gift; and we too experience "God's solidarity" with man, a solidarity that is never depleted, a solidarity that never ceases to amaze us: God makes himself close to us, in the sacrifice of the Cross he humbles himself, entering the darkness of death to give us his life which overcomes evil, selfishness and death. Jesus, this evening too, gives himself to us in the Eucharist, shares in our journey, indeed he makes himself food, the true food that sustains our life also in moments when the road becomes hard-going and obstacles slow our steps. And in the Eucharist the Lord makes us walk on his road, that of service, of sharing, of giving; and if it is shared, that little we have, that little we are, becomes riches, for the power of God — which is the power of love — comes down into our poverty to transform it. (5/30/13, Corpus Christi Homily)

So let us ask ourselves this evening, in adoring Christ who is really present in the Eucharist: do I let myself be transformed by him? Do I let the Lord who gives himself to me, guide me to going out ever more from my little enclosure, in order to give, to share, to love him and others? Brothers and sisters, following, communion, sharing. Let us pray that participation in the Eucharist may always be an incentive: to follow the Lord every day, to be instruments of communion and to share what we are with him and with our neighbor. Our life will then be truly fruitful. (5/30/13, Corpus Christi Homily)

On the altar we adore the Flesh of Jesus; in the people we find the wounds of Jesus. Jesus hidden in the Eucharist and Jesus hidden in these wounds. They need to be heard! Maybe not so much in newspapers as news; there they take notice for one, two, three days, then something else comes up, and another thing.... The wounds should be heard by those who call themselves Christian. The Christian adores Jesus, the Christian seeks Jesus, the Christian knows how to recognize the wounds of Jesus. And today, all of us, here, need to say: "These wounds must be heard!". But there is something else that gives us hope. Jesus is present in the Eucharist, here is the Flesh of Jesus; Jesus is present among you, it is the Flesh of Jesus: the wounds of Jesus are present in these people. (10/4/13, Sick)

The Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine and nourishment for the weak.[51] (11/24/13, no. 47)

Now we, when participating in Holy Mass, we find ourselves with all sorts of men and women: young people, the elderly, children; poor and well-off; locals and strangers alike; people with their families and people who are alone.... But the Eucharist which I celebrate, does it lead me to truly feel they are all like brothers and sisters? Does it increase my capacity to rejoice with those who are rejoicing and cry with those who are crying? Does it urge me to go out to the poor, the sick, the marginalized? Does it help me to recognize in theirs the face of Jesus? (2/12/14)

We all go to Mass because we love Jesus and we want to share, through the Eucharist, in his passion and his resurrection. But do we love, as Jesus wishes, those brothers and sisters who are the most needy? (2/12/14)

In the Eucharist Jesus does not give just any bread, but *the* bread of eternal life, he gives Himself, offering Himself to the Father out of love for us. But we must go to the Eucharist with those sentiments of Jesus, which are compassion and the will to share. One who goes to the Eucharist without having compassion for the needy and without sharing, is not at ease with Jesus. (8/3/14)

The encounter with Jesus in the Eucharist will be the font of hope for the world if, transformed by the power of the Holy Spirit into the image of the one we encounter, we accept the mission to transform the world by giving the fullness of life which we ourselves have received and experienced, bringing hope, forgiveness, healing and love to those in need, especially the poor, the dispossessed and oppressed, sharing with them the life and aspirations and walking with them in the search for an authentic human life in Jesus Christ. (9/27/14)

Lent is a favorable time for letting Christ serve us so that we in turn may become more like him. This happens whenever we hear the word of God and receive the sacraments, especially the Eucharist. There we become what we receive: the Body of Christ. In this body there is no room for the indifference which so often seems to possess our hearts. For whoever is of Christ, belongs to one body, and in him we cannot be indifferent to one another. "If one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy" (*1 Cor* 12:26). (10/4/14)

The Church is the *communio sanctorum* not only because of her saints, but also because she is a communion in holy things: the love of God revealed to us in Christ and all his gifts. Among these gifts there is also the response of those who let themselves be touched by this love. In this communion of saints, in this sharing in holy things, no one possesses anything alone, but shares everything with others. And since we are united in God, we can do something for those who are far distant, those whom we could never reach on our own, because with them and for them, we ask God that all of us may be open to his plan of salvation. (10/4/14)
We are able to encounter Him truly present in the Sacraments, especially in the Eucharist. We are able to recognize Him in the faces of our brothers and sisters, especially in the poor, the sick, the imprisoned, the displaced: they are the living flesh of the suffering Christ and the visible image of the invisible God. (1/11/15)

The Church calls us to have and to foster an authentic liturgical life, so that there may be harmony between that which the liturgy celebrates and that which we experience in our lives. It means expressing in life what we have received through the faith and how much we have celebrated here (cf. *Sacrosanctum Concilium*, n. 10). (3/7/15, Homily)

A disciple of Jesus goes to Church to encounter the Lord and to find in his grace, operating in the Sacraments, the power to think and act according to the Gospel. This is why we cannot mislead ourselves of being able to enter the Lord's house and "cover up", with prayer and acts of devotion, conduct contrary to the requirements of justice, honesty and/or charity to our neighbor. We cannot substitute with "religious tributes" what is owed to our neighbor, postponing true conversion. Worship, liturgical celebrations, are the privileged setting to hear the voice of the Lord, who guides us on the path of rectitude and Christian perfection. (3/7/15, Homily)

This takes place every time we celebrate the memory of the Lord in the Eucharist: we enter into communion with Christ Servant by obeying his command — to love one another as He has loved us (cf. Jn 13:34; 15:12). If we approach Holy Communion without being sincerely ready to wash the feet of one another, we don't recognize the Body of the Lord. It is the service, Jesus gives himself entirely. (4/1/15)

The Eucharist joins heaven and earth; it embraces and penetrates all creation. The world which came forth from God's hands returns to him in blessed and undivided adoration: in the bread of the Eucharist, "creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself". Thus, the Eucharist is also a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation. (5/24/15, *Laudato Si',* no. 236)

It is not enough to state that Jesus is present in the Eucharist, but one must see in it the presence of a life given and partake in it. When we take and eat that Bread, we are associated into the life of Jesus, we enter into communion with Him, we commit to achieve communion among ourselves, to transform our life into a gift, especially to the poorest. (6/7/15)

Today's feast evokes this message of solidarity and urges us to welcome the intimate invitation to conversion and to service, love and forgiveness. It urges us to become, with our life, imitators of that which we celebrate in the Liturgy. The Christ, who nourishes us under the consecrated species of bread and wine, is the same One who comes to us in the everyday happenings; He is in the poor person who holds out his hand, in the suffering one who begs for help, in the brother or sister who asks for our availability and awaits our welcome. He is in

the child who knows nothing about Jesus or salvation, who does not have faith. He is in every human being, even the smallest and the defenseless. (6/7/15)

The Eucharist, source of love for the life of the Church, is the school of charity and solidarity. Those who are nourished by the Bread of Christ cannot remain indifferent to those who do not have their daily bread. Today, we know it is an ever more serious problem. (6/7/15)

Among the initiatives that are necessary to increasingly consolidate the pastoral care of the family, given the serious social problems that afflict it: the difficult economic situation, emigration, domestic violence, unemployment, drug trafficking and corruption are realities that generate concern. Allow me to call your attention to the value and beauty of marriage. The complementarity of man and woman, the pinnacle of divine creation, is being questioned by the so-called *gender ideology*, in the name of a more free and just society. The differences between man and woman are not for opposition or subordination, but for communion and generation, always in the "image and likeness" of God. Without mutual self-giving, neither one can understand the other in depth (cf. General Audience, 15 April 2015). The Sacrament of Marriage is a sign of God's love for humanity and of Christ's devotion to his Bride, the Church. Look after this treasure, one of the "most important of the Latin American and Caribbean peoples" (*Aparecida Document*, n. 433.) (6/8/15)

The Eucharist is a sacrament of communion, which raws us out of our individualism in order to live together as disciples. It gives us the certainty that all that we have, all that we are, if it is taken, blessed and given, can, by God's power, by the power of his love, become bread of life for all. (7/9/15, Homily)

And the Church celebrates the Eucharist, she celebrates the memory of the Lord, the sacrifice of the Lord. . . . Jesus asks us to share in his life, and through us he allows this gift to multiply in our world. We are not isolated individuals, separated from one another, but rather a people of remembrance, a remembrance ever renewed and ever shared with others. A life of remembrance needs others. It demands exchange, encounter and a genuine solidarity capable of entering into the mindset of taking, blessing and giving. It demands the logic of love. (7/9/15, Homily)

By receiving Him in Communion, we receive his life within us and we become children of the Heavenly Father and brothers among ourselves. By receiving communion we meet Jesus truly living and risen! Taking part in the Eucharist means entering into the logic of Jesus, the logic of giving freely, of sharing. And as poor as we are, we all have something to give. "To receive Communion" means to draw from Christ the grace which enables us to share with others all we are and all we have. (7/26/15)

We do well to take seriously a biblical text usually interpreted outside of its context or in a generic sense, with the risk of overlooking its immediate and direct meaning, which is markedly social. I am speaking of 1 Cor 11:17-34, where Saint Paul faces a shameful situation in the community. The wealthier members tended to discriminate against the poorer ones, and this carried over even to the agape meal that accompanied the celebration of the Eucharist. While the rich enjoyed their food, the poor looked on and went hungry: "One is hungry and another is drunk. Do you not have houses to eat and drink in? Or do you despise the Church of God and humiliate those who have nothing?" (vv. 21-22) (3/19/16, no. 185)

The Eucharist demands that we be members of the one body of the Church. Those who approach the Body and Blood of Christ may not wound that same Body by creating scandalous distinctions and divisions among its members. This is what it means to "discern" the body of the Lord, to acknowledge it with faith and charity both in the sacramental signs and in the community; those who fail to do so eat and drink judgement against themselves (cf. v. 29). The celebration of the Eucharist thus becomes a constant summons for everyone "to examine himself or herself " (v. 28), to open the doors of the family to greater fellowship with the underprivileged, and in this way to receive the sacrament of that eucharistic love which makes us one body.

We must not forget that "the 'mysticism' of the sacrament has a social character". When those who receive it turn a blind eye to the poor and suffering, or consent to various forms of division, contempt and inequality, the Eucharist is received unworthily. On the other hand, families who are properly disposed and receive the Eucharist regularly, reinforce their desire for fraternity, their social consciousness and their commitment to those in need. (3/19/16, no. 186)

The disciples recognized Jesus in the "breaking of the bread", in the Eucharist. Unless we tear apart the veil clouding our vision and shatter the hardness of our hearts and our prejudices, we will never be able to recognize the face of God. (4/29/17, Mass)

Living communion with Christ is therefore anything but being passive and detached from daily life; on the contrary, it includes us more and more in the relationship with the men and women of our time, in order to offer them the concrete sign of mercy and of the attention of Christ. While we are nourished by Christ, the Eucharist which we celebrate transforms us too, step by step, into the Body of Christ and spiritual food for our brothers and sisters. Jesus wants to reach everyone, in order to bring God's love to all. For this reason he makes every believer a servant of mercy. Jesus sees the crowd, feels compassion for them and multiplies the loaves; thus he does the same with the Eucharist. We believers who receive this Eucharistic bread are spurred by Jesus to take this service to others, with his same compassion. This is the way. (8/17/16)

Dear pilgrims, we have before us Jesus hidden yet present in the Eucharist, just as we have Jesus hidden yet present in the wounds of our brothers and sisters who are sick and suffering. On the altar, we worship the flesh of Jesus; in these our brothers and sisters, we encounter the wounds of Jesus. The Christian adores Jesus, the Christian seeks Jesus, the Christian can recognize the wounds of Jesus. (5/13/17, Greeting)

Our prayer and our journey of discipleship and conversion find the confirmation of their evangelic authenticity in precisely such charity and sharing. This way of life gives rise to joy and peace of soul, because we touch with our own hands the flesh of Christ. If we truly wish to encounter Christ, we have to touch his body in the suffering bodies of the poor, as a response to the sacramental communion bestowed in the Eucharist. The Body of Christ, broken in the sacred liturgy, can be seen, through charity and sharing, in the faces and persons of the most vulnerable of our brothers and sisters. (6/13/17)

Indeed, we were created to love and to be loved. God, who is Love, created us to make us participants in his life, to be loved by him and to love him, and with him, to love all other people. This is God's "dream" for mankind. And to accomplish it we need his grace; we need to receive within us the capacity to love which comes from God himself. Jesus offers himself to us in the Eucharist for this very reason. In it we receive Jesus in the utmost expression of his love, when he offered himself to the Father for our salvation. (10/29/17)

On the eve of his passion, Jesus gave himself to his apostles under the signs of bread and wine. In the gift of the Eucharist, we not only recognize, with the eyes of faith, the gift of his body and blood; we also learn how to rest in his wounds, and there to be cleansed of all our sins and foolish ways. By taking refuge in Christ's wounds, dear brothers and sisters, may you know the healing balm of the Father's mercy and find the strength to bring it to others, to anoint every hurt and every painful memory. In this way, you will be faithful witnesses of the reconciliation and peace that God wants to reign in every human heart and in every community. (11/29/17, Homily)

Therefore, in the symbols of the bread and the wine, the faithful place their offering in the hands of the priest who places them on the altar, or the Lord's Table, "which is the center of the whole Liturgy of the Eucharist" (girm, 73). Thus, the center of the Mass is the altar and the altar is Christ. We must always look to the altar which is the center of the Mass. In the "fruit of the earth and the work of man" the commitment of the faithful to obey the Divine Word is offered as a "sacrifice acceptable to the Almighty Father," "for the good of all his

holy Church." Thus, “the lives of the faithful, their praise, sufferings, prayer and work, are united with those of Christ and with his total offering, and so acquire a new value” (*Catechism of the Catholic Church*, 1368). (2/28/18)

Each time we receive Communion, we resemble Jesus more; we transform ourselves more fully into Jesus. As the Bread and the Wine are converted into the Body and Blood of the Lord, so too those who receive it with faith are transformed into a living Eucharist. You reply “Amen” to the priest who distributes the Eucharist saying “the Body of Christ;” that is, you recognize the grace and the commitment involved in becoming the Body of Christ. Because when you receive the Eucharist, you become the Body of Christ. This is beautiful; it is very beautiful. As it unites us to Christ, tearing us away from our selfishness, Communion opens us and unites us to all those who are a single thing in him. This is the wonder of Communion: we become what we receive! (3/21/18)

The Eucharist makes us strong in order to produce fruit in good works to live as Christians. (3/21/18)

Christians go to Mass in order to participate in the Lord’s Passion and Resurrection and then to live more as Christians: the task of Christian witness begins. We leave the Church by “going in peace” to carry God’s blessing in our daily activities, in our homes, in our workplaces, among the occupations of the earthly city, “glorifying the Lord with our life." But if we exit the Church gossiping and saying “look at this one, look at that one...,” with ‘tongues wagging,’ the Mass has not entered my heart. Why? Because I am not capable of living the Christian witness. Every time I leave Mass, I must exit better than how I entered, with more life, with more strength, with more willingness to bear Christian witness. Through the Eucharist the Lord Jesus enters us, into our heart and our flesh, so that we may “hold fast in our lives to the Sacrament we have received in faith” (cf. *Roman Missal*, Collect for Monday in the Octave of Easter”). (4/4/18)

We must not forget that we celebrate the Eucharist in order to become *Eucharistic men and women*. What does this mean? It means allowing Christ to act within our deeds: that his thoughts may be our thoughts, his feelings our own, his choices our choices too. And this is holiness: doing as Christ did is Christian holiness. Saint Paul expresses it clearly, in speaking of his own assimilation to Jesus, and he says this: “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Gal 2:20). This is Christian witness. (4/4/18)

Lastly, partaking in the Eucharist *commits us to others, especially the poor*, teaching us to pass from the flesh of Christ to the flesh of our brothers and sisters, in whom he waits to be recognized, served, honored and loved by us (cf. *ibid.*, 1397). (4/4/18)

We can ask ourselves: is this Sacrament fulfilled in me? More concretely: do I just like to be served at the Lord’s Table or do I get up to serve like the Lord? In life, do I give what I receive at Mass? And as a Church let us ask ourselves: after receiving Communion many times, have we become people of communion? (4/20/18)

The Eucharist reconciles and unites us, because it nourishes the community relationship and encourages attitudes of generosity, of forgiveness, of trust in our neighbor, of gratitude. The Eucharist, which means “giving thanks,” enables us to perceive the need for thanksgiving: it helps us understand that “it is more blessed to give than to receive” (Acts 20:35); it teaches us to give primacy to love and to practice justice in its complete form which is mercy; to know how to always thank, even when we receive what is owed us. Eucharistic worship also teaches us the right balance of values: not to put earthly realities in first place but heavenly goods; to hunger not only for material food, but also for that “which endures to eternal life” (Jn 6:27). (4/21/18, Cesena)

PENANCE:

God forgives every man in his sovereign mercy, but he himself willed that those who belong to Christ and to the Church receive forgiveness by means of the ministers of the community. Through the apostolic ministry the mercy of God reaches me, my faults are forgiven and joy is bestowed on me. In this way Jesus calls us to live out reconciliation in the ecclesial, the community, dimension as well. (11/20/13)

The upcoming Extraordinary Jubilee Year of Mercy will be an opportunity for rediscovering the Sacrament of Penance and Reconciliation. Confession is the place in which God's forgiveness and mercy are received as a gift. It is in Confession that the transformation of every individual member of the faithful and the reform of the Church begin. I trust that during the Holy Year, and after it too, greater attention will be paid to this sacrament, so important for spiritual renewal, in diocesan and parish pastoral programs. (11/20/15)

"Compassion" is a most profound word: compassion means "to suffer-with-another". Jesus' heart manifests God's paternal compassion for that man, moving close to him and *touching him*. And this detail is very important. Jesus "stretched out his hand and *touched him*.... And immediately the leprosy left him, and he was made clean" (vv. 41-42). God's mercy overcomes every barrier and Jesus' hand touches the leper. He does not stand at a safe distance and does not act by delegating, but places Himself in direct contact with our contagion and in precisely this way our ills become the motive for contact: He, Jesus, takes from us our diseased humanity and we take from Him his sound and healing humanity. This happens each time we receive a Sacrament with faith: the Lord Jesus "touches" us and grants us his grace. In this case we think especially of the Sacrament of Reconciliation, which heals us from the leprosy of sin. (2/15/15, Angelus)

Lent is a time for reconsidering our feelings, for letting our eyes be opened to the frequent injustices which stand in direct opposition to the dream and the plan of God. (2/14/16, Homily)

It is good to think that the very sacrament of Reconciliation can become a favorable moment for the perception and growth of interior consolation, which animates the journey of the Christian. And I have to say this: we, with the "spirituality of complaining," run the risk of losing the sense of consolation. Also of losing that oxygen that consists in living in consolation. At times it is strong, but there is always a minimum consolation that is given to everyone: peace. Peace is the first degree of consolation. We must not lose it. Because it is precisely the pure, smog-free oxygen of our relationship with God. Consolation. From the highest to the lowest, which is peace. (4/10/18)

ANOINTING OF THE SICK:

In order to promote the effective inclusion of sick people in the Christian community and to inspire in them a strong sense of belonging, pastoral care — which is inclusive — is necessary in parishes and associations. It is a matter of truly esteeming the presence and witness of individuals who are frail and suffering, not only as recipients of the work of evangelization, but also as active subjects in this apostolic endeavor. (11/9/13)

May every sick and frail person see in your faces the face of Jesus, and may you come to see Christ's own flesh in every suffering person. (11/9/13)

Dear brothers and sisters who are sick, do not look upon yourselves only as the objects of solidarity and charity, but feel you are fully included in the life and mission of the Church. You have your own place, a specific role in the parish and in every sector of the Church. Your presence, which may be silent but is actually far more eloquent than many words, your prayer, the daily offering of your suffering in union with those of Jesus Crucified for the salvation of the world, the patient and even joyful acceptance of your condition, are a

spiritual resource and a patrimony for every Christian community. Do not be ashamed to be a precious treasure of the Church! (11/9/13)

The Church recognizes in you, the sick, a special presence of the suffering Christ. It is true. At the side of – and indeed within – our suffering, is the suffering of Christ; he bears its burden with us and he reveals its meaning. (12/6/13)

The incarnate Son of God did not remove illness and suffering from human experience but by taking them upon himself he transformed them and gave them new meaning. . . . Just as the Father gave us the Son out of love, and the Son gave himself to us out of the same love, so we too can love others as God has loved us, giving our lives for one another. Faith in God becomes goodness, faith in the crucified Christ becomes the strength to love to the end, even our enemies. The proof of authentic faith in Christ is self-giving and the spreading of love for our neighbors, especially for those who do not merit it, for the suffering and for the marginalized. (12/6/13)

Mother Church teaches us to be close to those who are neglected and die alone. That is what the blessed Teresa did on the streets of Calcutta; that is what has been and is done by many Christians who are not afraid to hold the hand of someone who is about to leave this world. And here too, mercy gives peace to those who pass away and those who remain, allowing them to feel that God is greater than death, and that abiding in Him even the last parting is a "see you again".... Help people die serenely, in peace. (9/10/14)

"The poor and the suffering you will always have with you", Jesus admonishes (cf. Mt 26:11), and the Church continually finds them along her path, considering those who are sick as a privileged way to encounter Christ, to welcome and serve him. To treat the sick, to welcome them, to serve them, is to serve Christ: the sick are the flesh of Christ. (2/8/15)

His is precisely the heart of the father whom we want to encounter when we go to the confessional. Perhaps he will say something to help us better understand our sin, but we all go to find a father who helps us to change our lives; a father who gives us the strength to go on; a father who forgives us in the name of God. That is why being a confessor is such an important responsibility, because that son, that daughter who comes to you is only looking for a father. And you, priest in the confessional, you are there in the place of the Father who does justice with his mercy. (2/3/16)

MATRIMONY:
In marriage we give ourselves completely without calculation or reserve, sharing everything, gifts and hardship, trusting in God's Providence. This is the experience that the young can learn from their parents and grandparents. (10/25/13)

In the family, among siblings, human coexistence is learned, how one must live in society. Perhaps we are not always aware of it, but the family itself introduces fraternity into the world! Beginning with this first experience of fraternity, nourished by affection and education at home, the style of fraternity radiates like a promise upon the whole of society and on its relations among peoples. (2/18/15)

St Paul, speaking of new life in Christ, says that Christians — each one of them — are called to love one another as Christ has loved them, that is to "be subject to one another" (Eph 5:21), which means be at the service of one another. And here he introduces an analogy between husband-wife and Christ-Church. (5/6/15)

The sacrament of marriage is a great act of faith and love: a witness to the courage to believe in the beauty of the creative act of God and to live that love that is always urging us to go on, beyond ourselves and even beyond our own family. (5/6/15)

The decision to "wed in the Lord" also entails a missionary dimension, which means having at heart the willingness to be a medium for God's blessing and for the Lord's grace *to all*. In deed, Christian spouses participate *as spouse*s in the mission of the Church. (5/6/15)

The Constitution "defined marriage as a community of life and love (cf. 48), placing love at the center of the family... 'True love between husband and wife' (49) involves mutual self-giving, includes and integrates the sexual and affective dimensions, in accordance with God's plan (cf. 48-49)". . . . In the incarnation, [Christ] assumes human love, purifies it and brings it to fulfilment. By his Spirit, he gives spouses the capacity to live that love, permeating every part of their lives of faith, hope and charity. In this way, the spouses are consecrated and by means of a special grace build up the Body of Christ and form a domestic church (cf. *Lumen Gentium*, 11), so that the Church, in order fully to understand her mystery, looks to the Christian family, which manifests her in a real way". (3/19/16, no. 67).

"Pope Benedict XVI . . .stressed that 'marriage based on an exclusive and definitive love becomes an icon of the relationship between God and his people, and vice versa. God's way of loving becomes the measure of human love' (11). Moreover, in the Encyclical *Caritas in Veritate*, he highlighted the importance of love as a principle of life in society (cf. 44), a place where we learn the experience of the common good". (3/19/16, no. 70).

"Scripture and Tradition give us access to a knowledge of the Trinity, which is revealed with the features of a family. The family is the image of God, who is a communion of persons. . . . In the human family, gathered by Christ, 'the image and likeness' of the Most Holy Trinity (cf. Gen 1:26) has been restored, the mystery from which all true love flows. Through the Church, marriage and the family receive the grace of the Holy Spirit from Christ, in order to bear witness to the Gospel of God's love". (3/19/16, no. 71)

Married couples should have a clear awareness of their social obligations. With this, their affection does not diminish but is flooded with new light. As the poet says:
"Your hands are my caress,
The harmony that fills my days.
I love you because your hands
Work for justice.
If I love you, it is because you are
My love, my companion and my all,
And on the street, side by side,
We are much more than just two".
(3/19/16, no. 181)

A married couple who experience the power of love know that this love is called to bind the wounds of the outcast, to foster a culture of encounter and to fight for justice. God has given the family the job of "domesticating" the world and helping each person to see fellow human beings as brothers and sisters. (3/19/16, no. 183)

HOLY ORDERS:
The readings and the Psalm of our Mass speak of God's "anointed ones": the suffering Servant of Isaiah, King David and Jesus our Lord. All three have this in common: the anointing that they receive is meant in turn to anoint God's faithful people, whose servants they are; they are anointed for the poor, for prisoners, for the oppressed… A fine image of this "being for" others can be found in the Psalm 133: "It is like the precious oil upon the head, running down upon the beard, on the beard of Aaron, running down upon the collar of his robe"

(v. 2). . . . The precious oil which anoints the head of Aaron does more than simply lend fragrance to his person; it overflows down to "the edges". The Lord will say this clearly: his anointing is meant for the poor, prisoners and the sick, for those who are sorrowing and alone. My dear brothers, the ointment is not intended just to make us fragrant, much less to be kept in a jar, for then it would become rancid … and the heart bitter. (3/28/13, Chrism Mass)

A good priest can be recognized by the way his people are anointed: this is a clear proof. When our people are anointed with the oil of gladness, it is obvious: for example, when they leave Mass looking as if they have heard good news. Our people like to hear the Gospel preached with "unction", they like it when the Gospel we preach touches their daily lives, when it runs down like the oil of Aaron to the edges of reality, when it brings light to moments of extreme darkness, to the "outskirts" where people of faith are most exposed to the onslaught of those who want to tear down their faith. People thank us because they feel that we have prayed over the realities of their everyday lives, their troubles, their joys, their burdens and their hopes. (3/28/13, Chrism Mass)

We need to "go out", then, in order to experience our own anointing, its power and its redemptive efficacy: to the "outskirts" where there is suffering, bloodshed, blindness that longs for sight, and prisoners in thrall to many evil masters. . . .The priest who seldom goes out of himself, who anoints little – I won't say "not at all" because, thank God, the people take the oil from us anyway – misses out on the best of our people, on what can stir the depths of his priestly heart. . . . This I ask you: be shepherds, with the "odor of the sheep", make it real, as shepherds among your flock, fishers of men. . . . It is not a bad thing that reality itself forces us to "put out into the deep", where what we are by grace is clearly seen as pure grace, out into the deep of the contemporary world, where the only thing that counts is "unction" – not function – and the nets which overflow with fish are those cast solely in the name of the One in whom we have put our trust: Jesus. (3/28/13, Chrism Mass)

Let what you teach be nourishment for the people of God. Let the holiness of your lives be a delightful fragrance to Christ's faithful, so that by word and example you may build up the house which is God's Church. Likewise you will exercise in Christ the office of sanctifying. For by your ministry the spiritual sacrifice of the faithful will be made perfect, being united to the sacrifice of Christ, which will be offered through your hands in an unbloody way on the altar, in union with the faithful, in the celebration of the sacraments. Understand, therefore, what you do and imitate what you celebrate. As celebrants of the mystery of the Lord's death and resurrection, strive to put to death whatever in your members is sinful and to walk in newness of life. (4/21/13)

"Do you love me?"; "Are you my friend?". The One who scrutinizes hearts (cf. Rom 8:27), makes himself a beggar of love and questions us on the one truly essential issue, a premiss and condition for feeding his sheep, his lambs, his Church. May every ministry be based on this intimacy with the Lord; living from him is the measure of our ecclesial service which is expressed in the readiness to obey, to humble ourselves, as we heard in the Letter to the Philippians, and for the total gift of self (cf. 2:6-11). (5/23/13)

Moreover, the consequence of loving the Lord is giving everything — truly everything, even our life — for him. This is what must distinguish our pastoral ministry; it is the litmus test that tells us how deeply we have embraced the gift received in responding to Jesus' call, and how closely bound we are to the individuals and communities that have been entrusted to our care. We are not the expression of a structure or of an organizational need: even with the service of our authority we are called to be a sign of the presence and action of the Risen Lord; thus to build up the community in brotherly love. (5/23/13)

It is our responsibility as Pastors to help kindle within their hearts the desire to be missionary disciples of Jesus. (7/27/13, Mass with Bishops)

Do not close yourselves in! Go down among your faithful, even into the margins of your dioceses and into all those “peripheries of existence” where there is suffering, loneliness and human degradation. A pastoral presence means walking with the People of God, walking in front of them, showing them the way, showing them the path; walking in their midst, to strengthen them in unity; walking behind them, to make sure no one gets left behind but especially, never to lose the scent of the People of God in order to find new roads. (9/19/13)

When I think of the parish priests who knew the names of their parishioners, who went to visit them; even as one of them told me: “I know the name of each family's dog”. They even knew the dog's name! How nice it was! What could be more beautiful than this? I repeat it often: walking with our people, sometimes in front, sometimes behind and sometimes in the middle, and sometimes behind : in front in order to guide the community, in the middle in order to encourage and support; and at the back in order to keep it united and so that no one lags too, too far behind, to keep them united. (10/4/13, Clergy)

If in the course of the liturgical year a parish priest speaks about temperance ten times but only mentions charity or justice two or three times, an imbalance results, and precisely those virtues which ought to be most present in preaching and catechesis are overlooked. The same thing happens when we speak more about law than about grace, more about the Church than about Christ, more about the Pope than about God’s word. (11/24/13, no. 38)

A preacher has to contemplate the word, but he also has to contemplate his people. In this way he learns “of the aspirations, of riches and limitations, of ways of praying, of loving, of looking at life and the world, which distinguish this or that human gathering,” while paying attention “to actual people, to using their language, their signs and symbols, to answering the questions they ask”.[120] He needs to be able to link the message of a biblical text to a human situation, to an experience which cries out for the light of God’s word. (11/24/13, no. 154)

The Church’s pastors, taking into account the contributions of the different sciences, have the right to offer opinions on all that affects people’s lives, since the task of evangelization implies and demands the integral promotion of each human being. It is no longer possible to claim that religion should be restricted to the private sphere and that it exists only to prepare souls for heaven. We know that God wants his children to be happy in this world too, even though they are called to fulfilment in eternity, for he has created all things “for our enjoyment” (*1 Tim* 6:17), the enjoyment of everyone. It follows that Christian conversion demands reviewing especially those areas and aspects of life “related to the social order and the pursuit of the common good”.[149] (11/24/13, no. 182)

No vocation is born of itself or lives for itself. A vocation flows from the heart of God and blossoms in the good soil of faithful people, in the experience of fraternal love. Did not Jesus say: “By this all men will know that you are my disciples, if you have love for one another” (*Jn* 13:35)? (1/15/14, Vocations)

And I ask all of you, bishops, deacons, consecrated men and women, and laity, together to implore the Holy Spirit, that the College of Cardinals may always be ever more fervent in pastoral charity and filled with holiness, in order to serve the Gospel and to help the Church radiate Christ’s love in our world. (2/23/14)

Peace is not something which can be bought or sold; peace is a gift to be sought patiently and to be “crafted” through the actions, great and small, of our everyday lives. The way of peace is strengthened if we realize that we are all of the same stock and members of the one human family; if we never forget that we have the same Father in heaven and that we are all his children, made in his image and likeness. (5/24/14, Amman)

We must not be a Church closed in on herself, which watches her navel, a self-referential Church, who looks at herself and is unable to transcend. Twofold transcendence is important: toward God and toward one's neighbor. Coming out of oneself is not an adventure; it is a journey, it is the path that God has indicated to men, to the people from the first moment when he said to Abraham, "Go from your country". He had to go out of himself. And when I come out of myself, I meet God and I meet others. How do you meet others? From a distance or up close? You must meet them up close, closeness. Creativity, transcendence and closeness. Closeness is a key word: be near. Do not be afraid of anything. Be close. (7/26/14, Clergy)

"Consecrated life also needs to be accompanied so that, rooted in Christ at the service of the Kingdom, it may always remain a prophetic witness and a model of reconciliation, justice and peace (cf. *Evangelii Gaudium*, n. 117)." (9/6/14)

"You are called to offer direction and solutions for the promotion of a society founded on respect for the dignity of the human person. In this respect, attention to the poor and the many in need, such as the elderly, people who are sick or disabled, should be the object of pastoral care that is appropriate and continually reexamined. In fact, the Church is called to concern herself with the wellbeing of these people and to draw the attention of society and of the public authorities to their situation." (9/12/14)

The way of the Church is not to condemn anyone for eternity; to pour out the balm of God's mercy on all those who ask for it with a sincere heart. The way of the Church is precisely to leave her four walls behind and to go out in search of those who are distant, those essentially on the "outskirts" of life. It is to adopt fully God's own approach, to follow the Master who said: "Those who are well have no need of the physician, but those who are sick; I have come to call, not the righteous but sinners" (*Lk* 5:31-32). (2/15/15, Cardinals)

Charity is creative in finding the right words to speak to all those considered incurable and hence untouchable. Finding the right words… Contact is the language of genuine communication, the same endearing language which brought healing to the leper. How many healings can we perform if only we learn this language of contact! The leper, once cured, became a messenger of God's love. The Gospel tells us that "he went out and began to proclaim it freely and to spread the word" (cf. *Mk* 1:45). (2/15/15, Cardinals)

I urge you to serve Jesus crucified in every person who is emarginated, for whatever reason; to see the Lord in every excluded person who is hungry, thirsty, naked; to see the Lord present even in those who have lost their faith, or turned away from the practice of their faith, or say that they are atheists; to see the Lord who is imprisoned, sick, unemployed, persecuted; to see the Lord in the leper – whether in body or soul - who encounters discrimination! We will not find the Lord unless we truly accept the marginalized! May we always have before us the image of Saint Francis, who was unafraid to embrace the leper and to accept every kind of outcast. Truly, dear brothers, the Gospel of the marginalized is where our credibility is at stake, is discovered and is revealed! (2/15/15, Cardinals)

This is a job that pertains to everyone, but in a special way it pertains to you priests. To bring mercy, to bring pardon, to bring peace, to bring joy through the Sacraments and through listening. That the people of God may find in you men who are merciful like Jesus. At the same time that every parish and every ecclesial reality may become a sanctuary for the one who seeks God and a welcoming home for the poor, the elderly and those who find themselves in need. *To go and to welcome*: so that the heart of Mother Church, and of all her children, will beat. Go, welcome! Go, seek! Go, bring love, mercy and tenderness. (3/21/15, Homily)

Let us return for a moment to what today's liturgy describes as the work of the priest: to bring good news to the poor, to proclaim freedom to prisoners and healing to the blind, to offer liberation to the downtrodden and to announce the year of the Lord's favour. Isaiah also mentions consoling the broken-hearted and comforting the afflicted. (4/2/15)

The tasks of which Jesus speaks call for the ability to show compassion; our hearts are to be "moved" and fully engaged in carrying them out. We are to rejoice with couples who marry; we are to laugh with the children brought to the baptismal font; we are to accompany young fiancés and families; we are to suffer with those who receive the anointing of the sick in their hospital beds; we are to mourn with those burying a loved one. (4/2/15)

The faithful never leave us without something to do, unless we hide in our offices or go out in our cars wearing sun glasses. There is a good and healthy tiredness. It is the exhaustion of the priest who wears the smell of the sheep… but also smiles the smile of a father rejoicing in his children or grandchildren. (4/2/15)

From our feet, we can tell how the rest of our body is doing. The way we follow the Lord reveals how our heart is faring. The wounds on our feet, our sprains and our weariness, are signs of how we have followed him, of the paths we have taken in seeking the lost sheep and in leading the flock to green pastures and still waters (cf. ibid., 270). (4/2/15)

There is a clear connection between *consecrated life* and *mission*. The desire to follow Jesus closely, which led to the emergence of consecrated life in the Church, responds to his call to take up the cross and follow him, to imitate his dedication to the Father and his service and love, to lose our life so as to gain it. Since Christ's entire existence had a missionary character, so too, all those who follow him closely must possess this missionary quality. (5/24/15, Mission)

The Church cannot and must not remain aloof from this process in her proclamation of the Gospel. Many priests and pastoral workers carry out an enormous work of accompanying and promoting the excluded throughout the world, alongside cooperatives, favouring businesses, providing housing, working generously in the fields of health, sports and education. I am convinced that respectful cooperation with the popular movements can revitalize these efforts and strengthen processes of change. (7/9/15, Popular Movements)

May we be shepherds who are close to our people, open to their questions and problems. (9/20/15, Vespers)

We are promoters of the culture of encounter. We are living sacraments of the embrace between God's riches and our poverty. (9/23/15, Bishops)

Be pastors close to people, pastors who are neighbors and servants. (9/23/15, Bishops)

Closeness to the poor, the refugee, the immigrant, the sick, the exploited, the elderly living alone, prisoners and all God's other poor, will teach us a different way of resting, one which is more Christian and generous. (9/24/15, Vespers)

As shepherds following in the footsteps of the Good Shepherd, we are asked to seek out, to accompany, to lift up, to bind up the wounds of our time. To look at things realistically, with the eyes of one who feels called to action, to pastoral conversion. The world today demands this conversion on our part. "It is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all occasions, without hesitation, reluctance or fear. The joy of the Gospel is for all people: no one can be excluded" (Evangelii Gaudium, 23) (9/27/15, Bishops)

A pastor must show that the "Gospel of the family" is truly "good news" in a world where self-concern seems to reign supreme! We are not speaking about some romantic dream: the perseverance which is called for in having a family and raising it transforms the world and human history. (9/27/15, Bishops)

By our own humble Christian apprenticeship in the familial virtues of God's people, we will become more and more like fathers and mothers (as did Saint Paul: cf. 1 Th 2:7,11), and less like people who have simply learned to live without a family. Our ideal is not to live without love! A good pastor renounces the love of a family precisely in order to focus all his energies, and the grace of his particular vocation, on the evangelical blessing of the love of men and women who carry forward God's plan of creation, beginning with those who are lost, abandoned, wounded, broken, downtrodden and deprived of their dignity. (9/27/15, Bishops)

The mission of a good pastor, in the style of God – and only God can authorize this, not our own presumption! – imitates in every way and for all people the Son's love for the Father. This is reflected in the tenderness with which a pastor devotes himself to the loving care of the men and women of our human family. (9/27/15, Bishops)

Service is the way for authority to be exercised in the Christian community. Those who serve others and lack real prestige exercise genuine authority in the Church. Jesus calls us to see things differently, to pass from the thirst for power to the joy of quiet service, to suppress our instinctive desire to exercise power over others, and instead to exercise the virtue of humility. (10/18/15, Homily)

After proposing a model not to imitate, Jesus then offers himself as the ideal to be followed. By imitating the Master, the community gains a new outlook on life: "The Son of Man came not to be served but to serve, and to give his life as a ransom for many" (v. 45). In the biblical tradition, the Son of Man is the one who receives from God "dominion, glory and kingship" (Dan 7:14). Jesus fills this image with new meaning. He shows us that he enjoys dominion because he is a servant, glory because he is capable of abasement, kingship because he is fully prepared to lay down his life. By his passion and death, he takes the lowest place, attains the heights of grandeur in service, and bestows this upon his Church. (10/18/15, Homily)

Jesus exercises a true priesthood of mercy and compassion. He knows our difficulties at first hand, he knows from within our human condition; the fact that he is without sin does not prevent him from understanding sinners. His glory is not that born of ambition or the thirst for power; it is is the glory of one who loves men and women, who accepts them and shares in their weakness, who offers them the grace which heals and restores, and accompanies them with infinite tenderness amid their tribulations. (10/18/15, Homily)

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed" (Lk 4:18). Jesus, anointed by the Spirit, brings good news to the poor. Everything he proclaims, and we priests too proclaim, is good news. News full of the joy of the Gospel – the joy of those anointed in their sins with the oil of forgiveness and anointed in their charism with the oil of mission, in order to anoint others in turn. Like Jesus, the priest makes the message joyful with his entire person. When he preaches – briefly, if possible! –, he does so with the joy that touches people's hearts with that same word with which the Lord has touched his own heart in prayer. Like every other missionary disciple, the priest makes the message joyful by his whole being. For as we all know, it is in the little things that joy is best seen and shared: when by taking one small step, we make God's mercy overflow in situations of desolation; when we decide to pick up the phone and arrange to see someone; when we patiently allow others to take up our time… (4/13/17, Chrism Mass)

True joy does not come from things or from possessing, no! It is born from the encounter, from the relationship with others, it is born from feeling accepted, understood and loved, and from accepting, from understanding and from loving; and this is not because of a passing fancy but because the other is a person. Joy is born from the gratuitousness of an encounter! It is hearing someone say, but not necessarily with words: "You are important to me". This is beautiful.... And it is these very words that God makes us understand. In calling you God says to you: "You are important to me, I love you, I am counting on you". (7/6/13)

But in this world to which wealth does so much damage it is necessary that we priests, that we sisters, that all of us be consistent with our poverty! (7/6/13)

Francis abandoned riches and comfort in order to become a poor man among the poor. He understood that true joy and riches do not come from the idols of this world – material things and the possession of them – but are to be found only in following Christ and serving others. Less well known, perhaps, is the moment when this understanding took concrete form in his own life. It was when Francis embraced a leper. This suffering brother was the "mediator of light ... for Saint Francis of Assisi" (*Lumen Fidei*, 57), because in every suffering brother and sister that we embrace, we embrace the suffering Body of Christ. (7/24/13, Providence)

It is true that nowadays, to some extent, everyone, including our young people, feels attracted by the many idols which take the place of God and appear to offer hope: money, success, power, pleasure. Often a growing sense of loneliness and emptiness in the hearts of many people leads them to seek satisfaction in these ephemeral idols. Dear brothers and sisters, let us be lights of hope! Let us maintain a positive outlook on reality. Let us encourage the generosity which is typical of the young and help them to work actively in building a better world. Young people are a powerful engine for the Church and for society. They do not need material things alone; also and above all, they need to have held up to them those non-material values which are the spiritual heart of a people, the memory of a people. In this Shrine, which is part of the memory of Brazil, we can almost read those values: spirituality, generosity, solidarity, perseverance, fraternity, joy; they are values whose deepest root is in the Christian faith. (7/24/13, Aparecida)

Francis wanted a mendicant order and an itinerant one. Missionaries who wanted to meet, listen, talk, help, to spread faith and love. Especially love. And he dreamed of a poor Church that would take care of others, receive material aid and use it to support others, with no concern for itself. 800 years have passed since then and times have changed, but the ideal of a missionary, poor Church is still more than valid. This is still the Church that Jesus and his disciples preached about. (10/1/13)

[W]e all must strip ourselves of this worldliness: the spirit opposing the spirit Beatitudes, the spirit opposing the spirit of Jesus. Worldliness hurts us. It is so very sad to find a worldly Christian, sure — according to him — of that security that the faith gives and of the security that the world provides. You cannot be on both sides. The Church — all of us — must strip herself of the worldliness that leads to vanity, to pride, that is idolatry. (10/4/13, Poor)

I can say that the most beautiful and natural expressions of joy which I have seen in my life were in poor people who had little to hold on to. (11/24/13, no. 7)

The succession of economic crises should lead to a timely rethinking of our models of economic development and to a change in lifestyles. Today's crisis, even with its serious implications for people's lives, can also provide us with a fruitful opportunity to rediscover the virtues of prudence, temperance, justice and strength.

These virtues can help us to overcome difficult moments and to recover the fraternal bonds which join us one to another, with deep confidence that human beings need and are capable of something greater than maximizing their individual interest. Above all, these virtues are necessary for building and preserving a society in accord with human dignity. (12/8/13)

I have said that the poor are at the heart of the Gospel; they are present there from beginning to end. In the synagogue at Nazareth, Jesus made this clear at the outset of his ministry. And when in *Matthew* 25 he speaks of the latter days, and reveals the criterion by which we will all be judged, there too we find the poor. There is a danger, a temptation which arises in times of prosperity: it is the danger that the Christian community becomes just another "part of society", losing its mystical dimension, losing its ability to celebrate the Mystery and instead becoming a spiritual organization, Christian and with Christian values, but lacking the leaven of prophecy. When this happens, the poor no longer have their proper role in the Church. This is a temptation from which particular Churches, Christian communities, have suffered greatly over the centuries; in some cases they become so middle class that the poor even feel ashamed to be a part of them. It is the temptation of spiritual "prosperity", pastoral prosperity. No longer is it a poor Church for the poor but rather a rich Church for the rich, or a middle class Church for the well-to-do. (8/14/14, Bishops)

Do not fall into the terrible trap of thinking that life depends on money and that, in comparison with money, anything else is devoid of value or dignity. This is nothing but an illusion! We cannot take money with us into the life beyond. Money does not bring us happiness. Violence inflicted for the sake of amassing riches soaked in blood makes one neither powerful nor immortal. Everyone, sooner or later, will be subject to God's judgment, from which no one can escape. (4/11/15, no. 19)

We know how unsustainable is the behavior of those who constantly consume and destroy, while others are not yet able to live in a way worthy of their human dignity. (5/24/15, *Laudato Si*', no. 193)

Christian spirituality proposes an alternative understanding of the quality of life, and encourages a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption. (5/24/15, *Laudato Si*', no. 222)

Inner peace is closely related to care for ecology and for the common good because, lived out authentically, it is reflected in a balanced lifestyle together with a capacity for wonder which takes us to a deeper understanding of life. (5/24/15, *Laudato Si,*' no. 225)

Jesus' love is great, so today in the opening of this Holy Door I would like the Holy Spirit to open the heart of all the people of Rome, to make them see what is the way of salvation. There is no luxury, it is not the way of great riches, it is not the way of power. It is the way of humility. The poorest, the sick, the imprisoned. (12/18/15)

How much have we become accustomed to a lifestyle where we think that our source and life force lies only in wealth? To what point do we feel that caring about others, our concern and work for bread, for the good name and dignity of others, are wellsprings of happiness and hope? (2/14/16)

Here let me say a word to fiancés. Have the courage to be different. Don't let yourselves get swallowed up by a society of consumption and empty appearances. What is important is the love you share, strengthened and sanctified by grace. You are capable of opting for a more modest and simple celebration in which love takes precedence over everything else. Pastoral workers and the entire community can help make this priority the norm rather than the exception. (3/19/16, no. 212)

Jesus says that one day that rich man died: the poor and the rich die, they have the same destiny, like all of us, there are no exceptions to this. Thus, that man turned to Abraham, imploring him in the name of 'father' (vv. 24, 27). Thereby claiming to be his son, belonging to the People of God. Yet in life he showed no consideration toward God. Instead he made himself the center of all things, closed inside his world of luxury and wastefulness. In excluding Lazarus, he did not take into consideration the Lord nor his law. To ignore a poor man is to scorn God! We must learn this well: to ignore the poor is to scorn God. There is a detail in the parable that is worth noting: the rich man has no name, but only an adjective: 'the rich man'; while the name of the poor man is repeated five times, and 'Lazarus' means 'God helps'. Lazarus, who is lying at the gate, is a living reminder to the rich man to remember God, but the rich man does not receive that reminder. Hence, he will be condemned not because of his wealth, but for being incapable of feeling compassion for Lazarus and for not coming to his aid. (5/18/16)

To be attracted by power, by grandeur, by appearances, is tragically human. It is a great temptation that tries to insinuate itself everywhere. But to give oneself to others, eliminating distances, dwelling in littleness and living the reality of one's everyday life: this is exquisitely divine. (7/28/16, Czestochowa)

In the text of today's Gospel (Lk 12:32-48), Jesus speaks to his disciples about the *attitude to assume in view of the final encounter with him*, and explains that the expectation of this encounter should impel us to *live a life full of good works*. Among other things he says: "Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys (v. 33)." It is a call to give importance to almsgiving as a work of mercy, not to place trust in ephemeral goods, to use things without attachment and selfishness, but according to God's logic, the logic of attention to others, the logic of love. We can be so attached to money, and have many things, but in the end we cannot take them with us. Remember that "the shroud has no pockets." (8/7/16)

What endures, what has value in life, what riches do not disappear? Surely these two: *the Lord and our neighbor*. These two riches do no disappear! These are the greatest goods; these are to be loved. Everything else – the heavens, the earth, all that is most beautiful, even this Basilica – will pass away; but we must never exclude *God or others* from our lives. (11/13/16, Excluded)

May the Lord free us from turning it towards ourselves. May he turn us away from the trappings that distract us, from interests and privileges, from attachment to power and glory, from being seduced by the spirit of the world. Our Mother the Church looks "in particular to that portion of humanity that is suffering and crying out, because she knows that these people belong to her by evangelical right" (PAUL VI, *Address at the beginning of the Second Session of the Second Vatican Council*, 29 September 1963). (11/13/16, Excluded)

What harm we do to ourselves when we fail to notice Lazarus, excluded and cast out (cf. *Lk* 16:19-21)! It is turning away from God himself. It is the symptom of a spiritual sclerosis when we are only interested in objects to be produced rather than on persons to be loved. This is the origin of the tragic contradiction of our age: as progress and new possibilities increase, which is a good thing, less and less people are able to benefit from them. . . . We cannot go about our business quietly at home while Lazarus lies at the door. There is no peace in the homes of the prosperous as long as justice is lacking in the home of everyone. (11/13/16, Excluded)

First of all — the first Beatitude says — they are "poor in spirit" (Mt 5:3). What does this mean? That they do not live for success, power and money; they know that those who set aside treasure for themselves are not rich toward God (cf. Lk 12:21). Rather, they believe that the Lord is life's treasure, and love for neighbor the only true source of gain. At times we are dissatisfied due to something we lack, or worried if we are not considered as we would like; let us remember that our Beatitude is not here but in the Lord and in love: only with him, only by loving do we live as blessed. (11/1/17)

His lowliness lays low our pride; his poverty challenges our outward display; his tender love touches our hardened hearts. To set aside a moment of silence each day to be with God is to “keep” our soul; it is to “keep” our freedom from being corroded by the banality of consumerism, the blare of commercials, the stream of empty words and the overpowering waves of empty chatter and loud shouting. (1/1/18, Homily)

Today’s material and spiritual poverty make even more important what has always been called for: namely, that pastors be attentive to the poor, capable of being with them, with a simple way of life, so that the poor may feel that our Churches are firstly their homes. (2/17/18)

It is good to inspire an art of living together in simplicity, benevolence, fraternity, as well as to educate in the culture of respect and encounter, the only one capable of building a future that rises up to the ideal of man. (4/6/18)

Let us remember Paul VI's words: "For the Catholic Church, no one is a stranger, no one is excluded, no one is far away" (*Homily for the closing of the Second Vatican Council*, 8 December 1965). Indeed, we are a single human family that is journeying on toward unity, making the most of solidarity and dialogue among peoples in the multiplicity of differences. (5/24/13)

Solidarity…is a structural value of the social doctrine, as Blessed John Paul II reminded us. (5/25/13)

Well, this "something wrong" no longer regards only the south of the world but also the entire planet. Hence the need "to rethink solidarity" no longer as simply assistance for the poorest, but as a global rethinking of the whole system, as a quest for ways to reform it and correct it in a way consistent with the fundamental human rights of all human beings. It is essential to restore to this word "solidarity", viewed askance by the world of economics — as if it were a bad word — the social citizenship that it deserves. Solidarity is not an additional attitude, it is not a form of social alms-giving but, rather, a social value; and it asks us for its citizenship. (5/25/13)

"Adam, where are you?" This is the first question which God asks man after his sin. "Adam, where are you?" Adam lost his bearings, his place in creation, because he thought he could be powerful, able to control everything, to be God. Harmony was lost; man erred and this error occurs over and over again also in relationships with others. "The other" is no longer a brother or sister to be loved, but simply someone who disturbs my life and my comfort. God asks a second question: "Cain, where is your brother?" The illusion of being powerful, of being as great as God, even of being God himself, leads to a whole series of errors, a chain of death, even to the spilling of a brother's blood! God's two questions echo even today, as forcefully as ever! How many of us, myself included, have lost our bearings; we are no longer attentive to the world in which we live; we don't care; we don't protect what God created for everyone, and we end up unable even to care for one another! And when humanity as a whole loses its bearings, it results in tragedies like the one we have witnessed. (7/8/13)

Who is responsible for the blood of these brothers and sisters of ours? Nobody! That is our answer: It isn't me; I don't have anything to do with it; it must be someone else, but certainly not me. Yet God is asking each of us: "Where is the blood of your brother which cries out to me?" Today no one in our world feels responsible; we have lost a sense of responsibility for our brothers and sisters. We have fallen into the hypocrisy of the priest and the levite whom Jesus described in the parable of the Good Samaritan: we see our brother half dead on the side of the road, and perhaps we say to ourselves: "poor soul…!", and then go on our way. It's not our responsibility, and with that we feel reassured, assuaged. The culture of comfort, which makes us think only of ourselves, makes us insensitive to the cries of other people, makes us live in soap bubbles which, however lovely, are insubstantial; they offer a fleeting and empty illusion which results in indifference to others; indeed, it even leads to the globalization of indifference. In this globalized world, we have fallen into globalized indifference. We have become used to the suffering of others: it doesn't affect me; it doesn't concern me; it's none of my business! (7/8/13)

"Adam, where are you?" "Where is your brother?" These are the two questions which God asks at the dawn of human history, and which he also asks each man and woman in our own day, which he also asks us. But I would like us to ask a third question: "Has any one of us wept because of this situation and others like it?" Has any one of us grieved for the death of these brothers and sisters? Has any one of us wept for these persons who were on the boat? For the young mothers carrying their babies? For these men who were looking for a means

of supporting their families? We are a society which has forgotten how to weep, how to experience compassion – "suffering with" others: the globalization of indifference has taken from us the ability to weep! In the Gospel we have heard the crying, the wailing, the great lamentation: "Rachel weeps for her children… because they are no more". Herod sowed death to protect his own comfort, his own soap bubble. And so it continues… Let us ask the Lord to remove the part of Herod that lurks in our hearts; let us ask the Lord for the grace to weep over our indifference, to weep over the cruelty of our world, of our own hearts, and of all those who in anonymity make social and economic decisions which open the door to tragic situations like this. "Has any one wept?" Today has anyone wept in our world? (7/8/13)

Lord, in this liturgy, a penitential liturgy, we beg forgiveness for our indifference to so many of our brothers and sisters. Father, we ask your pardon for those who are complacent and closed amid comforts which have deadened their hearts; we beg your forgiveness for those who by their decisions on the global level have created situations that lead to these tragedies. Forgive us, Lord! Today too, Lord, we hear you asking: "Adam, where are you?" "Where is the blood of your brother?" (7/8/13)

And the Brazilian people, particularly the humblest among you, can offer the world a valuable lesson in solidarity; this word solidarity is too often forgotten or silenced, because it is uncomfortable. It almost seems like a bad word … solidarity. I would like to make an appeal to those in possession of greater resources, to public authorities and to all people of good will who are working for social justice: never tire of working for a more just world, marked by greater solidarity! No one can remain insensitive to the inequalities that persist in the world! Everybody, according to his or her particular opportunities and responsibilities, should be able to make a personal contribution to putting an end to so many social injustices. The culture of selfishness and individualism that often prevails in our society is not, I repeat, not what builds up and leads to a more habitable world: rather, it is the culture of solidarity that does so; the culture of solidarity means seeing others not as rivals or statistics, but brothers and sisters. And we are all brothers and sisters! (7/25/13, Varginha)

No amount of "peace-building" will be able to last, nor will harmony and happiness be attained in a society that ignores, pushes to the margins or excludes a part of itself. A society of that kind simply impoverishes itself, it loses something essential. We must never, never allow the throwaway culture to enter our hearts! We must never allow the throwaway culture to enter our hearts, because we are brothers and sisters. No one is disposable! Let us always remember this: only when we are able to share do we become truly rich; everything that is shared is multiplied! Think of the multiplication of the loaves by Jesus! The measure of the greatness of a society is found in the way it treats those most in need, those who have nothing apart from their poverty! (7/25/13, Varginha)

"With Jesus and with St Cajetan, let us meet the needs of the most deprived". It speaks of the encounter with people who are most in need, those who require us to give them a hand, to look kindly at them, to share in their sorrow or in their anxieties, in their difficulties. What is important, however, is not to see or help them from a distance. No, No! It is to go and meet them. This is Christian! It is what Jesus teaches us: to meet the needs of the most underprivileged. Just as Jesus did, always meeting people's needs; he went to meet them. It is to go to the encounter with the neediest. (8/7/13)

God's world is a world where everyone feels responsible for the other, for the good of the other. This evening, in reflection, fasting and prayer, each of us deep down should ask ourselves: Is this really the world that I desire? Is this really the world that we all carry in our hearts? Is the world that we want really a world of harmony and peace, in ourselves, in our relations with others, in families, in cities, *in* and *between* nations? (9/7/13)

But then we wonder: Is this the world in which we are living? Creation retains its beauty which fills us with awe and it remains a good work. But there is also "violence, division, disagreement, war". This occurs when

man, the summit of creation, stops contemplating beauty and goodness, and withdraws into his own selfishness. . . It is exactly in this chaos that God asks man's conscience: "Where is Abel your brother?" and Cain responds: "I do not know; am I my brother's keeper?" (*Gen* 4:9). We too are asked this question, it would be good for us to ask ourselves as well: Am I really my brother's keeper? Yes, you are your brother's keeper! To be human means to care for one another! (9/7/13)

Serving means working beside the neediest of people, establishing with them first and foremost human relationships of closeness and bonds of solidarity. Solidarity, this word that frightens the developed world. People try to avoid saying it. Solidarity to them is almost a bad word. But it is our word! Serving means recognizing and accepting requests for justice and hope, and seeking roads together, real paths that lead to liberation. (9/10/13)

From this place of welcome, encounter and service, I would therefore like to launch a question to everyone, to all the people who live here, in this Diocese of Rome, to ask themselves: do I bend down over someone in difficulty or am I afraid of getting my hands dirty? Am I closed in on myself, on my possessions, or am I aware of those in need of help? Do I only serve myself or am I able to serve others, like Christ who came to serve even to the point of giving up his life? Do I look in the eye those who are asking for justice, or do I turn my gaze aside to avoid looking them in the eye? (9/10/13)

I am also aware that for own my part I must do everything to ensure that this term "courage" is not a beautiful word spoken in passing! May it not be merely the smile of a courteous employee, a Church employee who comes and says "be brave!" No! I don't want this! I want courage to come from within me and to impel me to do everything as a pastor, as a man. We must all face this challenge with solidarity, among you — also among us — we must all face with solidarity and intelligence this historic struggle. (9/22/13, Workers)

Perhaps hope is like embers under the ashes; let us help each other with solidarity, blowing on the ashes to rekindle the flame. But hope carries us onwards. That is not optimism, it is something else. However hope does not belong to any one person, we all create hope! We must sustain hope in everyone, among all of you and among all of us who are far away. Hope is both yours and ours. It is something that belongs to everyone! (9/22/13, Workers)

Let us look upon one another in a more fraternal way! Mary teaches us to have that gaze which strives to welcome, to accompany and to protect. Let us learn to look at one another beneath Mary's maternal gaze! There are people whom we instinctively consider less and who instead are in greater need: the most abandoned, the sick, those who have nothing to live on, those who do not know Jesus, youth who find themselves in difficulty, young people who cannot find work. Let us not be afraid to go out and to look upon our brothers and sisters with Our Lady's gaze. She invites us to be true brothers and sisters. (9/22/13, Homily)

Many of you have been stripped by this callous world that offers no work, no help. To this world it doesn't matter that there are children dying of hunger; it doesn't matter if many families have nothing to eat, do not have the dignity of bringing bread home; it doesn't matter that many people are forced to flee slavery, hunger and flee in search of freedom. With how much pain, how often don't we see that they meet death, like yesterday in Lampedusa: today is a day of tears! (10/4/13, Poor)

We are all called to be poor, to strip us of ourselves; and to do this we must learn how to be with the poor, to share with those who lack basic necessities, to touch the flesh of Christ! The Christian is not one who speaks about the poor, no! He is one who encounters them, who looks them in the eye, who touches them. I am here not to "make news", but to indicate that this is the Christian path, the path St Francis followed. (10/4/13, Poor)

I think that an important step is to tear down decisively the barriers of individualism, self withdrawal and the slavery of profit at all costs; and this needs to be accomplished not only in the dynamics of human relations but also in global economic and financial dynamics. Today more than ever, I think it is necessary *to educate ourselves in solidarity*, to rediscover the value and meaning of this very uncomfortable word, which oftentimes has been left aside, and to make it become a basic attitude in decisions made at the political, economic and financial levels, in relationships between persons, peoples and nations. It is only in standing firmly united, by overcoming selfish ways of thinking and partisan interests, that the objective of eliminating forms of indigence determined by a lack of food will also be achieved. A solidarity that is not reduced to different forms of welfare, but which makes an effort to ensure that an ever greater number of persons are economically independent. Many steps have been taken in different countries, but we are still far from a world where all can live with dignity. (10/16/13)

We need to look at our cities with a contemplative gaze, a gaze of faith which sees God dwelling in their homes, in their streets and squares. God's presence accompanies the sincere efforts of individuals and groups to find encouragement and meaning in their lives. He dwells among them, fostering solidarity, fraternity, and the desire for goodness, truth and justice. (11/24/13, no. 71)

At the same time, what could be significant places of encounter and solidarity often become places of isolation and mutual distrust. Houses and neighborhoods are more often built to isolate and protect than to connect and integrate. The proclamation of the Gospel will be a basis for restoring the dignity of human life in these contexts, for Jesus desires to pour out an abundance of life upon our cities (cf. *Jn* 10:10). (11/24/13, no. 75)

Today, when the networks and means of human communication have made unprecedented advances, we sense the challenge of finding and sharing a "mystique" of living together, of mingling and encounter, of embracing and supporting one another, of stepping into this flood tide which, while chaotic, can become a genuine experience of fraternity, a caravan of solidarity, a sacred pilgrimage. Greater possibilities for communication thus turn into greater possibilities for encounter and solidarity for everyone. (11/24/13, no. 87)

Many try to escape from others and take refuge in the comfort of their privacy or in a small circle of close friends, renouncing the realism of the social aspect of the Gospel. For just as some people want a purely spiritual Christ, without flesh and without the cross, they also want their interpersonal relationships provided by sophisticated equipment, by screens and systems which can be turned on and off on command. Meanwhile, the Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence which challenges us, with their pain and their pleas, with their joy which infects us in our close and continuous interaction. True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others. The Son of God, by becoming flesh, summoned us to the revolution of tenderness. (11/24/13, no. 88)

We need to help others to realize that the only way is to learn how to encounter others with the right attitude, which is to accept and esteem them as companions along the way, without interior resistance. Better yet, it means learning to find Jesus in the faces of others, in their voices, in their pleas. . . There indeed we find true healing, since the way to relate to others which truly heals instead of debilitating us, is a *mystical* fraternity, a contemplative fraternity. It is a fraternal love capable of seeing the sacred grandeur of our neighbor, of finding God in every human being, of tolerating the nuisances of life in common by clinging to the love of God, of opening the heart to divine love and seeking the happiness of others just as their heavenly Father does. . . . Let us not allow ourselves to be robbed of community! (11/24/13, nos. 91-92)

If we, who are God's means of hearing the poor, turn deaf ears to this plea, we oppose the Father's will and his plan; that poor person "might cry to the Lord against you, and you would incur guilt" (*Dt* 15:9). A lack of

solidarity towards his or her needs will directly affect our relationship with God: “For if in bitterness of soul he calls down a curse upon you, his Creator will hear his prayer” (*Sir* 4:6). The old question always returns: “How does God’s love abide in anyone who has the world’s goods, and sees a brother or sister in need and yet refuses help?” (*1 Jn* 3:17). Let us recall also how bluntly the apostle James speaks of the cry of the oppressed: “The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts” (5:4). (11/24/13, no. 187)

The word “solidarity” is a little worn and at times poorly understood, but it refers to something more than a few sporadic acts of generosity. It presumes the creation of a new mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few. (11/24/13, no. 188)

Solidarity is a spontaneous reaction by those who recognize that the social function of property and the universal destination of goods are realities which come before private property. The private ownership of goods is justified by the need to protect and increase them, so that they can better serve the common good; for this reason, solidarity must be lived as the decision to restore to the poor what belongs to them. These convictions and habits of solidarity, when they are put into practice, open the way to other structural transformations and make them possible. Changing structures without generating new convictions and attitudes will only ensure that those same structures will become, sooner or later, corrupt, oppressive and ineffectual. (11/24/13, no. 189)

We incarnate the duty of hearing the cry of the poor when we are deeply moved by the suffering of others. (11/24/13, no. 193)

It is essential to draw near to new forms of poverty and vulnerability, in which we are called to recognize the suffering Christ, even if this appears to bring us no tangible and immediate benefits. I think of the homeless, the addicted, refugees, indigenous peoples, the elderly who are increasingly isolated and abandoned, and many others. Migrants present a particular challenge for me, since I am the pastor of a Church without frontiers, a Church which considers herself mother to all. (11/24/13, no. 210)

Sometimes we are tempted to be that kind of Christian who keeps the Lord’s wounds at arm’s length. Yet Jesus wants us to touch human misery, to touch the suffering flesh of others. He hopes that we will stop looking for those personal or communal niches which shelter us from the maelstrom of human misfortune and instead enter into the reality of other people’s lives and know the power of tenderness. Whenever we do so, our lives become wonderfully complicated and we experience intensely what it is to be a people, to be part of a people. (11/24/13, no. 270)

Saint John, the disciple who stood with Mary beneath the cross, brings us to the sources of faith and charity, to the heart of the God who “is love” (1 *Jn* 4:8,16). He reminds us that we cannot love God if we do not love our brothers and sisters. … the cross of Christ invites us also to allow ourselves to be smitten by his love, teaching us always to look upon others with mercy and tenderness, especially those who suffer, who are in need of help” (*Way of the Cross with Young People*, Rio de Janeiro, 26 July 2013). (12/6/13)

In the heart of every man and woman is the desire for a full life, including that irrepressible longing for fraternity which draws us to fellowship with others and enables us to see them not as enemies or rivals, but as brothers and sisters to be accepted and embraced. (12/8/13)

In the dynamics of history, and in the diversity of ethnic groups, societies and cultures, we see the seeds of a vocation to form a community composed of brothers and sisters who accept and care for one another. But this vocation is still frequently denied and ignored in a world marked by a “globalization of indifference” which makes us slowly inured to the suffering of others and closed in on ourselves. (12/8/13)

Globalization, as Benedict XVI pointed out, makes us neighbors, but does not make us brothers.[1] The many situations of inequality, poverty and injustice, are signs not only of a profound lack of fraternity, but also of the absence of a culture of solidarity. New ideologies, characterized by rampant individualism, egocentrism and materialistic consumerism, weaken social bonds, fuelling that "throw away" mentality which leads to contempt for, and the abandonment of, the weakest and those considered "useless". (12/8/13)

In God's family, where all are sons and daughters of the same Father, and, because they are grafted to Christ, *sons and daughters in the Son*, there are no "disposable lives". All men and women enjoy an equal and inviolable dignity. All are loved by God. All have been redeemed by the blood of Christ, who died on the Cross and rose for all. This is the reason why no one can remain indifferent before the lot of our brothers and sisters. (12/8/13)

Paul VI stated that not only individuals but nations too must encounter one another in a spirit of fraternity. . . In the first place, this duty falls to those who are most privileged. Their obligations are rooted in human and supernatural fraternity and are manifested in three ways: the *duty of solidarity*, which requires the richer nations to assist the less developed; the *duty of social justice*, which requires the realignment of relationships between stronger and weaker peoples in terms of greater fairness; and the *duty of universal charity*, which entails the promotion of a more humane world for all, a world in which each has something to give and to receive, without the progress of the one constituting an obstacle to the development of the other.[6] (12/8/13)

Peace, John Paul II affirmed, is an indivisible good. Either it is the good of all or it is the good of none. It can be truly attained and enjoyed, as the highest quality of life and a more human and sustainable development, only if all are guided by solidarity as "a firm and persevering determination to commit oneself to the common good".[7] This means not being guided by a "desire for profit" or a "thirst for power". What is needed is the willingness to "lose ourselves" for the sake of others rather than exploiting them, and to "serve them" instead of oppressing them for our own advantage. "The 'other' – whether a person, people or nation – [is to be seen] not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our 'neighbor', a 'helper'".[8] (12/8/13)

Today we are living in a world which is growing ever "smaller" and where, as a result, it would seem to be easier for all of us to be neighbors. Developments in travel and communications technology are bringing us closer together and making us more connected, even as globalization makes us increasingly interdependent. Nonetheless, divisions, which are sometimes quite deep, continue to exist within our human family. On the global level we see a scandalous gap between the opulence of the wealthy and the utter destitution of the poor. Often we need only walk the streets of a city to see the contrast between people living on the street and the brilliant lights of the store windows. We have become so accustomed to these things that they no longer unsettle us. Our world suffers from many forms of exclusion, marginalization and poverty, to say nothing of conflicts born of a combination of economic, political, ideological, and, sadly, even religious motives. (1/24/14)

[M]edia can help us to feel closer to one another, creating a sense of the unity of the human family which can in turn inspire solidarity and serious efforts to ensure a more dignified life for all. Good communication helps us to grow closer, to know one another better, and ultimately, to grow in unity. The walls which divide us can be broken down only if we are prepared to listen and learn from one another. We need to resolve our differences through forms of dialogue which help us grow in understanding and mutual respect. A culture of encounter demands that we be ready not only to give, but also to receive. (1/24/14)

How can we be "neighborly" in our use of the communications media and in the new environment created by digital technology? I find an answer in the parable of the Good Samaritan, which is also a parable about

communication. Those who communicate, in effect, become neighbors. The Good Samaritan not only draws nearer to the man he finds half dead on the side of the road; he takes responsibility for him. Jesus shifts our understanding: it is not just about seeing the other as someone like myself, but of the ability to make myself like the other. Communication is really about realizing that we are all human beings, children of God. I like seeing this power of communication as "neighborliness". (1/24/14)

In a world like this, media can help us to feel closer to one another, creating a sense of the unity of the human family which can in turn inspire solidarity and serious efforts to ensure a more dignified life for all. Good communication helps us to grow closer, to know one another better, and ultimately, to grow in unity. The walls which divide us can be broken down only if we are prepared to listen and learn from one another. (1/24/14)

The desire for digital connectivity can have the effect of isolating us from our neighbors, from those closest to us. We should not overlook the fact that those who for whatever reason lack access to social media run the risk of being left behind. (1/24/14)

Living our Baptism to the full . . . also means *not accustoming ourselves to the situations of degradation and misery* that we encounter as we walk along the streets of our cities and towns. There is a risk of passively accepting certain forms of behavior and of not being shocked by the sad reality surrounding us. We become accustomed to violence, as though it were a predictable part of the daily news. We become accustomed to brothers and sisters sleeping on the streets, who have no roof to shelter them. We become accustomed to refugees seeking freedom and dignity, who are not received as they ought to be. We become accustomed to living in a society which thinks it can do without God, in which parents no longer teach their children to pray or to make the sign of the Cross. . . . Lent comes to us as a providential time to change course, to recover the ability to react to the reality of evil which always challenges us. Lent is to be lived as a time of conversion, as a time of renewal for individuals and communities, by drawing close to God and by trustfully adhering to the Gospel. In this way, it also allows us to look with new eyes at our brothers and sisters and their needs. That is why Lent is a favorable time to convert to the love of God and neighbor; a love that knows how to make its own the Lord's attitude of gratuitousness and mercy — who "became poor, so that by his poverty you might become rich" (cf. 2 Cor 8:9). (3/5/14, General Audience)

Solidarity is a word that is not always welcomed; I would say that sometimes we have transformed it into a bad word, it cannot be said. However, it is a word that means much more than some acts of sporadic generosity. It is to think and to act in terms of community, of the priority of the life of all over the appropriation of goods by a few. It is also to fight against the structural causes of poverty, inequality, lack of work, land and housing, the denial of social and labor rights. It is to confront the destructive effects of the empire of money: forced displacements, painful emigrations, the traffic of persons, drugs, war, violence and all those realities that many of you suffer and that we are all called to transform. Solidarity, understood in its deepest sense, is a way of making history. (10/28/14)

If we intend to try, as Christians, to incisively address the many problematic issues and tragedies of our time, it is necessary to speak and act as brothers, in a way that all can easily recognize. This too is a way — for us perhaps it is the first — of confronting the globalization of indifference with the globalization of solidarity and fraternity, which among the baptized will shine even more brightly. (11/7/14)

The future of all nations is interconnected, more than ever before; they are like the members of one family who depend upon each other. (11/20/14)

When there is a lack of solidarity in a country, the effects are felt by all. Indeed, solidarity is the attitude that enables people to reach out to others and establish mutual relations on this sense of brotherhood that

overcomes differences and limits, and inspires us to seek the common good together. Human beings, as they become aware of being partly responsible for the plan of Creation, become capable of mutual respect, instead of fighting among themselves, damaging and impoverishing the planet. (11/20/14)
The persons we help, the poor, the sick, orphans, have much to give us. Will I become a begger and also ask this? Or am I sufficient and will I only give? You who live by always giving, and think that you need nothing, do you realize that you are poor yourself? Do you realize that you are very poor and that you need what they can give you? Do you let yourself be evangelized by the poor, by the sick, by those you assist? This is what can help all those people who are committed like Rikki to trying to give to others: it is learning to stretch out our own hands from our poverty. (1/18/15)

The growing number of people who are marginalized and live in great insecurity challenge us and ask us for greater solidarity to give them the material and spiritual support they need. At the same time the poor whom we approach and help can give us much. (2/16/15, Pro Petri Sede)

Today globalizing solidarity… means thinking about the spiraling increase of unemployed people, of the unending tears of the poor, of the need to resume development that is both a true, integral progress of the person who certainly needs income, but not only income! Let us think of health needs, which traditional welfare systems no longer manage to satisfy; of the urgent need of solidarity, placing once again the dignity of the human being at the center of the economy, as you have said. As Pope Leo XIII would still say today: Christianity has marvelous strength to globalize solidarity! (2/28/15)

When I do charity, I give myself! If I am not capable of giving myself, that is not charity. It is a gift without which one cannot enter the home of one who suffers. In the language of the social doctrine of the Church this means building on subsidiarity with strength and consistency: it means joining forces! (2/28/15)

To the young people and to all of you today I repeat: solve problems with solidarity. I therefore encourage you to witnesses to solidarity in your cities and towns, at work, at school, in the family and at meeting places. (5/2/15, Pilgrims)

Faith in Jesus Christ, when correctly understood and its final consequences accepted, generates communities that build peace and solidarity. (5/23/15, Address)

Developing countries, where the most important reserves of the biosphere are found, continue to fuel the development of richer countries at the cost of their own present and future. The land of the southern poor is rich and mostly unpolluted, yet access to ownership of goods and resources for meeting vital needs is inhibited by a system of commercial relations and ownership which is structurally perverse. (5/24/15, *Laudato Si',* no. 52)

We need to strengthen the conviction that we are one single human family. (5/24/15, *Laudato Si*', no. 52)

Human ecology is inseparable from the notion of the common good . . . In the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters. (5/24/15, *Laudato Si',* no. 156, 158)

The notion of the common good also extends to future generations. The global economic crises have made painfully obvious the detrimental effects of disregarding our common destiny, which cannot exclude those who come after us. We can no longer speak of sustainable development apart from intergenerational solidarity. Once we start to think about the kind of world we are leaving to future generations, we look at things

differently; we realize that the world is a gift which we have freely received and must share with others. Since the world has been given to us, we can no longer view reality in a purely utilitarian way, in which efficiency and productivity are entirely geared to our individual benefit. Intergenerational solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us. (5/24/15, *Laudato Si',* no. 159)

An interdependent world not only makes us more conscious of the negative effects of certain lifestyles and models of production and consumption which affect us all; more importantly, it motivates us to ensure that solutions are proposed from a global perspective, and not simply to defend the interests of a few countries. (5/24/15, *Laudato Si*', no. 164)

Enforceable international agreements are urgently needed. . . . Global regulatory norms are needed to impose obligations and prevent unacceptable actions, for example, when powerful companies dump contaminated waste or offshore polluting industries in other countries. (5/24/15, *Laudato Si',* no. 173)

One thing is certain: we can no longer turn our backs on reality, on our brothers and sisters, on mother earth. It is wrong to turn aside from what is happening all around us, as if certain situations did not exist or have nothing to do with our life. It is not right for us, nor is it even humane to get caught up in the play of a throwaway culture. (7/7/15, Educators)

Again and again we sense the urgency of the question which God put to Cain, "Where is your brother?" But I wonder if our answer continues to be: "Am I my brother's keeper?" (*Gen* 4:9). (7/7/15, Educators)

Without solidarity there can be no solution. (7/7/15, Political)

Because everything is related, we need one another. If politics is dominated by financial speculation, or if the economy is ruled solely by a technocratic and utilitarian paradigm concerned with maximum production, we will not grasp, much less resolve, the great problems of humanity. Cultural life has an important role to play in this regard, for it has to do not only with the development of the mind through the sciences and the creation of beauty through the arts, but also esteem for the local traditions of a people – this is also culture – which are so expressive of the milieu in which they arose and emerged, and the milieu which gives them meaning. There is also need for an ethical and moral education which can cultivate solidarity and shared responsibility between individuals. (7/8/15, Authorities)

The world's peoples want to be artisans of their own destiny. They want to advance peacefully towards justice. They do not want forms of tutelage or interference by which those with greater power subordinate those with less. They want their culture, their language, their social processes and their religious traditions to be respected. No actual or established power has the right to deprive peoples of the full exercise of their sovereignty. Whenever they do so, we see the rise of new forms of colonialism which seriously prejudice the possibility of peace and justice. (7/9/15, Popular Movements)

Passing by is the response of indifference, of avoiding other people's problems because they do not affect us. It is not my problem. We do not hear them, we do not recognize them. Deafness. Here we have the temptation to see suffering as something natural, to take injustice for granted. (7/9/15)

Faith awakens our commitment to others, faith awakens our solidarity: it is a virtue, human and Christian, which you possess and which many possess, a virtue that we must learn. (7/12/15, Banado Norte)

And there is another important word in the Social Doctrine, the word: "subsidiarity". As Cooperative Credit Banks you put subsidiarity into practice when you addressed the difficulties of the crisis with your means,

joining forces and not at the expense of others. This is subsidiarity: not to weigh on institutions and, therefore, on the country when problems can be addressed with one's own strength, with responsibility. (9/12/15, Personnel)

Solidarity means the implementation of effective tools that are able to fight environmental degradation and poverty at the same time. There are many positive experiences in this regard. For example the development and transfer of appropriate technologies that are able to make the best possible use of the human, natural and socio-economic resources that are most readily available at the local level, in order to ensure their long-term sustainability. (9/16/15)

Even in the developed world, the effects of unjust structures and actions are all too apparent. Our efforts must aim at restoring hope, righting wrongs, maintaining commitments, and thus promoting the well-being of individuals and of peoples. We must move forward together, as one, in a renewed spirit of fraternity and solidarity, cooperating generously for the common good. (9/24/15, Congress)

May contemplation of Jesus' wounded Heart always renew a passion within you for the people of our time, which is expressed with freely given love through commitment to solidarity, especially towards the underprivileged and those who are weakest. This is how you can continue to promote justice and peace, and the respect and dignity of each person. (10/1/15)

There are many good reasons to believe in mankind's capacity to act together in solidarity and, on the basis of our interconnection and interdependence, to demonstrate concern for the more vulnerable of our brothers and sisters and for the protection of the common good. This attitude of mutual responsibility is rooted in our fundamental vocation to fraternity and a life in common. Personal dignity and interpersonal relationships are what constitute us as human beings whom God willed to create in his own image and likeness. As creatures endowed with inalienable dignity, we are related to all our brothers and sisters, for whom we are responsible and with whom we act in solidarity. Lacking this relationship, we would be less human. (12/8/15, Peace)

Some people prefer not to ask questions or seek answers; they lead lives of comfort, deaf to the cry of those who suffer. Almost imperceptibly, we grow incapable of feeling compassion for others and for their problems; we have no interest in caring for them, as if their troubles were their own responsibility, and none of our business.[9] "When we are healthy and comfortable, we forget about others (something God the Father never does): we are unconcerned with their problems, their sufferings and the injustices they endure… Our heart grows cold. As long as I am relatively healthy and comfortable, I don't think about those less well off."[10] (12/8/15, Peace)

We too, then, are called to make compassion, love, mercy and solidarity a true way of life, a rule of conduct in our relationships with one another.[21] This requires the conversion of our hearts: the grace of God has to turn our hearts of stone into hearts of flesh (cf. Ezek 36:26), open to others in authentic solidarity. For solidarity is much more than a "feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far".[22] Solidarity is "a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all",[23] because compassion flows from fraternity. (12/8/15, Peace)

Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation. I think first of families, which are called to a primary and vital mission of education. . . . Teachers, who have the challenging task of training children and youth in schools or other settings, should be conscious that their responsibility extends also to the moral, spiritual and social aspects of life. The values of freedom, mutual respect and solidarity can be handed on from a tender age. Speaking to educators, Pope Benedict XVI noted that: "Every educational setting can be a place of openness to

the transcendent and to others; a place of dialogue, cohesiveness and attentive listening, where young people feel appreciated for their personal abilities and inner riches, and can learn to esteem their brothers and sisters. May young people be taught to savor the joy which comes from the daily exercise of charity and compassion towards others and from taking an active part in the building of a more humane and fraternal society". (12/8/15, Peace)

If you want to find God, seek him in humility, seek him in poverty, seek him where he is hidden: in the neediest, in the sick, in the hungry, in the imprisoned. (12/18/15)

Our Father, He is the Father of a great family; he is our Father. He knows that he has a unique love, but he does not know how to bear or raise an "only child". He is the God of the home, of brotherhood, of bread broken and shared. He is the God who is "Our Father", not "my father" or "your stepfather". (2/14/16)

"We need to look at our cities" — and thus all areas where the life of our people unfolds — "with a contemplative gaze, a gaze of faith which sees God dwelling in their homes, in their streets and squares.... He dwells among them, fostering solidarity, fraternity, and the desire for goodness, truth and justice. This presence must not be contrived but found, uncovered. God does not hide himself from those who seek him with a sincere heart" (*Evangelii Gaudium*, n. 71).(3/19/16)
We are asked to promote an integration that finds in solidarity a way of acting, a means of making history. Solidarity should never be confused with charitable assistance, but understood as a means of creating opportunities for all the inhabitants of our cities – and of so many other cities – to live with dignity. Time is teaching us that it is not enough simply to settle individuals geographically: the challenge is that of a profound cultural integration. (5/6/16)

The fight against poverty is not merely a technical economic problem, but above all a moral one, calling for global solidarity and the development of more equitable approaches to the concrete needs and aspirations of individuals and peoples worldwide. (5/13/16)

For this service of solidarity to be effective, our efforts must be directed to the pursuit of peace, wherein each individual's natural rights and integral human development are nurtured and guaranteed. This task demands that we work together in an efficient and coordinated way, encouraging the members of our communities to become themselves artisans of peace, promoters of social justice and advocates of true respect for our common home. (5/19/16)

Today, I renew my heartfelt plea for responsibility and solidarity in the face of this tragic situation. Many migrants who have come to this island and other places in Greece are living in trying conditions, in an atmosphere of anxiety and fear, at times even of despair, due to material hardship and uncertainty for the future. (4/16/16 - Migration)

Our being created in the image and likeness of God-Communion calls us to understand ourselves as beings-in-relationship and to live interpersonal relations in solidarity and mutual love. (5/22/16)
Such relationships play out, above all, in the sphere of our ecclesial communities, so that the image of the Church as icon of the Trinity is ever clearer. But also in every social relationship, from the family to friendships, to the work environment: they are all concrete occasions offered to us in order to build relationships that are increasingly humanly rich, capable of reciprocal respect and disinterested love. (5/22/16)
After concluding the dialogue with the Apostles, Jesus addressed everyone, saying: "If anyone wants to come after me, let him deny himself, take up his cross daily and follow me" (v. 23). This is not an ornamental cross or an ideological cross, but it is the cross of life, the cross of one's duty, the cross of making sacrifices for others with love — for parents, for children, for the family, for friends, and even for enemies — the cross of being ready to be in solidarity with the poor, to strive for justice and peace. (6/19/16)

I must not categorize others in order to decide who is my neighbor and who is not. It is up to me *whether to be a neighbor or not* — the decision is mine — it is up to me whether or not to be a neighbor to those whom I encounter who need help, even if they are strangers or perhaps hostile. (7/10/16)

It is precisely the fire of the Holy Spirit that leads us to be neighbors to others, to the needy, to so much human misery, to so many problems, to refugees, to displaced people, to those who are suffering. (8/14/16)

Be always ready to offer solidarity, to be steadfast in your closeness to others, determined in awakening joy and genuine in giving comfort. The world stands in need of concrete signs of solidarity, especially as it is faced with the temptation to indifference. It requires persons who, by their lives, defy such individualism, which is the tendency to think only of oneself and to ignore the brother or sister in need. Be always happy and full of joy in the service you give, but never presume to think that you are superior to others. Instead, let your work of mercy be a humble and eloquent continuation of Jesus' presence who continues to bend down to our level to take care of the ones who suffer. (9/3/2016)

I invite you to hold fast to the dream of Saint Augustine to live as brothers with "one soul and one heart" (*Rule* 1, 2) with a renewed spirit that reflects the ideal of the first Christians and becomes a prophetic sign of communion in our world so that we may rid ourselves of divisions, conflicts and exclusion, and allow harmony and dialogue to reign. (10/20/16)

Solidarity entails the awareness of being part of a single body, while at the same time involving a capacity on the part of each member to "sympathize" with others and with the whole. When one suffers, all suffer (cf. 1 Cor 12:26). Today, with the United Kingdom, we mourn the victims of the attack that took place in London two days ago. For solidarity is no mere ideal; it is expressed in concrete actions and steps that draw us closer to our neighbors, in whatever situation they find themselves. Forms of populism are instead the fruit of an egotism that hems people in and prevents them from overcoming and "looking beyond" their own narrow vision. There is a need to start thinking once again as Europeans, so as to avert the opposite dangers of a dreary uniformity or the triumph of particularisms. Politics needs this kind of leadership, which avoids appealing to emotions to gain consent, but instead, in a spirit of solidarity and subsidiarity, devises policies that can make the Union as a whole develop harmoniously. As a result, those who run faster can offer a hand to those who are slower, and those who find the going harder can aim at catching up to those at the head of the line. (3/24/17)

It is a matter of integrating the diverse peoples of the earth. The duty of solidarity obliges us to seek just ways of sharing, so there may not exist that tragic inequality between those who have too much and those who have nothing, between those who reject and those who are rejected. Only the path of integration among peoples allows humanity a future of peace and hope. (4/4/17).

It is a matter of offering feasible models of social integration. Everyone has a contribution to offer to the whole of society; everyone has a trait that can be useful in living together; no one is excluded from contributing something for the good of all. This is, at the same time, a right and a duty. It is the principle of subsidiarity that guarantees the need for everyone's contribution, whether as individuals or as groups, if we want to create a human coexistence open to all. (4/4/17)

Something similar can be said about the need to rethink the nature and role of the nation-state in a new context of globalization, which has profoundly altered the earlier international order. The state cannot consider itself the sole and exclusive proprietor of the common good, preventing intermediate bodies of civil society from freely expressing their full potential. This would violate the principle of subsidiarity which, combined with that of solidarity, is a pillar of the Church's social doctrine. Here, the challenge is to align individual rights with the common good. (10/20/17)

Striving for an inclusive community means making room for solidarity. To be a community in fact entails supporting one another; bearing burdens and making extraordinary sacrifices do not fall to some few, while the rest remain entrenched in defense of their privileged positions. A European Union that, in facing its crises, fails to recover a sense of being a single community that sustains and assists its members – and not just a collection of small interest groups – would miss out not only on one of the greatest challenges of its history, but also on one of the greatest opportunities for its own future. Solidarity … that word we so often seem to want to throw out from the dictionary. Solidarity, which from a Christian perspective finds its raison d'être in the precept of love (cf. Mt 22:37-40), has to be the lifeblood of a mature community. Together with the other cardinal principle of subsidiarity, it is not limited to relations between the states and regions of Europe. To be a solidary community means to be concerned for the most vulnerable of society, the poor and those discarded by social and economic systems, beginning with the elderly and the unemployed. At the same time, solidarity calls for a recovery of cooperation and mutual support between the generations. (10/28/17, European)

Openness of heart is likewise a path that leads to the pursuit of goodness, justice and solidarity. It leads to seeking the good of our neighbors. In his letter to the Christians in Rome, Saint Paul urged his hearers: "Do not be overcome by evil, but overcome evil with good" (Rom 12:21). This is a sentiment that all of us can echo. Religious concern for the welfare of our neighbor, streaming from an open heart, flows outward like a vast river, to quench the dry and parched wastelands of hatred, corruption, poverty and violence that so damage human lives, tear families apart, and disfigure the gift of creation. (12/1/17, Ecumenical)

In this sense, may your desire to serve the common good lead you to do everything possible to build bridges between people who find themselves in different social, economic, cultural and religious conditions, as well as between different generations. I encourage you also to be creators of bonds between urban and rural spaces, between the world of studies and that of the professions, so that the dynamism of your territories is always enriched by these various specific areas. Finally, you are called always to try to be close to others, especially to those in a situation of vulnerability; never to resign yourself to social inequality, the root of the ills of society, but to promote an integral ecological conversion at the service of the preservation of our common home. I also think of migrants and refugees who have fled their countries as a result of war, poverty and violence, and of what has already been done to assist them. It is a question of persevering in the search for means compatible with the good of all, to welcome them, protect them, promote their integral human development and integrate them into society (cf. *Message for the World Day of Peace*, 1 January 2018). In this way one may contribute to the construction of a more just, more human and more fraternal society. (3/12/18)

One urgent aspect of this educational task is the development of a universal, "catholic" vision of the unity of our human family and a commitment to the practical solidarity needed to combat the grave inequalities and injustices that mark today's world. Universities, by their very nature, are called to be workshops of dialogue and encounter in the service of truth, justice and the defense of human dignity at every level. This is especially true of Catholic institutions like your own, which contribute to the Church's mission of promoting the authentic and integral growth of the human family towards its definitive fullness in God (cf. Ap. Const. *Veritatis Gaudium*, 1). (4/14/18)

Benedict XVI reminded us that precisely because it is human, all human activity, including economic activity, must be ethically structured and governed (cf. Encyclical Letter *Caritas in Veritate*, n. 36). We must return to the centrality of the human being, to a more ethical vision of activities and of human relationships without the fear of losing something. (5/25/13)

Poverty is the flesh of the poor Jesus, in that child who is hungry, in the one who is sick, in those unjust social structures. (6/7/13 Jesuit Schools—Q & A)

Our duty is to continue to insist, in the present international context, that the human person and human dignity are not simply catchwords, but pillars for creating shared rules and structures capable of passing beyond purely pragmatic or technical approaches in order to eliminate divisions and to bridge existing differences. In this regard, there is a need to oppose the shortsighted economic interests and the mentality of power of a relative few who exclude the majority of the world's peoples, generating poverty and marginalization and causing a breakdown in society. There is likewise a need to combat the corruption which creates privileges for some and injustices for many others. (6/20/13)

Accompanying on its own is not enough. It is not enough to offer someone a sandwich unless it is accompanied by the possibility of learning how to stand on one's own two feet. Charity that leaves the poor person as he is, is not sufficient. True mercy, the mercy God gives to us and teaches us, demands justice, it demands that the poor find the way to be poor no longer. It asks — and it asks us, the Church, us, the City of Rome, it asks the institutions — to ensure that no one ever again stand in need of a soup-kitchen, of makeshift-lodgings, of a service of legal assistance in order to have his legitimate right recognized to live and to work, to be fully a person. (9/10/13)

It is important for the whole Church that welcoming the poor and promoting justice not be entrusted solely to "experts" but be a focus of all pastoral care, of the formation of future priests and religious, and of the ordinary work of all parishes, movements and ecclesial groups. (9/10/13)

Just as goodness tends to spread, the toleration of evil, which is injustice, tends to expand its baneful influence and quietly to undermine any political and social system, no matter how solid it may appear. If every action has its consequences, an evil embedded in the structures of a society has a constant potential for disintegration and death. It is evil crystallized in unjust social structures, which cannot be the basis of hope for a better future. (11/24/13, no. 59)

In this context we can understand Jesus' command to his disciples: "You yourselves give them something to eat!" (*Mk* 6:37): it means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter. (11/24/13, no. 188)

The private ownership of goods is justified by the need to protect and increase them, so that they can better serve the common good; for this reason, solidarity must be lived as the decision to restore to the poor what belongs to them. These convictions and habits of solidarity, when they are put into practice, open the way to other structural transformations and make them possible. Changing structures without generating new convictions and attitudes will only ensure that those same structures will become, sooner or later, corrupt, oppressive and ineffectual. (11/24/13, no. 189)

The need to resolve the structural causes of poverty cannot be delayed, not only for the pragmatic reason of its urgency for the good order of society, but because society needs to be cured of a sickness which is weakening and frustrating it, and which can only lead to new crises. Welfare projects, which meet certain urgent needs, should be considered merely temporary responses. As long as the problems of the poor are not radically resolved by rejecting the absolute autonomy of markets and financial speculation and by attacking the structural causes of inequality,[173] no solution will be found for the world's problems or, for that matter, to any problems. Inequality is the root of social ills. (11/24/13, no. 202)

The growth of inequality and poverty undermines inclusive and participatory democracy at risk which always presupposes an economy and an equitable and nonexclusive market. It is a question, therefore, of overcoming the structural causes of inequality and poverty. In the Apostolic Exhortation *Evangelii Gaudium*, I wished to point out three fundamental instruments for the social inclusion of the most needy: education, access to health care and employment for all (cf. n. 192). (10/2/14)

[Solidarity] is . . . to fight against the structural causes of poverty, inequality, lack of work, land and housing, the denial of social and labor rights. It is to confront the destructive effects of the empire of money: forced displacements, painful emigrations, the traffic of persons, drugs, war, violence and all those realities that many of you suffer and that we are all called to transform. Solidarity, understood in its deepest sense, is a way of making history. (10/28/14)

Some of you said: this system can no longer be endured. We must change it; we must put human dignity again at the center and on that pillar build the alternative social structures we need. It must be done with courage, but also with intelligence, with tenacity but without fanaticism, with passion but without violence. And among us all, addressing the conflicts without being trapped in them, always seeking to resolve the tensions to reach a higher plane of unity, peace and justice. We, Christians, have something very lovely, a guide of action, we could say a revolutionary program. I earnestly recommend that you read it, that you read the Beatitudes that are in chapter 5 of Saint Matthew and 6 of Saint Luke (cf. *Matthew* 5:3 and *Luke* 6:20) and that you read the passage of Matthew 25. I said it to the young people at Rio de Janeiro, with those two things you have the plan of action. (10/28/14)

Solidarity with the poor is thinking and acting in terms of community, of the priority of the life of all over the appropriation of goods by the few. It is also fighting the structural causes of poverty: inequality, unemployment and homelessness, the denial of social and labor rights. Solidarity is a way of making history with the poor, avoiding the allegedly altruistic works that reduce the other to indifference. (12/4/14)

The great biblical tradition enjoins on all peoples the duty to hear the voice of the poor. It bids us break the bonds of injustice and oppression which give rise to glaring, and indeed scandalous, social inequalities. Reforming the social structures which perpetuate poverty and the exclusion of the poor first requires a conversion of mind and heart. (1/16/15, Diplomatic)

To be an ambassador for Christ means above all to invite everyone to a renewed personal encounter with the Lord Jesus (*Evangelii Gaudium*, 3). . . But the Gospel is also a summons to conversion, to an examination of our consciences, as individuals and as a people. As the Bishops of the Philippines have rightly taught, the Church in the Philippines is called to acknowledge and combat the causes of the deeply rooted inequality and injustice which mar the face of Filipino society, plainly contradicting the teaching of Christ. The Gospel calls individual Christians to live lives of honesty, integrity and concern for the common good. But it also calls Christian communities to create "circles of integrity", networks of solidarity which can expand to embrace and transform society by their prophetic witness. (1/16/15, Homily)

Only by becoming poor ourselves, by becoming poor ourselves, by stripping away our complacency, will we be able to identify with the least of our brothers and sisters. We will see things in a new light and thus respond with honesty and integrity to the challenge of proclaiming the radicalism of the Gospel in a society which has grown comfortable with social exclusion, polarization and scandalous inequality. (1/16/15, Homily)

God chose and blessed us for a purpose: to be holy and blameless in his sight (*Eph* 1:4). He chose us, each of us to be witnesses of his truth and his justice in this world. He created the world as a beautiful garden and asked us to care for it. But through sin, man has disfigured that natural beauty; through sin, man has also destroyed the unity and beauty of our human family, creating social structures which perpetuate poverty, ignorance and corruption. (1/18/15)

May the message of mercy reach everyone, and may no one be indifferent to the call to experience mercy. . . . Do not fall into the terrible trap of thinking that life depends on money and that, in comparison with money, anything else is devoid of value or dignity. . . . The same invitation is extended to those who either perpetrate or participate in corruption. This festering wound is a grave sin that cries out to heaven for vengeance, because it threatens the very foundations of personal and social life. Corruption prevents us from looking to the future with hope, because its tyrannical greed shatters the plans of the weak and tramples upon the poorest of the poor. It is an evil that embeds itself into the actions of everyday life and spreads, causing great public scandal. Corruption is a sinful hardening of the heart that replaces God with the illusion that money is a form of power. (4/11/15, no. 19)

My predecessor Benedict XVI likewise proposed "eliminating the structural causes of the dysfunctions of the world economy and correcting models of growth which have proved incapable of ensuring respect for the environment". He observed that the world cannot be analyzed by isolating only one of its aspects, since "the book of nature is one and indivisible", and includes the environment, life, sexuality, the family, social relations, and so forth. It follows that "the deterioration of nature is closely connected to the culture which shapes human coexistence". Pope Benedict asked us to recognize that the natural environment has been gravely damaged by our irresponsible behavior. The social environment has also suffered damage. Both are ultimately due to the same evil: the notion that there are no indisputable truths to guide our lives, and hence human freedom is limitless. (5/24/15, *Laudato Si',* no. 6)

We are called to say *"no" to corruption*, so widespread that it seems to be a normal attitude or behavior. But not in words, in facts. "No" to mafia-like collusion, to fraud, to bribery, and things of that nature. (6/21/15, Labor)

Before all else, let us begin by acknowledging that change is needed. . . . Do we truly realize that something is wrong in a world where there are so many farmworkers without land, so many families without a home, so many laborers without rights, so many persons whose dignity is not respected? Do we realize that something is wrong where so many senseless wars are being fought and acts of fratricidal violence are taking place on our very doorstep? Do we realize something is wrong when the soil, water, air and living creatures of our world are under constant threat? So, if we do realize all this, let's not be afraid to say it: we need change; we want change. . . . You have mentioned the many forms of exclusion and injustice which you experience in the workplace, in neighborhoods and throughout the land. They are many and diverse, just as many and diverse are the ways in which you confront them. Yet there is an invisible thread joining every one of the forms of exclusion. These are not isolated issues. Can we recognize that invisible thread which links them? I wonder whether we can see that those destructive realities are part of a system which has become global. Do we realize that that system has imposed the mentality of profit at any price, with no concern for social exclusion or the destruction of nature? (7/9/15, Popular Movements)

I would insist, let us not be afraid to say it: we want change, real change, structural change. This system is by now intolerable: farmworkers find it intolerable, laborers find it intolerable, communities find it intolerable, peoples find it intolerable … The earth itself – our sister, Mother Earth, as Saint Francis would say – also finds it intolerable. We want change in our lives, in our neighborhoods, in our everyday reality. We want a change which can affect the entire world, since global interdependence calls for global answers to local problems. The globalization of hope, a hope which springs up from peoples and takes root among the poor, must replace the globalization of exclusion and indifference! (7/9/15, Popular Movements)

It is essential that, along with the defense of their legitimate rights, peoples and their social organizations be able to construct a humane alternative to a globalization which excludes. You are sowers of change. May God grant you the courage, joy, perseverance and passion to continue sowing. Be assured that sooner or later we will see its fruits. Of the leadership I ask this: be creative and never stop being rooted in local realities, since the father of lies is able to usurp noble words, to promote intellectual fads and to adopt ideological stances. But if you build on solid foundations, on real needs and on the lived experience of your brothers and sisters, of campesinos and natives, of excluded workers and marginalized families, you will surely be on the right path. (7/9/15, Popular Movements)

The available resources in our world, the fruit of the intergenerational labors of peoples and the gifts of creation, more than suffice for the integral development of "each man and the whole man".[2] The problem is of another kind. There exists a system with different aims. A system which, in addition to irresponsibly accelerating the pace of production, and using industrial and agricultural methods which damage Mother Earth in the name of "productivity", continues to deny many millions of our brothers and sisters their most elementary economic, social and cultural rights. This system runs counter to the plan of Jesus, against the Good News that Jesus brought. (7/9/15, Popular Movements)

Even in the developed world, the effects of unjust structures and actions are all too apparent. Our efforts must aim at restoring hope, righting wrongs, maintaining commitments, and thus promoting the well-being of individuals and of peoples. (9/24/15, Congress)

Corruption is something which creeps in. It's like sugar: it's sweet, we like it, it's goes down easily. And then? We get sick! We come to a nasty end! With all that easy sugar we end up as diabetics, and our country becomes diabetic! (11/27/15, Youth)

Whenever we take a bribe, or pocket a kickback, we destroy our heart, we destroy our personality, we destroy our country. Please, don't get used to the taste of this "sugar" which is corruption. "But Father, I see corruption everywhere, I see so many people selling themselves for a handful of money without any concern for the lives of others…" As in everything, you have to make a start. If in your heart you don't like corruption, if you do not want corruption in your life in your country, then start now! If you don't start, your neighbor won't start either. Corruption also steals our joy. It robs us of peace. A corrupt person is not at peace. (11/27/15, Youth)

Whatever you steal by corruption will stay behind and somebody else will use it. But it will also stay behind – and we need to keep this in mind – in the hearts of all those men and women who were hurt by your example of corruption. It will stay behind in all the good you could have done but never did. It will stay behind in the children who are sick or hungry because the money that was meant for them was used for your own enjoyment, because you were corrupt. Dear young people, corruption is not the way to life. It is a path which leads to death. (11/27/15, Youth)

The Gospel commands us to go out to the peripheries of society, and to find Christ in the suffering and those in need. The Lord tells us, in no uncertain terms, that is what he will judge us on! How sad it is when our societies allow the elderly to be rejected or neglected! How wrong it is when the young are exploited by the

modern-day slavery of human trafficking! If we look closely at the world around us, it seems that, in many places, selfishness and indifference are spreading. How many of our brothers and sisters are victims of today's throwaway culture, which breeds contempt above all towards the unborn, the young and the elderly! (11/28/15, House of Charity)

On the institutional level, indifference to others and to their dignity, their fundamental rights and their freedom, when it is part of a culture shaped by the pursuit of profit and hedonism, can foster and even justify actions and policies which ultimately represent threats to peace. Indifference can even lead to justifying deplorable economic policies which breed injustice, division and violence for the sake of ensuring the wellbeing of individuals or nations. Not infrequently, economic and political projects aim at securing or maintaining power and wealth, even at the cost of trampling on the basic rights and needs of others. When people witness the denial of their elementary rights, such as the right to food, water, health care or employment, they are tempted to obtain them by force.[17] (12/8/15, Peace)

There are three temptations of Christ... First, wealth: seizing hold of goods destined for all, and using them only for "my own people". That is, taking "bread" based on the toil of others, or even at the expense of their very lives. . . .The second temptation, vanity: the pursuit of prestige based on continuous, relentless exclusion of those who "are not like me". [The third temptation] is that of pride, or rather, putting oneself on a higher level than one truly is on . . . .Three temptations which lock us into a cycle of destruction and sin. (2/14/16)

This is exactly what happened in the episode of Naboth's vineyard. Jezebel, the queen, in an unscrupulous manner, decides to eliminate Naboth and puts her plan into action. . . This is not a story of former times, it is also a story of today, of the powerful who, in order to have more money, exploit the poor, exploit people. It is the story of the trafficking of people, of slave labor, of poor people who work "under the table" and for a minimal wage, thus enriching the powerful. It is the story of corrupt politicians who want more and more! This is why I said that it would be good for us to read St Ambrose's book about Naboth, because this text is relevant to modern day. . . . That is where the exercise of authority without respect for life, without justice, without mercy leads. And that is where the thirst for power leads: it becomes greed that wants to own everything. (2/24/16)

Another way that you love your enemy is this: when the opportunity presents itself for you to defeat your enemy, that is the time which you must not do it... When you rise to the level of love, of its great beauty and power, you seek only to defeat evil systems. Individuals who happen to be caught up in that system, you love, but you seek to defeat the system... . The strong person is the person who can cut off the chain of hate, the chain of evil... Somebody must have religion enough and morality enough to cut it off and inject within the very structure of the universe that strong and powerful element of love". (3/19/16, no. 118)

To be truly united with those forced to flee their homelands, we need to eliminate the causes of this dramatic situation: it is not enough to limit ourselves to responding to emergencies as they arise. Instead, we need to encourage political efforts that are broader in scope and multilateral. It is necessary, above all, to build peace where war has brought destruction and death, and to stop this scourge from spreading. To do this, resolute efforts must be made to counter the arms trade and arms trafficking, and the often hidden machinations associated with them; those who carry out acts of hatred and violence must be denied all means of support. Cooperation among nations, international organizations and humanitarian agencies must be tirelessly promoted, and those on the frontlines must be assisted, not kept at a distance. (4/16/16 – Migrants)

You see this world reeling from injustice, lack of love, and corruption. True enough. Today, on the airplane, speaking of that priest in his 80s who was killed in France… for some time I have been saying that the world is at war, that we are in a third world war fought piecemeal. We think of Nigeria… Ideologies, yes. But what is the central ideology of today, the one that is the mother of corruption and war? It is the idolatry of money. Men

and women are no longer at the apex of creation, replaced by the idol of money, and everything is bought and sold for money. Money at the center. People exploited. And the way people are being treated today? The same as ever: with cruelty! (7/27/16, Bishops).

Sadly, our society is tainted by the culture of waste, which is the opposite of the culture of acceptance. And the victims of the culture of waste are those who are weakest and most frail; and this is indeed cruel. How beautiful it is instead to see that in this hospital the smallest and most needy are welcomed and cared for. Thank you for this sign of love that you offer us! This is the sign of true civility, human and Christian: to make those who are most disadvantaged the center of social and political concern (7/29/16, Children's Hospital).

These words of Jesus answer the question that arises so often in our minds and hearts: "Where is God?" Where is God, if evil is present in our world, if there are men and women who are hungry and thirsty, homeless, exiles and refugees? Where is God, when innocent persons die as a result of violence, terrorism and war? Where is God, when cruel diseases break the bonds of life and affection? Or when children are exploited and demeaned, and they too suffer from grave illness? Where is God, amid the anguish of those who doubt and are troubled in spirit? These are questions that humanly speaking have no answer. We can only look to Jesus and ask him. And Jesus' answer is this: "God is in them". Jesus is in them; he suffers in them and deeply identifies with each of them. He is so closely united to them as to form with them, as it were, "one body" (7/29/16, Way of the Cross).

I went to Auschwitz, to Birkenau, to remember the suffering of seventy years ago… Such pain, such cruelty! Is it possible that we men, created in the image and likeness of God, are capable of such things? These things *were* done. I don't want to make you sad, but I must speak the truth. Cruelty did not end at Auschwitz, at Birkenau: today too, people are tortured; many prisoners are tortured at once, to make them speak… It is terrible! Today there are men and women in overcrowded prisons; they live – I'm sorry – like animals. Today there is this cruelty. We say: yes, we saw the cruelty of seventy years ago, how people were put to death by being shot, or hanged, or with gas. But today in many places in the world, where there is war, the same thing is happening (7/29/16, Greetings).

Peacemaking also demands that "those causes of discord which lead to wars be rooted out",[10] beginning with acts of injustice. Indeed, justice and peace are intimately linked[11]. (1/9/17)

We must work toward changing the rules of the game of the socio-economic system. Imitating the Good Samaritan of the Gospel is not enough. Of course, when an entrepreneur or any person happens upon a victim, he or she is called to take care of the victim and, perhaps like the Good Samaritan, also to enlist the fraternal action of the market (the innkeeper). I know that you have sought to do so for 25 years. But it is important to act above all before the man comes across the robbers, by battling the frameworks of sin that produce robbers and victims. An entrepreneur who is only a Good Samaritan does half of his duty: he takes care of today's victims, but does not curtail those of tomorrow. (2/4/17)

For some time, the crisis of the prevailing paradigm has confronted us. I am speaking of a system that causes enormous suffering to the human family, simultaneously assaulting people's dignity and our Common Home in order to sustain the invisible tyranny of money that only guarantees the privileges of a few. "In our time humanity is experiencing a turning-point in its history."[2] (2/10/17)

The Samaritan acts with true mercy: he binds up the man's wounds, transports him to an inn, personally takes care of him, and provides for his upkeep. All this teaches us that compassion, love, is not a vague sentiment, but rather means taking care of the other to the point of personally paying for him. It means committing oneself to take all the necessary steps so as to "draw near to" the other to the point of identifying with him: "You shall

love your neighbor as yourself." This is the Lord's Commandment.[5] The economic system that has the god of money at its center, and that sometimes acts with the brutality of the robbers in the parable, inflicts injuries that to a criminal degree have remained neglected. Globalized society frequently looks the other way with the pretense of innocence. Under the guise of what is politically correct or ideologically fashionable, one looks at those who suffer without touching them. But they are televised live; they are talked about in euphemisms and with apparent tolerance, but nothing is done systematically to heal the social wounds or to confront the structures that leave so many brothers and sisters by the wayside. (2/10/17)

Sooner or later, the moral blindness of this indifference comes to light, like when a mirage dissipates. The wounds are there, they are a reality. The unemployment is real, the violence is real, the corruption is real, the identity crisis is real, the gutting of democracies is real. The system's gangrene cannot be whitewashed forever because sooner or later the stench becomes too strong; and when it can no longer be denied, the same power that spawned this state of affairs sets about manipulating fear, insecurity, quarrels, and even people's justified indignation, in order to shift the responsibility for all these ills onto a "non-neighbor". I am not speaking of anyone in particular, I am speaking of a social and political process that flourishes in many parts of the world and poses a grave danger for humanity. (2/10/17)

When technological power and economic power become more tightly intertwined, interests can condition lifestyles and social orientations in the direction of profit for certain industrial and commercial groups, to the detriment of peoples and of the poorest nations. It is not easy to reach a harmonious balance between the different scientific, productive, ethical, social, economic and political demands and to promote sustainable development that respects the "common home". Achieving such a harmonious balance calls for humility, courage and readiness to compare the different circumstances, in the certainty that the testimony of scientists to truth and the common good contributes to the maturation of civil conscience. (4/10/17)

It is our duty to proclaim together that history does not forgive those who preach justice, but then practice injustice. History does not forgive those who talk about equality, but then discard those who are different. It is our duty to unmask the peddlers of illusions about the afterlife, those who preach hatred in order to rob the simple of their present life and their right to live with dignity, and who exploit others by taking away their ability to choose freely and to believe responsibly…It is our duty to dismantle deadly ideas and extremist ideologies, while upholding the incompatibility of true faith and violence, of God and acts of murder. (4/28/17, Government Authorities)

It is what Jesus sees and what directs his steps. The reality is the cross. It is the sin of the world that he came to take upon himself, and to uproot from the world of men and women. It is the innocent who suffer and die as victims of war and terrorism; the forms of enslavement that continue to violate human dignity even in the age of human rights; the refugee camps which at times seem more like a hell than a purgatory; the systematic discarding of all that is no longer useful, people included. (6/28/17, Homily)

The world is marked by sin which manifests itself in various forms of selfishness and injustice; those who follow Christ walk in the opposite direction. (6/28/2017, Audience)

"[T]rade in people" is a vile activity, a disgrace to our societies that claim to be civilized! Exploiters and clients at all levels should make a serious examination of conscience both in the first person and before God! (5/24/13)

Today throughout the world the *World Day Against Child Labor* is being celebrated with a special reference to the exploitation of children in domestic work: a deplorable and constantly increasing phenomenon, particularly in poor countries. There are millions of minors, mostly young girls, who are victims of this hidden form of exploitation that often entails abuse as well, mistreatment and discrimination. This really is slavery!
I sincerely hope that the international community can initiate more effective measures to confront this real scourge. All children must be able to play, study, pray and grow, in their own families, and do so in a harmonious context of love and serenity. It is their right and our duty. Many people instead of letting them play make slaves of them: this is a scourge. A serene childhood allows children to look forward with confidence to life and the future. Woe to those who stifle their joyful impulse of hope! (6/12/13)

I have always been distressed at the lot of those who are victims of various kinds of human trafficking. How I wish that all of us would hear God's cry: "Where is your brother?" (*Gen* 4:9). Where is your brother or sister who is enslaved? Where is the brother and sister whom you are killing each day in clandestine warehouses, in rings of prostitution, in children used for begging, in exploiting undocumented labor? Let us not look the other way. There is greater complicity than we think. The issue involves everyone! This infamous network of crime is now well established in our cities, and many people have blood on their hands as a result of their comfortable and silent complicity. (11/24/13, no. 211)

Such trafficking is a true form of slavery, unfortunately more and more widespread, which concerns every country, even the most developed. It is a reality which affects the most vulnerable in society: women of all ages, children, the handicapped, the poorest, and those who come from broken families and from difficult situations in society. In a particular way, we Christians recognize in them the face of Jesus Christ, who identified himself with the least and those most in need. (12/12/13)

Together we can and must employ our energies so that these women, men and children can be freed, thus putting an end to this horrible trade. It is believed that there are millions of victims of forced labor, victims of human trafficking for the purposes of manual work and of sexual exploitation. This cannot continue. It constitutes a grave violation of the human rights of those victimized and is an offense against their dignity, as well as a defeat for the worldwide community. People of good will, whether or not they profess religious beliefs, must not allow these women, men and children to be treated as objects, to be deceived, raped, often sold and resold for various purposes, and in the end either killed or left devastated in mind and body, only to be finally thrown away or abandoned. It is shameful. (12/12/13)

Human trafficking is a crime against humanity. We must unite our efforts to free the victims and stop this increasingly aggressive crime which threatens not only individuals but the basic values of society and of international security and justice, to say nothing of the economy, and the fabric of the family and our coexistence. (12/12/13)

What is called for, then, is a shared sense of responsibility and firmer political will to gain victory on this front. Responsibility is required towards those who have fallen victim to trafficking in order to protect their rights, to guarantee their safety and that of their families, and to prevent the corrupt and criminals from escaping justice and having the last word over the lives of others. Suitable legislative intervention in the countries of origin, transit and arrival, which will also facilitate orderly migration, can diminish this grave problem. (12/12/13)

It is precisely on this level that we need to make a good examination of conscience: how many times have we permitted a human being to be seen as an object, to be put on show in order to sell a product or to satisfy an immoral desire? The human person ought never to be sold or bought as if he or she were a commodity. Whoever uses human persons in this way and exploits them, even if indirectly, becomes an accomplice of this injustice. (12/12/13)

Enslaving people, human trafficking and war crimes are recognized as crimes against humanity, both by international law and by many national laws. It is a crime against humanity. (10/23/14)

Every human being — man, woman, boy and girl — is the image of God; God, who is love and freedom, gives himself through interpersonal relations; therefore every human being is a free person, destined to live for the good of others in equality and brotherhood. Every person and all people are equal and their freedom and dignity must be recognized. (12/2/14)

That is why we declare in the name of all people and of everyone of our own Creed that modern slavery — in the form of human trafficking, forced labor, prostitution or the trafficking of organs — is a crime "against humanity". The victims of this are from every walk of life, but most are found among the poorest and the most vulnerable of our brothers and sisters. (12/2/14)

Despite the great efforts of many, modern slavery continues to be an atrocious scourge that is present throughout the world on a broad scale. (12/2/14)

We call to action all people of faith, leaders, governments, businesses, all men and women of good will, to give their strong support and join in the action against modern slavery in all its forms. (12/2/14)

Sustained by the ideals of our confessions of faith and by our shared human values, we all can and must raise the standard of spiritual values, common effort and the vision of freedom to eradicate slavery from our planet. (12/2/14)

Today, as in the past, slavery is rooted in a notion of the human person which allows him or her to be treated as an object. Whenever sin corrupts the human heart and distances us from our Creator and our neighbours, the latter are no longer regarded as beings of equal dignity, as brothers or sisters sharing a common humanity, but rather as objects. Whether by coercion or deception, or by physical or psychological duress, human persons created in the image and likeness of God are deprived of their freedom, sold and reduced to being the property of others. They are treated as means to an end. (12/8/14)

There are other causes which help to explain contemporary forms of slavery. Among these, I think in the first place of *poverty*, underdevelopment and exclusion, especially when combined with *a lack of access to education* or *scarce, even non-existent, employment opportunities*. . . . Another cause of slavery is *corruption* on the part of people willing to do anything for financial gain. . . . Further causes of slavery include *armed conflicts, violence, criminal activity* and *terrorism*. . . . There is also need for a threefold commitment on the *institutional level*: to prevention, to victim protection and to the legal prosecution of perpetrators. (12/8/14)

I invite everyone, in accordance with his or her specific role and responsibilities, to practice acts of fraternity towards those kept in a state of enslavement. Let us ask ourselves, as individuals and as communities, whether we feel challenged when, in our daily lives, we meet or deal with persons who could be victims of human trafficking, or when we are tempted to select items which may well have been produced by exploiting others. (12/8/14)

I urgently appeal to all men and women of good will, and all those near or far, including the highest levels of civil institutions, who witness the scourge of contemporary slavery, not to become accomplices to this evil, not to turn away from the sufferings of our brothers and sisters, our fellow human beings, who are deprived of their freedom and dignity. Instead, may we have the courage to touch the suffering flesh of Christ,[12] revealed in the faces of those countless persons whom he calls "the least of these my brethren" (*Mt* 25:40, 45). (12/8/14)

We are all called to combat every form of slavery and to build fraternity — all of us, each one according to his or her own responsibility. (1/1/15)

Another kind of war experienced by many of our societies as a result of the narcotics trade. A war which is taken for granted and poorly fought. Drug trafficking is by its very nature accompanied by trafficking in persons, money laundering, the arms trade, child exploitation and other forms of corruption. (9/25/15, United Nations)

Migration is particularly dramatic and devastating to families and individuals when it takes place illegally and is supported by international networks of human trafficking. . . . Extreme poverty and other situations of family breakdown sometimes even lead families to sell their children for prostitution or for organ trafficking". (3/19/16, no. 46)

Illegal work, without contracts, working "under the table" is occurring more and more frequently. How it has increased! Illegal work is truly pervasive, and this means that people don't earn enough to live. This can lead to criminal behavior all the problems that occur in large cities due to these migrations caused by excessive technicization. I refer in particular to the agricultural environment and also to human trafficking in the mining industry. Slavery in mines is a major issue. It involves the use of certain elements in the treatment of minerals — arsenic, cyanide which cause diseases in the population. There is a very great responsibility in this. It all bounces back, it all turns around, everything has a rebound affect against the person himself. It can include human trafficking for purposes of slave labor or prostitution — sources of work to enable survival today. (7/21/15)

It is troubling to see the increasing number of young girls and women forced to earn a living on the street by selling their own bodies, victims of exploitation by criminal organizations and at times by parents and family members. This is a shameful reality in our societies, which boast of being modern and possessed of high levels of culture and development. Widespread corruption and unrestrained greed are robbing the innocent and the vulnerable of the possibility of a dignified life, abetting the crime of trafficking and other injustices which they have to endure. No one can remain unmoved before the pressing need to safeguard the dignity of women, threatened by cultural and economic factors! (9/17/15, Street)

Many are the faces, the stories and the evident effects on the lives of thousands of persons whom the culture of deterioration and waste has allowed to be sacrificed before the idols of profits and consumption. We need to be alert to one sad sign of the "globalization of indifference": the fact that we are gradually growing accustomed to the suffering of others, as if it were something normal (cf. *Message for World Food Day*, 16 October 2013, 2), or even worse, becoming resigned to such extreme and scandalous kinds of "using and discarding" and social exclusion as new forms of slavery, human trafficking, forced labor, prostitution and trafficking in organs. "There has been a tragic rise in the number of migrants seeking to flee from the growing poverty aggravated by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind without enjoying any legal protection whatsoever" (*Laudato Si'*, 25). Many lives, many stories, many dreams have been shipwrecked in our day. We cannot remain indifferent in the face of this. We have no right. (11/26/15, U.N.O.N.)

This is exactly what happened in the episode of Naboth's vineyard. Jezebel, the queen, in an unscrupulous manner, decides to eliminate Naboth and puts her plan into action. . . This is not a story of former times, it is also a story of today, of the powerful who, in order to have more money, exploit the poor, exploit people. It is the story of the trafficking of people, of slave labor, of poor people who work "under the table" and for a minimal wage, thus enriching the powerful. It is the story of corrupt politicians who want more and more! This is why I said that it would be good for us to read St Ambrose's book about Naboth, because this text is relevant to modern day. . . . That is where the exercise of authority without respect for life, without justice, without mercy leads. And that is where the thirst for power leads: it becomes greed that wants to own everything. (2/24/16)

Human traffickers must be relentlessly prosecuted. The old adage that certain things have been around from the beginning of time is unacceptable. (6/3/16 - Trafficking)

Rehabilitating victims and reintegrating them into society, whenever possible, is the greatest good we can do for them, for community and for social peace. Certainly this is no easy task; it must not end with sentencing, but continue by ensuring that victims and victimizers alike receive guidance, opportunities for growth, reinstatement and rehabilitation. (6/3/16 - Trafficking)

Today is the *World Day Against Child Labor*. United together, let us renew our efforts to eradicate the causes of this form of modern slavery, which deprives millions of children of their fundamental rights and exposes them to grave dangers. Today there are so many child slaves in the world! (6/12/16)

What is needed is a concerted, effective and dedicated effort, both to eliminate the causes of this complex phenomenon, and to encounter, assist and accompany the people who fall into the snare of trafficking. The number of these victims — international organizations tell us — increases, unfortunately, every year. They are the most defenseless, who are robbed of their dignity, their physical and psychological integrity, even their lives. (10/27/16)

One of the most troubling of those open wounds is the trade in human beings, a modern form of slavery, which violates the God-given dignity of so many of our brothers and sisters and constitutes a true crime against humanity. While much has been accomplished in acknowledging its gravity and extent, much more needs to be done on the level of raising public consciousness and effecting a better coordination of efforts by governments, the judiciary, law enforcement officials and social workers. (11/7/16)

Dear brothers and sisters, today is the World Day against Trafficking in Persons, promoted by the United Nations. Each year thousands of innocent men, women and children are victims of exploitative labor and sexual abuse, and of organ trafficking, and it seems that we have become so accustomed to this, as to consider it a normal thing. This is deplorable; it is cruel; it is criminal! I wish to remind everyone of the duty to combat this abhorrent plague, a form of modern slavery. Let us pray together to the Virgin Mary so that she may sustain the victims of trafficking. (7/30/17)

"I also think of the heart-breaking drama of drug abuse, which reaps profits in contempt of the moral and civil laws. This evil directly goes against human dignity and gradually tears away at the image the Creator has formed in us. I firmly condemn this trade which has killed so many and which is nourished by people who have no scruples. The lives of our brothers and sisters cannot be played with, nor their dignity instrumentalized. I appeal so that ways can be found to stop the drug-trade which only sows death everywhere, uproots so many hopes and destroys so many families. (9/10/17, Homily)

I also think of another tragedy: I think of the devastation of natural resources and ongoing pollution, and the tragedy of the exploitation of labor. I think too of illicit money trafficking and financial speculation, which

often prove both predatory and harmful for entire economic and social systems, exposing millions of men and women to poverty. I think of prostitution, which every day reaps innocent victims, especially the young, robbing them of their future. I think of the abomination of human trafficking, crimes and abuses against minors, the horror of slavery still present in many parts of the world; the frequently overlooked tragedy of migrants, who are often victims of disgraceful and illegal manipulation" (Message for the World Day of Peace, 2014, 8), and I think too of the desire to even make some profit from that pacifist "sterile legality" which ignores the flesh of our brothers and sisters, the flesh of Christ. We must also be prepared for this, and solidly base ourselves upon principles of justice that in no way diminish charity. It is only possible to live peacefully by avoiding actions that corrupt or harm life. In this context, we remember all those who, bravely and tirelessly, have worked and even lost their lives in defending and protecting the rights and the dignity of the human person. (9/10/17, Homily)

The Church today feels especially bound to work strenuously and with foresight for the protection of minors and their dignity, not only within her own ranks, but in society as a whole and throughout the world. She does not attempt to do this alone – for that is clearly not enough – but by offering her own effective and ready cooperation to all those individuals and groups in society that are committed to the same end. In this sense, the Church adheres to the goal of putting an end to "the abuse, exploitation, trafficking and all forms of violence against and torture of children" set by the United Nations in the 2030 Agenda for Sustainable Development (Target 16.2). (10/6/17)

We become accustomed to using the term "human trafficking." Upon arriving at Puerto Maldonado, at the airport I saw a sign that struck me: "Be on the watch for human trafficking." This is a sign of growing awareness. But in truth we should speak of slavery: slavery for work, sexual slavery, slavery for profit. It is painful to see how in this land, which is under the protection of the Mother of God, so many women are devalued, denigrated and exposed to endless violence. Violence cannot be seen as "normal." Violence against women cannot be treated as "normal," maintaining a culture of machismo blind to the leading role that women play in our communities. It is not right for us, brothers and sisters, to look the other way and let the dignity of so many women, especially young women, be trampled upon. (1/19/2018, Population)

But in truth we should speak of slavery: slavery for work, sexual slavery, slavery for profit. It is painful to see how in this land, which is under the protection of the Mother of God, so many women are devalued, denigrated and exposed to endless violence. Violence cannot be seen as "normal." Violence against women cannot be treated as "normal," maintaining a culture of machismo blind to the leading role that women play in our communities. It is not right for us, brothers and sisters, to look the other way and let the dignity of so many women, especially young women, be trampled upon. (1/19/18, Population)

Criminal organizations involved in human trafficking exploit these migration routes to hide their victims among the migrants and refugees. I thus invite everyone, citizens and institutions, to combine their efforts to prevent trafficking and guarantee protection and aid to the victims. Let us all pray that the Lord may convert the hearts of traffickers — this is an ugly word; traffickers in human beings — and give those who are caught in this shameful scourge the realistic hope of regaining their freedom. (2/7/18)

Initiatives to combat human trafficking, while concretely aimed at dismantling criminal structures, must increasingly consider broader issues associated, for example, with the responsible use of technology and the communications media, to say nothing of exploring the ethical implications of models of economic growth that privilege profit over persons. I trust that your discussions in these days will also help to raise awareness of the growing need to support victims of these crimes by accompanying them on a path of reintegration into society and the recovery of their human dignity. The Church is grateful for every effort made to bring the balm of

God’s mercy to the suffering, for this also represents an essential step in the healing and renewal of society as a whole. (2/9/18)

The work of raising awareness must begin at home, with ourselves, because only in this way will we be able to then make our communities aware, motivating them to commit themselves so that no human being may ever again be a victim of trafficking. This seems like an easier task for young people, given that they are less structured in their thinking, less confused by prejudices, freer to reason with their own minds. The more enthusiastic and spontaneous voice of young people can break the silence in order to denounce the atrocities of trafficking and propose concrete solutions. Adults who are ready to listen can be of great help. For my part, as you may have noted, I have never missed an opportunity to openly denounce trafficking as a crime against humanity. It is “a true form of slavery, unfortunately more and more widespread, which concerns every country, even the most developed. It is a reality which affects the most vulnerable in society: women of all ages, children, the handicapped, the poorest, and those who come from broken families and from difficult situations in society." I have also said that “what is called for, then, is a shared sense of responsibility and firmer political will to gain victory on this front. Responsibility is required towards those who have fallen victim to trafficking in order to protect their rights, to guarantee their safety and that of their families, and to prevent the corrupt and criminals from escaping justice and having the last word over the lives of others." (2/12/18)

Young people are in a privileged position to encounter survivors of human trafficking. Go to your parishes, to an association near home; meet the people, listen to them. Your response and concrete commitment will grow from there. In fact, I see the risk that this may become an abstract issue, but it is not abstract. There are signs that you can learn how to “read,” which tell you: this could be a victim of trafficking here, a slave. We need to promote the culture of encounter which in itself leads to an unexpected wealth and great surprises. Saint Paul gives us an example: in Christ, the slave Onesimus is no longer a slave but much more; he is a beloved brother (cf. Philem 1:16). (2/12/18)

The Catholic Church intends to intervene in every phase of the trafficking of human beings: she wants to protect them from deception and solicitation; she wants to find them and free them when they are transported and reduced to slavery; she wants to assist them once they are freed. Often the people who are trapped and mistreated lose the ability to trust others, and the Church often proves to be the last lifeline. It is absolutely essential to respond in a concrete way to the vulnerability of those who are at risk, so as to then guide the process of liberation beginning with saving their lives. Ecclesial groups can open safe havens where necessary, in places of recruitment, on trafficking routes and in countries of arrival. My hope is that the Synod may be an opportunity for the local Churches to learn to work together and become “a safety net." (2/12/18)

A Church without women is like the college of the Apostles without Mary. The role of women in the Church is not simply that of maternity, being mothers, but much greater: it is precisely to be the icon of the Virgin, of Our Lady; what helps make the Church grow! But think about it, Our Lady is more important than the Apostles! She is more important! The Church is feminine. She is Church, she is bride, she is mother. But women, in the Church, must not only… I don't know how to say this in Italian… the role of women in the Church must not be limited to being mothers, workers, a limited role… No! It is something else! But the Popes.. Paul VI wrote beautifully of women, but I believe that we have much more to do in making explicit this role and charism of women. We can't imagine a Church without women, but women active in the Church, with the distinctive role that they play. . . . I believe that we have not yet come up with a profound theology of womanhood, in the Church. All we say is: they can do this, they can do that, now they are altar servers, now they do the readings, they are in charge of *Caritas* (Catholic charities). But there is more! We need to develop a profound theology of womanhood. (7/28/13, Press Conference)

Doubly poor are those women who endure situations of exclusion, mistreatment and violence, since they are frequently less able to defend their rights. Even so, we constantly witness among them impressive examples of daily heroism in defending and protecting their vulnerable families. (11/24/13, no. 212)

I note and I encourage the contribution of so many women who work within the family, in the areas of teaching the faith, pastoral work, schooling, but also in social, cultural and economic structures. You women know how to embody the tender face of God, his mercy, which is translated into a willingness to give time rather than to occupy space, to welcome rather than to exclude. In this sense, I like to describe the feminine dimension of the Church as the welcoming womb which regenerates life. (2/7/15, Culture)

The many forms of slavery, of prostitution, of mutilation of the female body, require us to set to work to defeat these forms of degradation which reduce it to purely an object to be sold on the various markets. I would like to call attention, in this context, to the plight of so many poor women, forced to live in dangerous conditions, exploited, relegated to the margins of society and rendered victims of a throwaway culture. (2/7/15, Culture)

The cooperative movement can play an important role in *sustaining, facilitating and also encouraging the life of families*. Realizing conciliation, or better perhaps, *harmonization between work and family*, is a task you have already begun and which you must increasingly achieve. Doing this also means helping women fully develop themselves within their vocation and bring their own talents to fruition. Women free to be leaders, both in business and in the family! I know well that cooperatives already offer so many services and so many organizational formulae, akin to national health services, to meet the needs of everyone, of children and the elderly in particular, from day-care centres to home care. *This is our way to manage the common goods, those goods that must not be the property of only the few and must not seek speculative purposes*. (2/28/15)

Firmly support the right to equal pay for equal work; why is it taken for granted that women should earn less than men? No! They have the same rights. This disparity is an absolute disgrace! At the same time, recognize women's motherhood and men's fatherhood as an always precious treasure, for the good of their children above all. Likewise, the virtue of the hospitality of Christian families today takes on a crucial importance, especially in situations of poverty, degradation, and domestic violence. (4/29/15)

It is troubling to see the increasing number of young girls and women forced to earn a living on the street by selling their own bodies, victims of exploitation by criminal organizations and at times by parents and family members. This is a shameful reality in our societies, which boast of being modern and possessed of high levels of culture and development. Widespread corruption and unrestrained greed are robbing the innocent and the

vulnerable of the possibility of a dignified life, abetting the crime of trafficking and other injustices which they have to endure. No one can remain unmoved before the pressing need to safeguard the dignity of women, threatened by cultural and economic factors! (9/17/15, Street)

To enable these real men and women to escape from extreme poverty, we must allow them to be dignified agents of their own destiny. . . .This presupposes and requires the right to education – also for girls (excluded in certain places) – which is ensured first and foremost by respecting and reinforcing the primary right of the family to educate its children, as well as the right of churches and social groups to support and assist families in the education of their children. (9/25/15, United Nations)

It is crucial to pay special attention to the quality of the working life of employees, who are a business' most valuable resource; in particular by fostering harmony between work and family. I am thinking particularly of working women: the challenge is to protect, at the same time, both their right to fully recognized work, and their vocation to motherhood and to being present in the family. How often, how many times have we heard that a woman goes to her boss and says: "I have to tell you that I'm pregnant" — "At the end of this month you no longer have a job". Women must be protected, helped with this twofold pursuit: the right to work and the right to motherhood. Also noteworthy is the responsibility of businesses to defend and care for creation and to achieve a type of progress that is "healthier, more human, more social, more integral" (*Laudato Si'*, n. 112). (10/31/15)

May your priorities include special attention to women's employment, as well as to maternity assistance which must always defend new life and those who serve it daily. Defend women, women's employment! May insurance for old age, for illness, for accidents in the workplace, never be lacking. May the *right* to retirement never be lacking, and I would like to highlight: *right* — retirement is a right! — because this is what it's about. May you be conscious of the inalienable dignity of each worker, in whose service you work. By supporting income during and after the working period, you contribute to the quality of its commitment as an investment for a life worthy of mankind. (11/7/15)

This situation of indifference and hostility experienced by poor neighborhoods is aggravated when violence spreads and criminal organizations, serving economic or political interests, use children and young people as "canon fodder" for their ruthless business affairs. I also appreciate the struggles of those women who fight heroically to protect their sons and daughters from these dangers. (11/27/15, Slum)

Even though significant advances have been made in the recognition of women's rights and their participation in public life, in some countries much remains to be done to promote these rights. Unacceptable customs still need to be eliminated. I think particularly of the shameful ill-treatment to which women are sometimes subjected, domestic violence and various forms of enslavement which, rather than a show of masculine power, are craven acts of cowardice. The verbal, physical, and sexual violence that women endure in some marriages contradicts the very nature of the conjugal union. I think of the reprehensible genital mutilation of women practiced in some cultures, but also of their lack of equal access to dignified work and roles of decision-making. History is burdened by the excesses of patriarchal cultures that considered women inferior, yet in our own day, we cannot overlook the use of surrogate mothers and "the exploitation and commercialization of the female body in the current media culture". (3/19/16, no. 54)

There are those who believe that many of today's problems have arisen because of feminine emancipation. This argument, however, is not valid, "it is false, untrue, a form of male chauvinism". The equal dignity of men and women makes us rejoice to see old forms of discrimination disappear, and within families there is a growing reciprocity. If certain forms of feminism have arisen which we must consider inadequate, we must nonetheless see in the women's movement the working of the Spirit for a clearer recognition of the dignity and rights of women. (3/19/16, no. 54)

The Lord stoops over the humble, to raise them up, as the Canticle of the *Magnificat* proclaims. This hymn of Mary also leads us to think of the many current painful situations, in particular of women overwhelmed by the burden of life and by the tragedy of violence, of women enslaved by the oppression of the powerful, of children forced into inhuman labor, of women obliged to surrender in body and in spirit to the greed of men. May they begin as soon as possible a life of peace, of justice, of love, awaiting the day in which they will finally feel they are held by hands which do not humiliate them, but which lift them tenderly and lead them on the path of life, to heaven. May Mary, a maiden, a woman who suffered a great deal in her life, make us think of these women who suffer so much. Let us ask the Lord that He himself may take them by the hand and lead them on the path of life, freeing them from these forms of slavery. (8/15/16, Angelus)

I plead with equal urgency for an end to domestic violence and to the abuse of women and children. (12/8/16, Peace)

Mary is this way with us: we are her children: a woman who fights against the society of distrust and blindness, the society of apathy and dispersion; a woman who fights to strengthen the joy of the Gospel, who fights to give “flesh” to the Gospel. Looking to Our Lady of Guadalupe reminds us that the Lord’s visit always passes through those who manage to “make flesh” his Word, who seek to embody the life of God within themselves, becoming living signs of his mercy. (12/12/16)

To celebrate the remembrance of Mary is to celebrate that, like her, we are invited to go out and to encounter others with the same gaze, with the same mercy within, with the same gestures. To contemplate her is to feel the strong invitation to imitate her faith. Her presence leads us to reconciliation, giving us strength to create bonds in our blessed Latin American land, by saying ‘yes’ to life and ‘no’ to every kind of indifference, exclusion, and rejection of peoples and persons. Let us not be afraid to go out and look upon others with the same gaze. A gaze that makes us brothers and sisters. We do so because, like Juan Diego, we know that our mother is here, we know that we are beneath her shadow and under her protection, which is the source of our joy, that we are within her embrace (cf. Nicam Mopohua, 119). (12/12/16)

Mothers are the strongest antidote to our individualistic and egotistic tendencies, to our lack of openness and our indifference. A society without mothers would not only be a cold society, but a society that has lost its heart, lost the “feel of home." A society without mothers would be a merciless society, one that has room only for calculation and speculation. Because mothers, even at the worst times, are capable of testifying to tenderness, unconditional self-sacrifice and the strength of hope. I have learned much from those mothers whose children are in prison, or lying in hospital beds, or in bondage to drugs, yet, come cold or heat, rain or draught, never stop fighting for what is best for them. Or those mothers who in refugee camps, or even the midst of war, unfailingly embrace and support their children’s sufferings. Mothers who literally give their lives so that none of their children will perish. Where there is a mother, there is unity, there is belonging, belonging as children. (1/1/17)

Two women who did not run away, who remained steadfast, who faced life as it is and who knew the bitter taste of injustice. We see them there, before the tomb, filled with grief but equally incapable of accepting that things must always end this way. If we try to imagine this scene, we can see in the faces of those women any number of other faces: the faces of mothers and grandmothers, of children and young people who bear the grievous burden of injustice and brutality. In their faces we can see reflected all those who, walking the streets of our cities, feel the pain of dire poverty, the sorrow born of exploitation and human trafficking. We can also see the faces of those who are greeted with contempt because they are immigrants, deprived of country, house and family. We see faces whose eyes bespeak loneliness and abandonment, because their hands are creased with wrinkles. Their faces mirror the faces of women, mothers, who weep as they see the lives of their children crushed by massive corruption that strips them of their rights and shatters their dreams. By daily acts of selfishness that crucify and then bury people’s hopes. By paralyzing and barren bureaucracies that stand in the

way of change. In their grief, those two women reflect the faces of all those who, walking the streets of our cities, behold human dignity crucified. (4/15/17)

The women went to Jesus' tomb with aromatic oils. The first to arrive was Mary Magdalene. She was one of the disciples who had accompanied Jesus from Galilee, putting herself at the service of the burgeoning Church. Her walk to the sepulcher mirrors the fidelity of many women who spend years in the small alleyways of cemeteries remembering someone who is no longer there. The most authentic bonds are not broken even in death: there are those who continue loving even if their loved one is gone forever. (5/17/17)

When women have the opportunity to fully pass on their gifts to the entire community, the very manner by which society is understood and organized becomes positively transformed by it, managing to better reflect the substantial unity of the human family…The growing presence of women in the social, economic and political life at local, national and international levels, as well as the ecclesial, therefore, is a healthy process. Women have the full right to be actively included in all areas, and their right must be affirmed and protected, even through legal instruments wherever it may be necessary. (6/9/17)

Women are engaged, often more than men, at the level of the "dialogue of life" in the interreligious sphere, and thus contribute to a better understanding of the challenges typical of a multicultural reality. But women are also able to fully integrate in exchanges at the level of religious experience, as well as in those at the theological level. Many women are well prepared to take on encounters of interreligious dialogue at the highest levels and not only on the Catholic side. This means that women's contribution must not be limited to "feminine" topics or to encounters only among women. Dialogue is a journey that men and women must undertake together. Today more than ever, it is necessary that women be present. Women, possessing particular traits, can offer an important contribution to dialogue with their capacity to listen, to welcome and to open themselves generously to others. (6/9/17)

The mention of women – though none of those referred to in the genealogy has the category of the great women of the Old Testament – allows us a particular rapprochement: it is they, in the genealogy, who tell us that pagan blood runs through the veins of Jesus, and who recall the stories of scorn and subjugation. In communities where we are still weighed down with patriarchal and chauvinistic customs, it is good to note that the Gospel begins by highlighting women who were influential and made history. (9/8/17, Homily)

Christ has confidence in young people and entrusts them with the very future of his mission, "Go and make disciples". Go beyond the confines of what is humanly possible and create a world of brothers and sisters! (7/22/13, Garden)

Our generation will show that it can rise to the promise found in each young person when we know how to give them space. This means that we have to create the material and spiritual conditions for their full development; to give them a solid basis on which to build their lives; to guarantee their safety and their education to be everything they can be; to pass on to them lasting values that make life worth living; to give them a transcendent horizon for their thirst for authentic happiness and their creativity for the good; to give them the legacy of a world worthy of human life; and to awaken in them their greatest potential as builders of their own destiny, sharing responsibility for the future of everyone. If we can do all this, we anticipate today the future that enters the world through the window of the young. (7/22/13, Garden)

Often, instead, it is selfishness that prevails in our society. How many "dealers of death" there are that follow the logic of power and money at any cost! The scourge of drug-trafficking, that favours violence and sows the seeds of suffering and death, requires of society as a whole an act of courage. A reduction in the spread and influence of drug addiction will not be achieved by a liberalization of drug use, as is currently being proposed in various parts of Latin America. Rather, it is necessary to confront the problems underlying the use of these drugs, by promoting greater justice, educating young people in the values that build up life in society, accompanying those in difficulty and giving them hope for the future. We all need to look upon one another with the loving eyes of Christ, and to learn to embrace those in need, in order to show our closeness, affection and love. (7/24/13, Providence)

You young people, my dear young friends, you have a particular sensitivity towards injustice, but you are often disappointed by facts that speak of corruption on the part of people who put their own interests before the common good. To you and to all, I repeat: never yield to discouragement, do not lose trust, do not allow your hope to be extinguished. Situations can change, people can change. Be the first to seek to bring good, do not grow accustomed to evil, but defeat it with good. The Church is with you, bringing you the precious good of faith, bringing Jesus Christ, who "came that they may have life and have it abundantly" (*Jn* 10:10). (7/25/13, Varginha)

We are now faced with a philosophy and a practice which exclude the two ends of life that are most full of promise for peoples. They exclude the elderly, obviously. You could easily think there is a kind of hidden euthanasia, that is, we don't take care of the elderly; but there is also a cultural euthanasia, because we don't allow them to speak, we don't allow them to act. And there is the exclusion of the young. The percentage of our young people without work, without employment, is very high and we have a generation with no experience of the dignity gained through work. This civilization, in other words, has led us to exclude the two peaks that make up our future. As for the young, they must emerge, they must assert themselves, the young must go out to fight for values, to fight for these values; and the elderly must open their mouths, the elderly must open their mouths and teach us! (7/25/13, Argentina)

But know this, know that at this moment, you young people and you elderly people are condemned to the same destiny: exclusion. Don't allow yourselves to be excluded. It's obvious! That's why I think you must work. Faith in Jesus Christ is not a joke, it is something very serious. It is a scandal that God came to be one of us. It is a scandal that he died on a cross. It is a scandal: the scandal of the Cross. The Cross continues to provoke scandal. . . . So then: make yourselves heard; take care of the two ends of the population: the elderly

and the young; do not allow yourselves to be excluded and do not allow the elderly to be excluded. (7/25/13, Argentina)

Let us encourage the generosity which is typical of the young and help them to work actively in building a better world. Young people are a powerful engine for the Church and for society. (7/24/13, Aparecida)

Be active members! Go on the offensive! Play down the field, build a better world, a world of brothers and sisters, a world of justice, of love, of peace, of fraternity, of solidarity. (7/27/13, Vigil)

Continue to overcome apathy, offering a Christian response to the social and political anxieties, which are arising in various parts of the world. I ask you to be builders of the world, to work for a better world. Dear young people, please, don't be observers of life, but get involved. Jesus did not remain an observer, but he immersed himself. Don't be observers, but immerse yourself in the reality of life, as Jesus did. (7/27/13, Vigil)

Through your joyful witness and service, help to build a civilization of love. Show, by your life, that it is worth giving your time and talents in order to attain high ideals, it is worth recognizing the dignity of each human person, and it is worth taking risks for Christ and his Gospel. (7/28/13, Farewell)

Children and the elderly are the two poles of life and the most vulnerable as well, often the most forgotten. (10/25/13)

Caring for our little ones and for our elders is a choice for civilization. And also for the future, because the little ones, the children, the young people will carry society forward by their strength, their youth, and the elderly people will carry it forward by their wisdom, their memory, which they must give to us all. (10/25/13)

Today too, children are a sign. They are a sign of hope, a sign of life, but also a "diagnostic" sign, a marker indicating the health of families, society and the entire world. Wherever children are accepted, loved, cared for and protected, the family is healthy, society is more healthy and the world is more human. (5/25/14, Manger)

The Child of Bethlehem is frail, like all newborn children. He cannot speak and yet he is the Word made flesh who came to transform the hearts and lives of all men and women. This Child, like every other child, is vulnerable; he needs to be accepted and protected. Today too, children need to be welcomed and defended, from the moment of their conception. (5/25/14, Manger)

In an age which insists on the protection of minors, there is a flourishing trade in weapons which end up in the hands of child-soldiers, there is a ready market for goods produced by the slave labor of small children. Their cry is stifled: the cry of these children is stifled! They must fight, they must work, they cannot cry! But their mothers cry for them, as modern-day Rachels: they weep for their children, and they refuse to be consoled (cf. Mt 2:18). (5/25/14, Manger)

I urge you to be close to your young people as they seek to establish and articulate their identity in a disorienting age. Help them to find their purpose in the challenge and joy of co-creation with God that is the vocation to married life, fulfilled in the blessing of children; or indeed in the celibate vocations to the sacred priesthood or religious life, which the Church has been given for the salvation of souls. (11/17/14, Zambia)

The most effective way to overcome the temptation to give in to harmful lifestyles is by investing in education. Education will also help to overcome a widespread mentality of injustice and violence, as well as ethnic divisions. The greatest need is for a model of education which teaches the young to think critically and encourages growth in moral values (cf. Evangelii Gaudium, 64). (2/7/15, Africa)

Young people should not be denied hope, young people need to hope; we must offer those experiencing pain and suffering concrete signs of hope. Social bodies and associations, as well as individuals who work in hospitality and sharing, are generators of hope. Therefore I urge your Christian communities to be protagonists of solidarity, not to be put off by those who, out of a narrow self-interest, sow selfishness, violence and injustice. Oppose the culture of death and be witnesses to the Gospel of Life! The light of the Word of God and the support of the Holy Spirit will help you to look with new and welcoming eyes at the many new forms of poverty which cause many young people and families to yield to despair. (2/21/15)

Just as the witness of the first Christians calls us to care for one another, so our youth challenge us to hear one another… When we speak with young people, they challenge us to share the truth of Jesus Christ clearly and in a way that they can understand. (3/12/15, Korea)

As you reflect on the life of your dioceses, as you formulate and revise your pastoral plans, I urge you to keep before you the young whom you serve. See them as partners in "building a holier, more missionary and humble Church, a Church which loves and worships God by seeking to serve the poor, the lonely, the infirm and the marginalized" (Homily at Haemi Castle, 17 August 2014). (3/12/15, Korea)

Through your service to the young, the Church will become the leaven in the world which the Lord calls us to be (cf. Mt 13:33). (3/12/15, Korea)

The pathway of hope for children — these who are here today and for everyone — is first of all education, but a true education, the path of educating for the future: this prepares and helps one to go forward. (3/21/15, Scampia)

Those who have the task of governing, of educating, but I would say all adults, we are responsible for children and for doing what we can to change this situation. I am referring to "the passion" of children. Every child who is marginalized, abandoned, who lives on the street begging with every kind of trick, without schooling, without medical care, is a cry that rises up to God and denounces the system that we adults have set in place. And unfortunately these children are prey to criminals who exploit them for shameful trafficking or commerce, or train them for war and violence. But even in so-called wealthy countries many children live in dramatic situations that scar them deeply because of crises in the family, educational gaps and at times inhuman living conditions. In every case, their childhood is violated in body and soul. But none of these children are forgotten by the Father who is in heaven! Not one of their tears is lost! Neither is our responsibility lost, the social responsibility of people, of each one of us, and of countries. (4/8/15)

Too often the effects of a life worn down by precarious and underpaid work, unsustainable hours, bad transport rebound on the children.... Children also pay the price for immature unions and irresponsible separations: they are the first victims; they suffer the outcome of a culture of exaggerated individual rights, and then the children become more precocious. They often absorb the violence they are not able to "ward off" and before the very eyes of adults are forced to grow accustomed to degradation. (4/8/15)

You must take initiatives for young people, jobs, small things because, as you know, work gives dignity. Think about when a young person cannot find work, they don't have a sense of dignity and they suffer. I encourage you to search, to pray, to seek small things, small things especially for young people. (5/2/15, Pilgrims)

You are called to great things! A great vocation: build bridges, not walls. And this is the joy that I see in you. (6/6/15, Youth)

No child chooses to live on the street. Sadly, even in our modern, globalized world, any number of children continue to be robbed of their childhood, their rights and their future. The lack of legal protection and adequate

structures only aggravates their state of deprivation: they have no real family or access to education or health care. Every child abandoned or forced to live on the street, at the mercy of criminal organizations, is a cry rising up to God, who created man and woman in his own image. It is an indictment of a social system which we have criticized for decades, but which we struggle to change in conformity with criteria of justice. (9/17/15, Street)

Young friends, you also have a decisive role to play in confronting the challenges of our times: certainly material challenges, but more so those which concern the vision of the human person. . . Together with Christ, you young men and women are the vitality of the Church and society. If you let Christ form you, if you are open to dialogue with him in prayer, by reading and meditating upon the Gospel, you will become prophets and witnesses to hope! (6/6/16, Youth)

Dear young people, your joyful presence, your thirst for truth and high ideals are signs of hope! Being young does not mean being passive, but rather means being tenacious in your efforts to achieve important goals, even if this comes at a price. Being young does not mean closing your eyes to difficulties: instead, it requires a refusal to compromise or be mediocre. It does not mean escaping or fleeing, but engaging rather in solidarity with everyone, especially the weakest. The Church counts on you and will continue to count on you who are generous and capable of great energy and noble sacrifices. (6/6/16, Youth)

Evangelize young people, teach young people full time, starting from the most frail and abandoned, by offering a teaching style built on reason, religion and loving kindness, universally appreciated as a "preventative system". (6/21/15, Salesians)

What keeps a young person from retiring is the desire to love, the desire to give what is most beautiful of man, and what is most beautiful of God, because the definition that John gives of God is "God is love". And when a young person loves, lives, grows, he does not retire. He grows, grows, grows and gives. (6/21/15, Young People)

Love has two axes on which it pivots, and if a person, a young person doesn't have these two axes — these two dimensions of love — it's not love. First of all, *love is more in works than in words: love is concrete*. . . Love is concrete, it is more in deeds than in words. . . Love gives itself . . . And the second dimension, the second axis on which love pivots is that *love is always communicated*, that is, love listens and responds, *love is built in dialogue, in communion*: it is communicated. (6/21/15, Young People)

If love is respectful, if love is in deeds, if love is in communicating, *love makes sacrifices for others*. . . *Love is service*. It is serving others. When after the washing of the feet Jesus explained the gesture to the Apostles, he taught that we are made to serve one another, and if I say that I love but I don't serve the other, don't help the other, don't enable him to go forward, don't sacrifice myself for him, this isn't love. You have carried the Cross [the World Youth Day Cross]: there is the sign of love. That history of God's love involved in works and dialogue, with respect, with forgiveness, with patience during so many centuries of history with his people, ends there — his Son on the Cross, the greatest service, which is giving one's life, sacrificing oneself, helping others. It's not easy to speak of love, it's not easy to experience love. (6/21/15, Youth)

Don't retire too early. Do. Do. And I'll say another thing: *go against the tide*. Go against the tide. For you young people, who are living this economic situation, which is also cultural, hedonistic, consumerist, with values like "soap bubbles", there is no moving forward with such values. Do constructive things, even if small, but which unite us, which bring us together with our ideals: this is the best antidote against this mistrust of life, against this culture that only offers you pleasure: to have a good time, to have money and not think about other things. (6/21/15, Youth)

I would like to repeat the words of Pier Giorgio Frassati: if you want to do something good in life, live, don't just get by. Live! (6/21/15, Youth)

Here, in this university setting, it would be worthwhile reflecting on the way we educate about this earth of ours, which cries out to heaven. (7/7/15, Educators)

My question to you, as educators, is this: Do you watch over your students, helping them to develop a critical sense, an open mind capable of caring for today's world? A spirit capable of seeking new answers to the varied challenges that society sets before humanity today? Are you able to encourage them not to disregard the world around them, what is happening all over? Can you encourage them to do that? To make that possible, you need to take them outside the university lecture hall; their minds need to leave the classroom, their hearts must go out of the classroom. Does our life, with its uncertainties, its mysteries and its questions, find a place in the university curriculum or different academic activities? Do we enable and support a constructive debate which fosters dialogue in the pursuit of a more humane world? Dialogue, that bridge word, that word which builds bridges. (7/7/15, Educators)

How do we help our young people not to see a university degree as synonymous with higher status, with more money or social prestige? It is not synonymous with that. How can we help make their education a mark of greater responsibility in the face of today's problems, the needs of the poor, concern for the environment? (7/7/15, Educators)

To care for children, and to help young people to embrace noble ideals, is a guarantee of the future of society; and the Church wants a society which discovers renewed strength when it values, respects and also cares for its elderly; for they are the ones who carry forward the wisdom of the people; protecting the ones who today are cast aside because of so many interests that place the god of mammon at the heart of economic life; children and young people are discarded, who are a country's future, and the elderly who are the people's memory; and so they must be taken care of, they must be protected; they are our future. (7/8/15, Airport)

It is important that you, the young, and there are indeed many young persons here in Paraguay, realize that genuine happiness comes from working to make a more fraternal country! (7/11/15)

Hope is bold; it can look beyond personal convenience, the petty securities and compensations which limit our horizon, and can open us up to grand ideals which make life more beautiful and worthwhile. I would ask each one of you: What is it that shapes your life? What lies deep in your heart? Where do your hopes and aspirations lie? . . . Take care not to yield to the temptation of a disenchantment which paralyzes the intellect and the will, or that apathy which is a radical form of pessimism about the future. These attitudes end either in a flight from reality towards vain utopias, or else in selfish isolation and a cynicism deaf to the cry for justice, truth and humanity which rises up around us and within us. (9/20/15, Students)

Hope is a path taken with others. An African proverb says: "If you want to go fast, go alone; if you want to go far, go with others". Isolation and aloofness never generate hope; but closeness to others and encounter do. Left to ourselves, we will go nowhere. Nor by exclusion will we be able to build a future for anyone, even ourselves. A path of hope calls for a culture of encounter, dialogue, which can overcome conflict and sterile confrontation. To create that culture, it is vital to see different ways of thinking not in terms of risk, but of richness and growth. The world needs this culture of encounter. It needs young people who seek to know and love one another, to journey together in building a country like that which José Martí dreamed of: "With all, and for the good of all". (9/20/15, Students)

Clearly, when a people is not concerned with providing work to its young – and when I say "a people", I don't mean governments; I mean the entire people who ought to be concerned whether these young people have jobs

or not – that people has no future. Young people become part of the throwaway culture and all of us know that today, under the rule of mammon, things get thrown away and people get thrown away. Children are thrown away because they are not wanted, or killed before they are born. The elderly are thrown away – I'm speaking about the world in general – because they are no longer productive. In some countries, euthanasia is legal, but in so many others there is a hidden, covert euthanasia. Young people are thrown away because they are not given work. So then, what is left for a young person who has no work? When a country – a people – does not create employment opportunities for its young, what is left for these young people if not forms of addiction, or suicide, or going off in search of armies of destruction in order to make war. (9/20/15, Students)

Hope is a path of solidarity. The culture of encounter should naturally lead to a culture of solidarity. I was struck by what Leonardo said at the beginning, when he spoke of solidarity as a source of strength for overcoming all obstacles. Without solidarity, no country has a future. Beyond all other considerations or interests, there has to be concern for that person who may be my friend, my companion, but also someone who may think differently than I do, someone with his own ideas yet just as human and just as Cuban as I am. Simple tolerance is not enough; we have to go well beyond that, passing from a suspicious and defensive attitude to one of acceptance, cooperation, concrete service and effective assistance. Do not be afraid of solidarity, service and offering a helping hand, so that no one is excluded from the path. (9/20/15, Students)

Think of young people, and be creative in generating job opportunities that go forward and provide work, because a person out of work is not only unable to bring home bread, but loses his or her dignity! The initiatives for sharing and study that you create in the territory also help to make this path a reality. (10/31/15)

How many young people today are victims of unemployment! When there is no work, dignity is at risk, because not only does the lack of work prevent a person from bringing the bread home, it prevents one from feeling worthy of earning one's livelihood! Young people are victims of this today. How many of them by now have stopped looking for work, resigned to the continuous rejection or indifference of a society that rewards only the privileged — even if they are corrupt — and impedes those who deserve to establish themselves. The reward seems to go to those who are self-assured, even though this security was acquired by corruption. Work is not a gift conceded to a few with a recommendation: it is a right for everyone! (12/14/15)

Thus, young people rediscover the "vocation" to work — the vocation to work, which is one of the traits of human dignity; there is no vocation to laziness, but to work —, the lofty sense of commitment that also goes beyond its economic result, in order to build the world, society and life. (12/14/15)

I have your work close at heart, because it pains me to see so many young people without work, unemployed. To think that here in Italy, for 25 years almost 40% of young people have been unemployed! What does a young person without work do? He gets sick and has to go to the psychiatrist, or he falls into addictions or commits suicide — the statistics of youth suicides are not published, cover-ups are used to avoid publishing them — or he seeks something that gives him an ideal and becomes a guerrilla. Just think: these young people are our flesh, they are the flesh of Christ and therefore our work must continue to support them and to suffer within ourselves the hidden, silent anguish, which so troubles their heart. (12/14/15)

One of the greatest scourges for young people is the lack of opportunities for study and for sustainable and profitable work, which would permit them to work for the future. In many cases — many cases — this lack of opportunity leads to situations of poverty and rejection. This poverty and rejection then becomes the best breeding ground for the young to fall into the cycle of drug trafficking and violence. It is a luxury which today we cannot afford; we cannot allow the present and future of Mexico to be isolated and abandoned. And for this to happen, dialogue, speaking face to face, and work opportunities are needed to help forge a constructive path ahead. (2/17/16, Laborers).

It can happen too that Jesus calls us to follow him more closely, to give our lives to him and to our brothers and sisters. When he calls – and I say this especially to you young people – do not be afraid; tell him "Yes!" He knows us, he really loves us, and he wants to free our hearts from the burden of fear and pride. By making room for him, we become capable of radiating his love. Thus you will be able to carry on your great history of evangelization. This is something the Church and the world need in these troubled times, which are also a time of mercy. (6/25/16, Homily)

Dear young people, this future belongs to you, but cherish the great wisdom of your elders and strive to be peacemakers: not content with the status quo, but actively engaged in building the culture of encounter and reconciliation. (6/25/16, Prayer Vigil)

Whoever welcomes Jesus, learns to love as Jesus does. So he asks us if we want a full life. And in his name, I ask you: do you want a full life? Start right this moment by letting yourself be open and attentive! Because happiness is sown and blossoms in mercy. That is his answer, his offer, his challenge, his adventure: mercy. Mercy always has a youthful face (7/28/16, Address).

Altogether, let us ask the Lord, each repeating in the silence of his or her heart: "Lord, launch us on the adventure of mercy! Launch us on the adventure of building bridges and tearing down walls, be they barriers or barbed wire. Launch us on the adventure of helping the poor, those who feel lonely and abandoned, or no longer find meaning in their lives. Launch us on the journey of accompanying those who do not know you, and telling them carefully and respectfully your Name, the reason for our faith (7/28/16, Address).

Dear young people, we didn't come into this work to "vegetate", to take it easy, to make our lives a comfortable sofa to fall asleep on. No, we came for another reason: to leave a mark. It is very sad to pass through life without leaving a mark. But when we opt for ease and convenience, for confusing happiness with consumption, then we end up paying a high price indeed: we lose our freedom. We are not free to leave a mark. We lose our freedom. This is the high price we pay. There are so many people who do not want the young to be free; there are so many people who do not wish you well, who want you to be drowsy and dull, and never free! No, this must not be so! We must defend our freedom! (7/30/16, Prayer Vigil).

Following Jesus demands a good dose of courage, a readiness to trade in the sofa for a pair of walking shoes and to set out on new and uncharted paths. To blaze trails that open up new horizons capable of spreading joy, the joy that is born of God's love and wells up in your hearts with every act of mercy. To take the path of the "craziness" of our God, who teaches us to encounter him in the hungry, the thirsty, the naked, the sick, the friend in trouble, the prisoner, the refugee and the migrant, and our neighbors who feel abandoned. To take the path of our God, who encourages us to be politicians, thinkers, social activists. The God who encourages us to devise an economy marked by greater solidarity than our own. In all the settings in which you find yourselves, God's love invites you bring the Good News, making of your own lives a gift to him and to others. This means being courageous, this means being free! (7/30/16, Prayer Vigil).

Today's world demands that you be a protagonist of history because life is always beautiful when we choose to live it fully, when we choose to leave a mark. History today calls us to defend our dignity and not to let others decide our future. No! We must decide our future, you must decide your future! As he did on Pentecost, the Lord wants to work one of the greatest miracles we can experience; he wants to turn your hands, my hands, our hands, into signs of reconciliation, of communion, of creation. He wants your hands to continue building the world of today. And he wants to build that world with you. And what is your response? Yes or no? [Yes!] (7/30/16, Prayer Vigil).

Dear young people, I encourage you to be witnesses of mercy. While theologians carry on the dialogue in the doctrinal field, keep looking persistently for opportunities to encounter one another, to know each other better,

to pray together and offer help to each other and to all those who are in need. Thus, free from prejudice and trusting only in the Gospel of Jesus Christ, proclaiming peace and reconciliation, you will be the true protagonists of a new season of this journey which, with God's help, will lead to full communion. (10/13/16)

For instance, let us consider how many children still suffer from illiteracy, the lack of education. This is incomprehensible: in a world where technological-scientific progress has come so far, there are illiterate children! It is an injustice. How many children suffer from a lack of education. It is a condition of grave injustice which undermines the very dignity of the person. Without education, one easily falls prey to exploitation and various social disadvantages. The Church, over the course of centuries, has felt the need to be committed to the area of education, since her mission of evangelization carries with it the responsibility of restoring dignity to the poorest. (11/23/16)

I urge you teachers and pastoral workers to instill in young people love of the Gospel, the desire to live it concretely and to proclaim it to others. It is important that the period spent abroad may be an opportunity for human and cultural growth for students and be a starting point for them to return to their country of origin to offer their valuable contribution together with the inner urge to transmit the joy of the Good News. An education that teaches critical thinking and which encourages the development of mature values (cf. ibid., 64) is indispensable. In this way, young people are formed with a thirst for truth and not for power, ready to defend values and to live out mercy and charity, which are the main pillars for a healthier society. (12/1/16)

Schools and universities are a privileged environment for strengthening sensitivity towards more solidarity-based development and for advancing an "evangelizing commitment in an interdisciplinary and integrated way" (cf. Apostolic Exhortation Evangelii Gaudium, n. 134). . . . An education that teaches critical thinking and which encourages the development of mature values (cf. ibid., 64) is indispensable. In this way, young people are formed with a thirst for truth and not for power, ready to defend values and to live out mercy and charity, which are the main pillars for a healthier society. (12/1/16)

For you students, spending time away from your own country, in families and different contexts, you can develop a remarkable ability to adapt, learning to be guardians of others as brothers and sisters, and of creation as our common home, and this is crucial to make the world more human. (12/1/16)

How difficult it is to boast about a society of wellbeing when we see that our dear American continent has become accustomed to seeing thousands and thousands of children and young people on the streets, begging and sleeping in railway stations, in the subway or wherever they manage to find a place. Children and young people exploited in illegal work or compelled to seek coins at the street corners, by cleaning the windshields of our cars and feeling that there is no place for them on the "train of life." How many families are scarred by the pain of seeing their own children victimized by the merchants of death. How hard it is to see how we have normalized the exclusion of our elderly by leaving them to live in solitude, simply because they are not productive; or to see — as the Bishops in Aparecida stated well — "the precarious situation that strikes at the dignity of our women. Some, since childhood and adolescence, have been subjected to many forms of violence inside and outside the home" (Fifth General Conference of the Episcopate of Latin American and the Caribbean, Aparecida Document, 48). They are situations that can paralyze us, that can cast doubt on our faith and especially on our hope, on our way of looking towards and facing the future. (12/12/16)

In our world – I write this with a heavy heart – we continue to hear the lamentation of so many mothers, of so many families, for the death of their children, their innocent children. To contemplate the manger also means to contemplate this cry of pain, to open our eyes and ears to what is going on around us, and to let our hearts be attentive and open to the pain of our neighbours, especially where children are involved. It also means realizing that that sad chapter in history is still being written today. To contemplate the manger in isolation from the

world around us would make Christmas into a lovely story that inspires warm feelings but robs us of the creative power of the Good News that the Incarnate Word wants to give us. (12/28/16)

Today, with Saint Joseph as our model, we are asked not to let ourselves be robbed of joy. We are asked to protect this joy from the Herods of our own time. Like Joseph, we need the courage to respond to this reality, to arise and take it firmly in hand (cf. Mt 2:20). The courage to guard this joy from the new Herods of our time, who devour the innocence of our children. An innocence robbed from them by the oppression of illegal slave labor, prostitution and exploitation. An innocence shattered by wars and forced immigration, with the great loss that this entails. Thousands of our children have fallen into the hands of gangs, criminal organizations and merchants of death, who only devour and exploit their neediness. (12/28/16)

We hear these children and their cries of pain; we also hear the cry of the Church our Mother, who weeps not only for the pain caused to her youngest sons and daughters, but also because she recognizes the sins of some of her members: the sufferings, the experiences and the pain of minors who were abused sexually by priests. It is a sin that shames us. Persons responsible for the protection of those children destroyed their dignity. We regret this deeply and we beg forgiveness. We join in the pain of the victims and weep for this sin. (12/28/16)

We have created a culture that idolizes youth and seeks to make it eternal. Yet at the same time, paradoxically, we have condemned our young people to have no place in society, because we have slowly pushed them to the margins of public life, forcing them to migrate or to beg for jobs that no longer exist or fail to promise them a future. We have preferred speculation over dignified and genuine work that can allow young people to take active part in the life of society. We expect and demand that they be a leaven for the future, but we discriminate against them and "condemn" them to knock on doors that for the most part remain closed. We are asked to be something other than the innkeeper in Bethlehem who told the young couple: there is no room here. There was no room for life, there was no room for the future. Each of us is asked to take some responsibility, however small, for helping our young people to find, here in their land, in their own country, real possibilities for building a future. Let us not be deprived of the strength of their hands, their minds, and their ability to prophesy the dreams of their ancestors (cf. Jl 2:28). If we wish to secure a future worthy of them, we should do so by staking it on true inclusion: one that provides work that is worthy, free, creative, participatory and solidarity (cf. Address at the Conferral of the Charlemagne Prize, 6 May 2016). (12/31/16)

In Krakow, at the opening of the last World Youth Day, I asked you several times: "Can we change things?" And you shouted: "yes!." That shout came from your young and youthful hearts, which do not tolerate injustice and cannot bow to a "throw-away culture" nor give in to the globalization of indifference. Listen to the cry arising from your inner selves! Even when you feel, like the prophet Jeremiah, the inexperience of youth, God encourages you to go where He sends you: "Do not be afraid, [...], because I am with you to deliver you" (Jer 1:8). A better world can be built also as a result of your efforts, your desire to change and your generosity. Do not be afraid to listen to the Spirit who proposes bold choices; do not delay when your conscience asks you to take risks in following the Master. The Church also wishes to listen to your voice, your sensitivities and your faith; even your doubts and your criticism. Make your voice heard, let it resonate in communities and let it be heard by your shepherds of souls. St. Benedict urged the abbots to consult, even the young, before any important decision, because "the Lord often reveals to the younger what is best." (Rule of St. Benedict, III, 3). (1/13/17)

This is a tragedy: child soldiers. I ensure my closeness and my prayers also for the religious and humanitarian workers who operate in that difficult region; and I renew a heartfelt appeal to the conscience and to the responsibility of the national authorities and the international community, to take appropriate and timely decisions to rescue these brothers and sisters. (2/19/17)

Human Rights, the protection of minors, the rights of children and adolescents, protection against child labor, the prevention of exploitation and trafficking are issues that should be faced with the liberating force of the Gospel and, at the same time, with appropriate operative tools and professional expertise. (3/30/17)

Young people are its protagonists. "But even young people who consider themselves agnostics?" Yes! "Even young people whose faith is lukewarm?" Yes! "Even young people who no longer go to Church?" Yes! "Even young people who – I don't know if there are any here, maybe one or two – consider themselves atheists?" Yes! This is the Synod of young people and we want to listen to one another. Every young person has something to say to others. He or she has something to say to adults, something to say to priests, sisters, bishops and even the Pope. All of us need to listen to you! (4/8/17)

In the Gospel (cf. Lk 1:39-45) we heard how Mary receives that grace, that immense vocation of bringing God's gift to us. The Gospel tells us that after hearing that her elderly cousin was expecting a child and needed help, Mary sets out in haste to help her. She hurries! The world today needs young people who "hurry", who don't get tired of hurrying. We need young people who feel a call, who feel that life offers them a mission. Young people who, as Maria Lisa (a young religious Sister) said so often in her testimony, are on the go. Maria Lisa shared her experience with us: it was an experience of being on the go. We need young people on the go. The world can change only if young people are on the go. (4/8/17)

But this is the tragedy of the world today, and of young people today, that young people are often discarded. They don't have work, they don't have an ideal to pursue, they lack education and they lack integration. So many young people have to flee, to migrate to other lands. Young people today, it is painful to say, are often discarded. We cannot tolerate this! We have to hold this Synod to say: "We young people are here!" And we are going to Panama to say: "We young people are here, on the march, and we don't want to be discarded! We have something of value to give! (4/8/17)

I want to invite you to make this journey, this march towards the Synod and towards Panama, and to make it with joy, with your aspirations, without fear, without shame, and to make it courageously. Courage is needed. But also the effort to appreciate the beauty of little things, as Pompeo said: the beauty of everyday life. Be grateful for life, don't ever lose this ability. Be thankful for what you are: "This is how I am, thank you!" So often in life, we waste time asking ourselves: "Who am I?" You can keep asking, "Who am I?" for the rest of your lives. But the real question is: "For whom am I?" Like Our Lady, who could ask: "For whom, for what person, am I", here and now? She answers, "For my cousin", and off she goes. "For whom am I?", not "Who am I?." The answer to that second question comes later; it is a question that has to be asked, but first you have to ask why: why you do something, something for your entire life, something that makes you think, makes you feel makes you work. There are these three languages: the language of the mind, the language of the heart, and the language of the hands. Never stop moving ahead. (4/8/17)

There are going to be times when you don't understand, dark times, painful times, but also wonderful times, times of darkness and times of light… But I want to make one thing clear. We live in the present. At my age, people are getting ready to leave the scene… right? Who can be sure about life? Nobody. At your age, you have the future ahead of you. Life holds out a mission to young people today; the Church holds out a mission, and I would like to entrust you with this mission. It is to go back and talk to your grandparents. Today more than ever we need this bridge, this dialogue, between grandparents and grandchildren, between the young and the elderly. The prophet Joel makes this prophecy: "Your old men shall dream dreams, and your young men shall see visions" (2.28). In other words, the young will make things happen because of their vision. So this is the task I am giving you in the name of the Church. Talk to older people. You may say: "But it's boring… They are always talking about the same things…" No! Listen to older people, talk to them, ask them questions. Make them dream, and from those dreams take what you need to move forward, so that you can

have a vision and make that vision concrete. This is your mission today. This is the mission the Church gives you today. (4/8/17)

How can we not be concerned about the grave problem of unemployment among the young and among adults who have not the means to "upgrade" themselves? This has reached a very grave point, very grave. It is a problem that has reached truly dramatic proportions in both developed and developing countries, and needs to be addressed, not least out of a sense of intergenerational justice and responsibility for the future. In a similar way, efforts to address the complex of issues associated with the growth of new technologies, the transformation of markets and the legitimate aspirations of the workforce must take into account not only individuals but families as well. This, as you know, was a concern expressed by the recent Synod assemblies on the family, which noted that uncertainty about work situations often contributes to family pressures and problems, and has an effect on the family's ability to participate fruitfully in the life of society (cf. Post-Syn. Ap. Ex. Amoris Laetitia, 44). (5/20/17)

And you will hear me say this many more times: dialogue between the young and the old. The young need to listen to the old and the old need to listen to the young. A young person might ask 'and what will I do? What will I do, talk to a bored elderly person, is that it?'. I have had the experience of seeing it many times in the other diocese: to go with a group of young people, for example to a retirement home or a shelter to play the guitar for the elderly. Well, the guitar is played and then the dialogue begins. It is spontaneous; it starts; it springs from itself and young people do not want to leave because wisdom comes from the elderly which touches the heart and pushes them to go forward. The elderly — for you young people — are not to be preserved in a closet, the elderly are not to be kept hidden, the elderly are waiting for a young person to go there and to make them talk, make them dream. And you, young people, you need to receive from these men and these women, these dreams, these hopes that can make them live again. This is my response to the experience that the more senior and the younger members of the Shalom Movement will have to undertake by teaching and aiding dialogue between the old and the young. (9/4/17)

For me it is always a pleasure, a joy, to meet young people. Today I say to you: please keep joy alive; it is a sign of a young heart, of a heart that has encountered the Lord. And if you keep alive that joy with Jesus, no one can snatch this away from you (cf. Jn 16:22). But should there be any doubt, let me offer you some advice: Do not let anyone rob you of joy; look after that joy which unites everyone in the knowledge of being loved by the Lord. For, as we said repeated earlier, God loves us… how did it go? [They repeat: "God loves us with the love of a Father"]. God loves us with the heart of a Father." Let us repeat… [They repeat: "God loves us with the heart of a Father"]. This is the foundation of joy. The flame of Jesus' love makes this joy burst forth, and is sufficient to set the whole world ablaze. How could you not be capable of changing this society and accomplishing all you decide to do! Do not be afraid of the future! Dare to dream big! I want to invite you to that great dream today. Please do not get into that "chiquitaje" [small-minded talk], don't aim low, but aim high and dream big. (9/7/17, Greeting)

The Church today feels especially bound to work strenuously and with foresight for the protection of minors and their dignity, not only within her own ranks, but in society as a whole and throughout the world. She does not attempt to do this alone – for that is clearly not enough – but by offering her own effective and ready cooperation to all those individuals and groups in society that are committed to the same end. In this sense, the Church adheres to the goal of putting an end to "the abuse, exploitation, trafficking and all forms of violence against and torture of children" set by the United Nations in the 2030 Agenda for Sustainable Development (Target 16.2). (10/6/17)

That future is even now in the hands of the nation's young people. The young are a gift to be cherished and encouraged, an investment that will yield a rich return if only they are given real opportunities for employment and quality education. This is an urgent requirement of intergenerational justice. The future of Myanmar in a

rapidly changing and interconnected world will depend on the training of its young, not only in technical fields, but above all in the ethical values of honesty, integrity and human solidarity that can ensure the consolidation of democracy and the growth of unity and peace at every level of society. Intergenerational justice likewise demands that future generations inherit a natural environment unspoilt by human greed and depredation. It is essential that our young not be robbed of hope and of the chance to employ their idealism and talents in shaping the future of their country and, indeed, our entire human family. (11/28/17)

Dear young people of Myanmar, hearing your young voices and listening to you sing today, I want to apply those words to you. Yes, you are "a welcome sound"; you are a beautiful and encouraging sight, for you bring us 'good news', the good news of your youth, your faith and your enthusiasm. Indeed, you are good news, because you are concrete signs of the Church's faith in Jesus Christ, who brings us a joy and a hope that will never die. (11/30/17, Homily)

Here is a great task entrusted in a special way to young people: to be "missionary disciples", messengers of the good news of Jesus, above all to your contemporaries and friends. Do not be afraid to make a ruckus, to ask questions that make people think! And don't worry if sometimes you feel that you are few and far between. The Gospel always grows from small beginnings. So make yourselves heard. I want you to shout! But not with your voices. No! I want you to shout with your lives, with your hearts, and in this way to be signs of hope to those who need encouragement, a helping hand to the sick, a welcome smile to the stranger, a kindly support to the lonely. (11/30/17, Homily)

It is important that you speak; do not let yourselves be silenced. It is up to us to help you be clear in what you are saying; that is the work we are going to help you with. But if you do not speak, how are we going to help? Speak courageously, and say what you feel. (1/17/18)

In my work as a bishop, I came to see how many good ideas there are in young people, in their minds and hearts. And this is true, you are restless; you are seekers and idealists. Do you know who has problems? The problem we adults have is that, when we hear about those ideals, when we hear about these worries of the youth, like know-it-alls, we say: "They think that way because they are young; they still have to grow up," or worse, "they'll be corrupted." And it's true: behind those words "they still have to grow up," concealed against all the eagerness and dreams, there is the tacit "They'll be corrupted." Watch out for that! Maturing means growing and letting dreams grow and letting aspirations grow, not lowering your guard and allowing yourself to be bought for peanuts; that's not growing up. So when we adults think like that, don't pay any attention. As if in this phrase "they still have to grow up" said by us grown-ups, where it seems that we have thrown a wet blanket at you to make you keep quiet, there lies hidden the idea that growing up means accepting injustice, believing that nothing can be done, that this is the way things have always been: "Why should we change if it was always this way, if this is always how people have done things?" That is corruption. Growing up, real maturity means carrying on with your dreams, together, sharing ideas, not letting your guard down, not selling your aspirations and such like. (1/19/18, Children's Home)

The world needs you, young men and women of the first peoples, and it needs you, not disguised, but as you are. Not disguised as citizens from another land, no, as you are, that's how we need you. Do not be content to be the last car on the train of society, letting yourselves be pulled along and eventually disconnected. No, never be the last car. We need you to be the engine, always pressing forward. And I offer you some advice: listen to your elders; value their traditions; do not curb your curiosity. Get in touch with your roots, but at the same time open your eyes to new things; bring the old and the new together in your own way. Share what you learn with the world, because the world needs you to be yourselves, who you really are, and not an imitation of someone else. We need you to be authentic, young men and women who are proud to belong to the Amazonian peoples and who can offer humanity an alternative for a true life. My friends, society often needs to correct its course and you, the young of the first peoples, can help greatly – of this I am sure – to meet this challenge, above all

by teaching us a way of life based on protection and care, not on the destruction of everything that stands in the way of our greed. (1/19/18, Children's Home)

We need urgently to educate young generations to become actively involved in the struggle against hatred and discrimination, but also in the overcoming of conflicting positions in the past, and never to grow tired of seeking the other. Indeed, to prepare a truly human future, rejecting evil is not enough; we need to build the common good together. (1/29/18)

You young people can find hope in Christ, and you can also encounter him in migrants, people who have fled from home, and who remain trapped in the networks. Do not be afraid to encounter them. Open your heart, let them in, be ready to change. Encountering the other naturally leads to change, but there is no need to fear this change. It will always be for the best. Remember the words of the Prophet Isaiah: "Enlarge your tent" (cf. Is 54:2). (2/12/18)

We can walk as much as we want, we can build many things, but if we do not profess Jesus Christ, things go wrong. We may become a charitable NGO, but not the Church, the Bride of the Lord. (3/14/13)

During the election, I was seated next to the Archbishop Emeritus of São Paolo and Prefect Emeritus of the Congregation for the Clergy, Cardinal Claudio Hummes: a good friend, a good friend! When things were looking dangerous, he encouraged me. And when the votes reached two thirds, there was the usual applause, because the Pope had been elected. And he gave me a hug and a kiss, and said: "Don't forget the poor!" And those words came to me: the poor, the poor. Then, right away, thinking of the poor, I thought of Francis of Assisi. Then I thought of all the wars, as the votes were still being counted, till the end. Francis is also the man of peace. That is how the name came into my heart: Francis of Assisi. For me, he is the man of poverty, the man of peace, the man who loves and protects creation; these days we do not have a very good relationship with creation, do we? He is the man who gives us this spirit of peace, the poor man … How I would like a Church which is poor and for the poor! (3/16/13)

I would…like to thank you for your commitment to deepening and spreading knowledge of the Church's social doctrine with your courses and your publications. I think your service to the social magisterium, as lay people who live in society, in the world of economics and work is really beautiful and important. (5/25/13)

It is Mass itself which integrates us into Christ's immense work of salvation, which hones our spiritual vision so that we can perceive his love: his "prophecy in action". With this he initiated in the Upper Room the gift of himself on the Cross, his definitive victory over sin and death, which we proudly and joyfully proclaim. Blessed John Paul II once said at a Roman Seminary to the young men who were questioning him on the profound recollection with which he was celebrating the Mass, that "we must learn how to live Holy Mass" (cf. *Visit to the Pontifical Germanic-Hungarian College,* 18 October 1981). "Learn to live Holy Mass!". (5/30/13)

This is a lesson for each one of us, but also for the Church of our time: if we let ourselves be led by the Holy Spirit, if we are able to mortify our selfishness to make room for the Lord's love and for his will, we will find peace, we will be builders of peace and will spread peace around us. Fifty years after his death the wise and fatherly guidance of Pope John, his love for the Church's Tradition and his awareness of the constant need for renewal, his prophetic intuition of the convocation of the Second Vatican Council and his offering of his life for its success stand as milestones in the history of the Church in the 20th century; and as a bright beacon for the journey that lies ahead. (6/3/13)

How many more sufferings must be inflicted before a political solution to the crisis is found? The work of the Catholic charity agencies is extremely significant: to help the Syrian population, beyond ethnic or religious membership; it is the most direct way to offer a contribution to the pacification and building of a society open to all different components. (6/5/13, Cor Unum).

A God who draws near out of love, the Holy Father continued, walks with His people, and this walk comes to an unimaginable point. We could never have imagined that the same Lord would become one of us and walk with us, be present with us, present in His Church, present in the Eucharist, present in His Word, present in the poor, He is present, walking with us. And this is closeness: the shepherd close to his flock, close to his sheep, whom he knows, one by one. (6/7/13 Sacred Heart)

Jesus wanted to show us his heart as the heart that loved so deeply. For this reason we have this commemoration today, especially of God's love. God loved us, he loved us with such great love. I am thinking of what St Ignatius

told us.... He pointed out two criteria on love. The first: love is expressed more clearly in actions than in words. The second: there is greater love in giving than in receiving. (6/7/13 Sacred Heart)

These two criteria are like the pillars of true love: deeds, and the gift of self. (6/7/13 Sacred Heart)

We can rejoice at the fact that French society is rediscovering the proposals made by the Church, among others, that offer a vision of the person, and of his or her dignity in view of the common good. The Church wishes in this way to offer her own specific contribution to profound issues that constitute a more complete picture of the person and of his or her destiny, of society and of its destiny. This contribution lies not only in the anthropological or social sphere, but also in the political, economic and cultural spheres. (6/15/13)

Jesus, with his Cross, walks with us and takes upon himself our fears, our problems, and our sufferings, even those which are deepest and most painful. With the Cross, Jesus unites himself to the silence of the victims of violence, those who can no longer cry out, especially the innocent and the defenseless; with the Cross, he is united to families in trouble, and those who mourn the tragic loss of their children… . On the Cross, Jesus is united with every person who suffers from hunger in a world which, on the other hand, permits itself the luxury of throwing away tons of food every day; on the Cross, Jesus is united to the many mothers and fathers who suffer as they see their children become victims of drug-induced euphoria; on the Cross, Jesus is united with those who are persecuted for their religion, for their beliefs or simply for the color of their skin; on the Cross, Jesus is united with so many young people who have lost faith in political institutions, because they see in them only selfishness and corruption; he unites himself with those young people who have lost faith in the Church, or even in God because of the counter-witness of Christians and ministers of the Gospel. How our inconsistencies make Jesus suffer! The Cross of Christ bears the suffering and the sin of mankind, including our own. Jesus accepts all this with open arms, bearing on his shoulders our crosses and saying to us: "Have courage! You do not carry your cross alone! I carry it with you. I have overcome death and I have come to give you hope, to give you life" (cf. *Jn* 3:16). (7/26/13)

Aparecida, at one particular moment, felt this temptation. It employed, and rightly so, the method of "see, judge and act" (cf. No. 19). . . . The question was, rather: How are we going to look at reality in order to see it? Aparecida replied: With the eyes of discipleship. (7/28/13, CELAM)

But I cannot live alone or with just a few people! I need people, I need to meet people, to talk to people. (7/28/13, Press Conference)

I envisage a Church that knows how to walk with men and women along the path. (9/21/13)

Are we able to communicate the face of a Church which is "home" to all? We sometimes speak of a Church that has its doors closed, but here we are contemplating much more than a Church with open doors, much more! . . . We need to bring Christ to others, through these joys and hopes, like Mary, who brought Christ to the hearts of men and women; we need to pass through the clouds of indifference without losing our way; we need to descend into the darkest night without being overcome and disorientated; we need to listen to the dreams, without being seduced; we need to share their disappointments, without becoming despondent; to sympathize with those whose lives are falling apart, without losing our own strength and identity (cf. Pope Francis, *Address to the Bishops of Brazil*, 27 July 2013, n. 4). This is the path. This is the challenge. (9/21/13)

Let us think ahead a little to the war over water which is to come; to social imbalances; to the terrible power of weapons — we have said so much about this in recent days—; to the economic and financial system which puts money, the god of money, rather than man at the center rather than man; to the development and the burden of the media, with all of its positive aspects, of communications and of transportation. . . What are the reactions in the face of this reality? Let us return to the two disciples of Emmaus: disappointed at Jesus' death,

they show resignation and try to flee from reality, they leave Jerusalem. We can read these same attitudes at this time in history too. In the face of this crisis, there can be *resignation*, pessimism about the possibility of taking any effective action. . . . We are tempted to think in apocalyptic terms. This pessimistic understanding of human freedom and of the process of history leads to a kind of paralysis of mind and will. Disillusionment also leads to a kind of escapism, to looking for "islands" or a reprieve. It is something like Pilate's attitude of *"washing his hands"*. It is an attitude which appears to be "pragmatic", but which in fact ignores the cry for justice, humanity and social responsibility and leads to individualism and hypocrisy, if not to a sort of cynicism. This is the temptation we are faced with, if we go down the road of disenchantment and disappointment. At this point we wonder: is there a way forward in our present situation? Should we resign ourselves to it? Should we allow our hope to be dimmed? Should we flee from reality? Should we "wash our hands of it" and withdraw into ourselves? I not only think that there is a way forward, but also that the very moment in history which we are living urges us *to seek and find paths of hope* that open our society to new horizons. (9/22/13, Academic)

This message is so clear and direct, so simple and eloquent, that no ecclesial interpretation has the right to relativize it. The Church's reflection on these texts ought not to obscure or weaken their force, but urge us to accept their exhortations with courage and zeal. . . . This is especially the case with those biblical exhortations which summon us so forcefully to brotherly love, to humble and generous service, to justice and mercy towards the poor. Jesus taught us this way of looking at others by his words and his actions. So why cloud something so clear? We should not be concerned simply about falling into doctrinal error, but about remaining faithful to this light-filled path of life and wisdom. For "defenders of orthodoxy are sometimes accused of passivity, indulgence, or culpable complicity regarding the intolerable situations of injustice and the political regimes which prolong them".[161] (11/24/13, no. 194)

Any Church community, if it thinks it can comfortably go its own way without creative concern and effective cooperation in helping the poor to live with dignity and reaching out to everyone, will also risk breaking down, however much it may talk about social issues or criticize governments. It will easily drift into a spiritual worldliness camouflaged by religious practices, unproductive meetings and empty talk. (11/24/13, no. 207)

[T]he pillars of the Church's social doctrine…serve as "primary and fundamental parameters of reference for interpreting and evaluating social phenomena." [181] (11/24/13, no. 221).

The Church's Social Doctrine, with its integral vision of man as a personal and social being, is your "compass". There you will find an especially significant fruit of the long journey of the People of God in modern and contemporary history: the defense of religious liberty, of life at every stage, of the right to work and to decent work, of family, of education... (12/7/13)

To this end, it is necessary to raise awareness and form the lay faithful, in whatever state, especially those engaged in the field of politics, so that they may think in accord with the Gospel and the Social Doctrine of the Church and act consistently by dialoguing and collaborating with those who, in sincerity and intellectual honesty, share — if not the faith — at least a similar vision of man and society and its ethical consequences. (12/7/13)

The presence of God among men did not take place in a perfect, idyllic world but rather in this real world, which is marked by so many things both good and bad, by division, wickedness, poverty, arrogance and war. He chose to live in our history as it is, with all the weight of its limitations and of its tragedies. In doing so, he has demonstrated in an unequalled manner his merciful and truly loving disposition toward the human creature. He is God-with-us. Jesus is God-with-us. Do you believe this? Together let us profess: Jesus is God with us! Jesus is God with us always and for ever with us in history's suffering and sorrow. (12/18/13)

How important it is that the voice of every member of society be heard, and that a spirit of open communication, dialogue and cooperation be fostered. It is likewise important that special concern be shown for the poor, the vulnerable and those who have no voice, not only by meeting their immediate needs but also by assisting them in their human and cultural advancement. (8/14/14, Authorities)

Today you are practicing here the culture of encounter, so different from that of xenophobia, discrimination and intolerance, which we witness so often. Among the excluded there is that encounter of cultures where the whole does not cancel the particularity, the whole does not cancel the particularity. That is why I like the image of the polyhedron, a geometric figure with many different faces. The polyhedron reflects the confluence of all the partialities that keep their originality in it. Nothing is dissolved, nothing is destroyed, nothing is dominated, everything is integrated, everything is integrated. (10/28/14)

The God who created the universe out of nothing can also intervene in this world and overcome every form of evil. Injustice is not invincible. (5/24/15, *Laudato Si',* no. 74)

We must not think that these efforts are not going to change the world. (5/24/15, *Laudato Si',* no. 212)

Do we truly realize that something is wrong in a world where there are so many farmworkers without land, so many families without a home, so many laborers without rights, so many persons whose dignity is not respected? Do we realize that something is wrong where so many senseless wars are being fought and acts of fratricidal violence are taking place on our very doorstep? Do we realize something is wrong when the soil, water, air and living creatures of our world are under constant threat? So, if we do realize all this, let's not be afraid to say it: we need change; we want change. (7/9/15, Popular Movements)

I cannot fail to mention the Servant of God Dorothy Day, who founded the Catholic Worker Movement. Her social activism, her passion for justice and for the cause of the oppressed, were inspired by the Gospel, her faith, and the example of the saints. (9/24/15, Congress)

Sadly, war and terrorism, accompanied by kidnapping, ethnic or religious persecution and the misuse of power, marked the past year from start to finish. . . . Yet some events of the year now ending inspire me, in looking ahead to the new year, to encourage everyone not to lose hope in our human ability to conquer evil and to combat resignation and indifference. They demonstrate our capacity to show solidarity and to rise above self-interest, apathy and indifference in the face of critical situations. (12/8/15, Peace)

In Jesus his Son, God has come down among us. He took flesh and showed his solidarity with humanity in all things but sin. Jesus identified with us: he became "the first-born among many brethren" (Rom 8:29). He was not content merely to teach the crowds, but he was concerned for their welfare, especially when he saw them hungry (cf. Mk 6:34-44) or without work (cf. Mt 20:3). He was concerned not only for men and women, but also for the fish of the sea, the birds of the air, plants and trees, all things great and small. He saw and embraced all of creation. (12/8/15, Peace)

Another place of astonishment — the second place in which, if we look with faith, we actually feel astonishment, is *history*. So many times we think we see it the right way, and instead we risk reading it backwards. It happens, for example, when history seems to us to be determined by the market economy, regulated by finance and business, dominated by the powers that be. The God of Christmas is instead a God who "shuffles the cards" — he likes doing so! As Mary sings in the *Magnificat*, it is the Lord who puts down the mighty from their thrones and exalts those of low degree, who fills the hungry with good things and sends the rich away empty (cf. Lk 1:52-53). This is the second type of astonishment, astonishment in history. (12/20/15)

I would like to thank the Catholic Campaign for Human Development, its chairman Bishop David Talley, and the host Bishops Stephen Blaire, Armando Ochoa and Jaime Soto, for the wholehearted support they have offered to this meeting. Thank you, Cardinal Peter Turkson, for your continued support of popular movements from the new Dicastery for the Promotion of Integral Human Development. It makes me very happy to see you working together towards social justice! How I wish that such constructive energy would spread to all dioceses, because it builds bridges between peoples and individuals. These are bridges that can overcome the walls of exclusion, indifference, racism, and intolerance. (2/10/17)

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9/8/13—Angelus Address
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9/10/13—Address to Jesuit Refugee Service
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9/16/13—Conference of the International Atomic Energy Agency
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9/19/13—Address to Recently Appointed Bishops
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9/21/13—Address to Plenary Assembly of the Pontifical Council for Social Communications
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1/24/14—Message for World Communications Day
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1/30/14—To the Bishops of the Episcopal Conference of Austria on their "Ad Limina" Visit
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2/9/14—Angelus
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2/12/14—General Audience
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2/19/14—Message of Pope Francis to Participants in the General Assembly of the Pontifical Academy for Life on the Occasion of the 20th Anniversary of its Founding
http://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140219_messaggio-20-pontificia-accademia-vita.html

2/22/14—Papal Mass—Ordinary Public Consistory for the creation of new Cardinals
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2/23/14—Holy Mass with the New Cardinals
http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140223_omelia-nuovi-cardinali.html

2/25/14 – Message of Pope Francis for the Lenten Brotherhood Campaign in Brazil
http://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140225_messaggio-fraternita.html

3/5/14—General Audience
http://www.vatican.va/holy_father/francesco/audiences/2014/documents/papa-francesco_20140305_udienza-generale_en.html

3/5/14—Holy Mass, Blessing and Imposition of the Ashes
http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140305_omelia-ceneri.html

3/20/14—To the Managers and Workers of the Terni Steel Mill and the Faithful of the Diocese of Terni-Narnia-Amelia, Italy
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4/10/14—Message on the occasion of the first formal and public encounter of dialogue between the Government and the Opposition in Venezuela
http://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140410_messaggio-venezuela.html

4/11/14—Message of Pope Francis to the Italian Pro-Life Movement

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5/3/14—Address of Pope Francis to the Italian Catholic Action
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5/9/14—Address of Pope Francis to the UN Chief Executives Board for Coordination
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5/21/14—General Audience
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5/24/14—Holy Mass at the Amman International Stadium
http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140524_terra-santa-omelia-amman.html

5/24/14—Meeting with the Authorities of the Kingdom of Jordan
http://w2.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140524_terra-santa-autorita-amman.html

5/24/14—Meeting with Refugees and Disabled Young People
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5/25/14—Welcoming Ceremony in Tel Aviv
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5/25/14—Ecumenical Celebration on the 50th Anniversary of Meeting between Pope Paul VI and Patriarch Athenagoras
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5/25/14—Common Declaration of Pope Francis and the Ecumenical Patriarch Bartholomew I
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5/25/14—Meeting with Palestinian Authorities
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5/25/14—Regina Caeli Prayer in Bethlehem

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5/26/14—Visit to the Grand Mufti of Jerusalem
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5/28/14—General Audience
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5/28/14—Message on the occasion of the 103rd Session of the Conference of the International Labour Organization (ILO)
http://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140522_messaggio-ilo.html

6/4/14—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140604_udienza-generale.html

6/8/14—Invocation for Peace
http://w2.vatican.va/content/francesco/en/speeches/2014/june/documents/papa-francesco_20140608_invocazione-pace.html

6/11/14—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140611_udienza-generale.html

6/14/14—To the National Confederation of the "Misericordie d' Italia" on the occasion of the anniversary of its meeting with Pope John Paul II on 14 June 1986
http://w2.vatican.va/content/francesco/en/speeches/2014/june/documents/papa-francesco_20140614_confederaz-misericordie-d-italia.html

6/21/14—Visit to Detainees, Penitentiary Staff, and Their Families
http://w2.vatican.va/content/francesco/en/speeches/2014/june/documents/papa-francesco_20140621_visita-pastorale-cassano-carcere.html

7/5/14—Meeting with the World of Labor and Industry
http://w2.vatican.va/content/francesco/en/speeches/2014/july/documents/papa-francesco_20140705_molise-mondo-del-lavoro.html

7/6/14—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140706.html

7/13/14—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140713.html

7/20/14—Angelus

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7/26/14—Meeting with the Clergy
http://w2.vatican.va/content/francesco/en/speeches/2014/july/documents/papa-francesco_20140726_clero-caserta.html

7/26/14—Homily during Visit to Caserta
http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140726_omelia-caserta.html

7/27/14—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140727.html

7/28/14—Address at the Pentecostal Church of Reconciliation
http://w2.vatican.va/content/francesco/en/speeches/2014/july/documents/papa-francesco_20140728_caserta-pastore-traettino.html

8/3/14—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140803.html

8/10/14—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140810.html

8/14/14—Meeting with the Authorities in Seoul
http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140814_corea-incontro-autorita.html

8/14/14—Meeting with the Bishops of Korea
http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140814_corea-incontro-vescovi.html

8/16/14—Homily at Holy Mass for the Beatification for Paul Yun Ji-Chung and 123 Martyr Companions
http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140816_corea-omelia-beatificazione.html

8/16/14—Meeting with Leaders of the Apostolate of the Laity
http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140816_corea-leader-apostolato-laico.html

8/17/14—Homily at Closing Mass for the Sixth Asian Youth Day
http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140817_corea-omelia-gioventu-asiatica.html

8/17/14—Meeting with Asian Bishops
http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140817_corea-vescovi-asia.html

8/18/14—In-Flight Press Conference from Korea to Rome
http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140818_corea-conferenza-stampa.html

8/26/14—Message at International Peace Meeting
http://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140826_messaggio-sant-egidio-pace-anversa.html

9/3/14—Message for the 101st World Day of Migrants and Refugees
http://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20140903_world-migrants-day-2015.html

9/6/14—Address to the Bishops of Cameroon on Their "Ad Limina" Visit
http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140906_ad-limina-camerun.html

9/10/14—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140910_udienza-generale.html

9/12/14—Address to the Bishops of the Democratic Republic of Congo on Their "Ad Limina" Visit
http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140912_ad-limina-congo.html

9/17/14—Address to "Cor Unum" on the Iraqi-Syrian Humanitarian Crisis
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150917_cor-unum.html

9/21/14—Meeting with the Civil Authorities in Tirana, Albania
http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140921_albania-autorita.html

9/21/14—Meeting with Leaders of Other Religions and Other Christian Denominations
http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140921_albania-leaders-altre-religioni.html

9/21/14—Address at Celebration of Vespers with Priests, Men and Women Religious, Seminarians, and Various Lay Movements
http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140921_albania-celebrazione-vespri.html

9/21/14—Meeting with the Children of the "Centro Bethania" and the Representatives from Other Charitable Centers of Albania
http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140921_albania-bambini.html

9/27/14—Address to Participants in the Plenary of the Pontifical Committee for International Eucharistic Congresses

http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140927_plenaria-congressi-eucaristici-internazionali.html

9/28/14—Address at Meeting with the Elderly
http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140928_incontro-anziani.html

10/2/14—Address to Participants in the Plenary of the Pontifical Council for Justice and Peace
http://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141002_pont-consiglio-giustizia-e-pace.html

10/4/14—Message for Lent 2015
http://w2.vatican.va/content/francesco/en/messages/lent/documents/papa-francesco_20141004_messaggio-quaresima2015.html

10/12/14—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20141012.html

10/16/14—Message for the World Food Day 2014
http://w2.vatican.va/content/francesco/en/messages/food/documents/papa-francesco_20141016_messaggio-giornata-alimentazione.html

10/23/14—Address to the Delegates of the International Association of Penal Law
http://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141023_associazione-internazionale-diritto-penale.html

10/26/14—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20141026.html

10/28/14—Address to Participants in the World Meeting of Popular Movements
http://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141028_incontro-mondiale-movimenti-popolari.html

10/29/14—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20141029_udienza-generale.html

11/1/14—Homily for Solemnity of All Saints at Cemetery of Verano
http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20141101_omelia-ognissanti.html

11/6/14—Address to Bishops of Malawi on Their "Ad Limina" Visit
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141106_ad-limina-malawi.html

11/6/14—Letter to the Prime Minster of Australia on the Occasion of the G20 Summit
http://w2.vatican.va/content/francesco/en/letters/2014/documents/papa-francesco_20141106_lettera-abbott-g20.html

11/7/14—Address to Participants in the Ecumenical Convention of Bishop-Friends of the Focolare Movement
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141107_vescovi-amici-movimento-focolari.html

11/8/14—Address to the Italian Catholic Scout Movement for Adults
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141108_masci.html

11/8/14—Address to Participants in the General Chapter of the Congregation of the Daughters of Mary Help of Christians
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141108_figlie-maria-ausiliatrice.html

11/14/14—Address to Participants in the World Congress of Accountants
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141114_congresso-mondiale-commercialisti.html

11/15/14—Address to Participants in the Commemorative Conference of the Italian Catholic Physicians' Association
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141115_medici-cattolici-italiani.html

11/17/14—Address to participants in the International Colloquium on the Complementarity Between Man and Woman
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141117_congregazione-dottrina-fede.html

11/17/14—Address to the Bishops of the Episcopal Conference of Zambia on Their "Ad Limina" Visit
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141117_ad-limina-zambia.html

11/20/14—Address to the Plenary of the Second International Conference on Nutrition
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141120_visita-fao.html

11/22/14—Address to Participants in the Fourth National Missionary Convention
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141122_convegno-missionario-cei.html

11/27/14—Address at Meeting with the Pauline Family
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141127_famiglia-paolina.html

11/27/14—Address to Participants at the International Pastoral Congress on the World's Big Cities
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141127_pastorale-grandi-citta.html

11/28/14—Meeting with the President, Prime Minister and Civil Authorities in Ankara

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141128_turchia-incontro-autorita.html

11/28/14—Meeting with the President of the "Diyanet" at the Department for Religious Affairs
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141128_turchia-presidenza-diyanet.html

11/30/14—Address at Patriarchal Church of St. George, Istanbul
http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20141130_divina-liturgia-turchia.html

11/30/14—Ecumenical Blessing and Signing of the Common Declaration
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141130_turchia-firma-dichiarazione.html

12/1/14—Address to the Bishops of the Episcopal Conference of Switzerland on their "Ad Limina" Visit
http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141201_ad-limina-svizzera.html

12/2/14—Address at the Ceremony for the Signing of the Faith Leaders' Universal Declaration Against Slavery
http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141202_dichiarazione-schiavitu.html

12/3/14—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20141203_udienza-generale.html

12/4/14—Address to the Federation of Christian Organizations for International Volunteer Service (FOCSIV)
http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141204_focsiv.html

12/8/14—Message for the World Day of Peace
http://w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlviii-giornata-mondiale-pace-2015.html

12/9/14—Letter for the 8th World Meeting of Families
http://w2.vatican.va/content/francesco/en/letters/2014/documents/papa-francesco_20141210_lettera-incontro-mondiale-famiglie.html

12/12/14—Address to a Delegation of the Salvation Army
http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141212_esercito-salvezza.html

12/18/14—Address to the Children of the Italian Catholic Action
http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141218_bambini-azione-cattolica.html

12/20/14—Address to the Members of the "Pope John XXIII Community" Association

http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141220_comunita-giovanni-xxiii.html

12/21/14—Letter to the Christians in the Middle East
http://w2.vatican.va/content/francesco/en/letters/2014/documents/papa-francesco_20141221_lettera-cristiani-medio-oriente.html

12/28/14—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20141228.html

1/1/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150101.html

1/4/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150104.html

1/10/15—Address to Participants in the Meeting on the Fifth Anniversary of the Earthquake
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150110_v-anniversario-terremoto-haiti.html

1/11/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150111.html

1/13/15—Address at the Interreligious Meeting at Bandaranaike Memorial International Conference Hall
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150113_srilanka-filippine-incontro-interreligioso.html

1/16/15—Homily at Mass with Bishops, Priests and Religious People, Manila
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150116_srilanka-filippine-omelia-cattedrale-manila.html

1/16/15—Address at Meeting with Authorities and the Diplomatic Corps at the Rizal Ceremonial Hall of **the Malacañang Presidential Palace**
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150116_srilanka-filippine-incontro-autorita.html

1/16/15—Address at Meeting with Families at the Mall of Asia Arena
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150116_srilanka-filippine-incontro-famiglie.html

1/18/15—Address at Meeting with Young People in the Sports Field of Santo Tomas University
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150118_srilanka-filippine-incontro-giovani.html

1/18/15—Homily at Mass in Rizal Park, Manila

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150118_srilanka-filippine-omelia-rizal-park.html

1/12/15—Address to Members of the Diplomatic Corps Accredited to the Holy See
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150112_corpo-diplomatico.html

1/23/15—Message for World Communications Day 2015
http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20150123_messaggio-comunicazioni-sociali.html

1/25/15—Homily for the Celebration of Vespers on the Solemnity of the Conversion of Saint Paul the Apostle
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150125_vespri-conversione-san-paolo.html

1/28/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150128_udienza-generale.html

1/30/15—Address to the Joint International Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150130_chiese-ortodosse-orientali.html

1/31/15—Address to the Representative of the Italian National Confederation of Independent Farmers
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150131_coldiretti.html

2/6/15—Address to the Prefects of Various Italian Cities
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150206_prefetti-citta-italia.html

2/7/15—Address to the Symposium of Episcopal Conferences of Africa and Madagascar
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150207_conferenze-episcopali-africa-madagascar.html

2/7/15—Address to Participants in the Plenary Assembly of the Pontifical Council for Culture
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150207_pontificio-consiglio-cultura.html

2/8/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150208.html

2/15/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150215.html

2/15/15—Homily at Holy Mass with the New Cardinals

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150215_omelia-nuovi-cardinali.html

2/16/15—Address to the Moderator and Representatives of the Church of Scotland
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150216_moderatore-chiesa-scozia.html

2/16/15—Address to the Delegation of "Pro Petri Sede" Association
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150216_pro-petri-sede.html

2/18/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150218_udienza-generale.html

2/18/15—Homily at Holy Mass, blessing and imposition of the Ashes
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150218_omelia-ceneri.html

2/21/15—Address to Pilgrims from the Diocese of Cassano all'Jonio
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150221_pellegrinaggio-cassano-jonio.html

2/28/15—Address to Representatives of the Confederation of Italian Cooperatives
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150228_confcooperative.html

3/4/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150304_udienza-generale.html

3/4/15—Address to Bishop Friends of the Focolare Movement
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150304_vescovi-amici-movimento-focolari.html

3/5/15—Address to Participants in the Plenary of the Pontifical Academy for Life
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150305_pontificia-accademia-vita.html

3/7/15—Homily during Pastoral Visit to the Roman Parish of "Ognissanti"
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150307_omelia-parrocchia-ognissanti.html

3/7/15—Address at Meeting with the Communion and Liberation Movement
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150307_comunione-liberazione.html

3/12/15—Address to Participants in a Course on the Internal Forum Organized by the Apostolic Penitentiary

http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150312_tribunale-penitenzieria-apostolica.html

3/12/15—Address to the Bishops of the Episcopal Conference of Korea on their "Ad Limina" Visit
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150312_ad-limina-corea.html

3/13/15 - Penitential Celebration
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150313_omelia-liturgia-penitenziale.html

3/20/15 - Letter to the President of the International Commission against the Death Penalty
http://w2.vatican.va/content/francesco/en/letters/2015/documents/papa-francesco_20150320_lettera-pena-morte.html

3/21/15—Homily during Pastoral Visit to Pompeii and Naples
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150321_omelia-pompei-napoli.html

3/21/5—Address at Meeting with People and Various Social Categories of the Scampia Neighborhood
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150321_napoli-pompei-popolazione-scampia.html

3/21/15—Address during Visit at the "Giuseppe Salvia" Detention Center in Poggioreale
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150321_napoli-pompei-detenuti-poggioreale.html

3/21/15—Address at Meeting with the Clergy, Men and Women Religious and Permanent Deacons Gathered in the Cathedral
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150321_napoli-pompei-incontro-duomo.html

3/25/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150325_udienza-generale.html

3/29/15—Message for the 52nd World Day of Prayer for Vocations
http://w2.vatican.va/content/francesco/en/messages/vocations/documents/papa-francesco_20150329_52-messaggio-giornata-mondiale-vocazioni.html

4/1/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150401_udienza-generale.html

4/2/15—Homily at Holy Chrism Mass
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150402_omelia-crisma.html

4/8/15—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150408_udienza-generale.html

4/11/15—*Misericordiae Vultus*
http://w2.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco_bolla_20150411_misericordiae-vultus.html

4/11/15 (Celebration) - Celebration of First Vespers of Divine Mercy Sunday
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150411_omelia-vespri-divina-misericordia.html

4/12/15 – Mass for the faithful of Armenian rite
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150412_omelia-fedeli-rito-armeno.html

4/18/15—Address to Members of the International Catholic Society for Girls
http://w2.vatican.va/content/francesco/en/speeches/2015/april/documents/papa-francesco_20150418_acisjfi.html

4/19/15—Regina Coeli
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_regina-coeli_20150419.html

4/24/15—Address to the Bishops of the Episcopal Conference of Namibia and Lesotho on their "Ad Limina" Visit
http://w2.vatican.va/content/francesco/en/speeches/2015/april/documents/papa-francesco_20150424_ad-limina-namibia-lesotho.html

4/27/15—Address to the Bishops of the Episcopal Conference of Benin on their "Ad Limina" Visit
http://w2.vatican.va/content/francesco/en/speeches/2015/april/documents/papa-francesco_20150427_ad-limina-benin.html

4/29/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150429_udienza-generale.html

4/30/15—Address to the Community of Christian Life (CVX)—Missionary Students' League of Italy
http://w2.vatican.va/content/francesco/en/speeches/2015/april/documents/papa-francesco_20150430_comunita-vita-cristiana.html

5/2/15 – Eucharistic Celebration at the Pontifical North American College
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150502_omelia-pontifical-north-american-college.html

5/2/15—Address to Pilgrims from the Diocese of Isernia-Venafro
http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150502_diocesi-isernia-venafro.html

5/6/15—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150506_udienza-generale.html

5/9/15—Address to the Bishops of the Episcopal Conference of Mozambique on their "Ad Limina" Visit
http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150509_ad-limina-mozambico.html

5/10/15—Regina Coeli
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_regina-coeli_20150510.html

5/11/15—Address to Children of Italian Schools Taking Part in the Encounter Promoted by "La Fabbrica della Pace"
http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150511_bambini-la-fabbrica-della-pace.html

5/23/15—Address to the ACLI—Italian Christian Workers' Associations
http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150523_acli.html

5/23/15—Letter to the Archbishop of San Salvador on the Occasion of the Beatification of Monsignor Oscar Arnulfo Romero Galdamez
http://w2.vatican.va/content/francesco/en/letters/2015/documents/papa-francesco_20150523_lettera-beatificazione-romero.html

5/24/15—Regina Caeli
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_regina-coeli_20150524.html

5/24/15—*Laudato Si'*: *On Care for Our Common Home*
http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

5/24/15—Message for World Mission Sunday
http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20150524_giornata-missionaria2015.html

5/26/15—Address to Participants in the General Chapter of the Order of Friars Minor
http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150526_capitolo-generale-frati-minori.html

5/29/15—Address to Participants in the Plenary Assembly of the Pontifical Council for Promoting New Evangelization
http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150529_nuova-evangelizzazione.html

5/30/15—Address to Participants in Meeting of the Science and Life Association
http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150530_associazione-scienza-vita.html

6/3/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150603_udienza-generale.html

6/5/15—Address to Participants in the General Chapter of the Priests of the Sacred Heart of Jesus
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150605_dehoniani.html

6/5/15—Address to Participants in the General Assembly of the Pontifical Mission Societies
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150605_pontificie-opere-missionarie.html

6/5/15—Prayer for the Jubilee Year of Mercy
http://en.radiovaticana.va/news/2015/05/06/pope_francis%E2%80%99_prayer_for_jubilee_year_of_mercy/1142087

6/6/15—Address to Authorities and Diplomatic Corps in Bosnia and Herzegovina
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150606_sarajevo-autorita.html

6/6/15—Ecumenical and Interreligious Meeting at Sarajevo
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150606_sarajevo-incontro-ecumenico.html

6/6/15—Meeting with Priests, Men and Women Religious And Seminarians Gathered in the Cathedral
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150606_sarajevo-cattedrale.html

6/6/15—Meeting with Young People in Sarajevo
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150606_sarajevo-giovani.html

6/7/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150607.html

6/8/15—Address to Bishops of the Episcopal Conference of Puerto Rico on Their "Ad Limina" Visit
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150608_adlimina-porto-rico.html

6/11/15—Address to Participants in the 39th Session of the Food and Agriculture Organization of the United Nations
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150611_fao.html

6/19/15—Address to the Participants in the Plenary Assembly of the Catholic Biblical Federation
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150619_febic.html

6/21/15—Meeting with the World of Labor
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150621_torino-mondo-lavoro.html

6/21/15—Meeting With the Salesians and the Daughters of Mary Help of Christians
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150621_torino-salesiani-figlie-marie-ausiliatrice.html

6/21/15—Meeting with the Sick and Disabled
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150621_torino-malati-disabili.html

6/21/15—Meeting with Children and Young People
http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150621_torino-giovani.html

7/6/15—Homily at Holy Mass for Families
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150706_ecuador-omelia-guayaquil.html

7/7/15—Homily at Holy Mass for the Evangelization of Peoples
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150707_ecuador-omelia-bicentenario.html

7/7/15—Meeting with Educators
http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150707_ecuador-scuola-universita.html

7/7/15—Meeting with Political, Economic and Civil Leaders
http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150707_ecuador-societa-civile.html

7/8/15—Address at "El Alto" Airport
http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150708_bolivia-benvenuto.html

7/8/15—Address at Meeting with Civil Authorities in Bolivia
http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150708_bolivia-autorita-civili.html

7/9/15—Address at the Second World Meeting of Popular Movements
http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150709_bolivia-movimenti-popolari.html

7/9/15—Homily in Christ the Redeemer Square
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150709_bolivia-omelia-santa-cruz.html

7/10/15—Meeting with Government Authorities and the Diplomatic Corps

http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150710_paraguay-autorita.html

7/11/15—Meeting with the Representatives of Civil Society
http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150711_paraguay-societa-civile.html

7/12/15—Address to the People of Bañado Norte
http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150712_paraguay-banado-norte.html

7/12/15—Homily at Campo Grande
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150712_paraguay-omelia-nu-guazu.html

7/12/15—Meeting with the Young People in Paraguay
http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150712_paraguay-giovani.html

7/21/15—Statement on "Modern Slavery and Climate Change: The Commitment of the Cities"
http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150721_sindaci-grandi-citta.html

7/26/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150726.html

8/6/15—Letter to the Auxiliary Bishop of Jerusalem for Latins and Patriarchal Vicar for Jordan on the First Anniversary of the Arrival of the Jordan Refugees
http://w2.vatican.va/content/francesco/en/letters/2015/documents/papa-francesco_20150806_lettera-situazione-profughi.html

8/9/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150809.html

8/12/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150812_udienza-generale.html

8/19/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150819_udienza-generale.html

8/30/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150830.html

9/1/15—Letter on the Occasion of the Extraordinary Jubilee Year of Mercy

http://w2.vatican.va/content/francesco/en/letters/2015/documents/papa-francesco_20150901_lettera-indulgenza-giubileo-misericordia.html

9/2/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150902_udienza-generale.html

9/11/15—Address at Meeting on Environmental Justice and Climate Change
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150911_fondazione-sviluppo-sostenibile.html

9/12/15—Message for the World Day of Migrants and Refugees
http://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20150912_world-migrants-day-2016.html

9/12/15—Address to the Personnel of the Cooperative Credit Bank of Rome
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150912_banca-credito-cooperativo.html

9/16/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150916_udienza-generale.html

9/17/15—Address to Participants in the International Symposium on the Pastoral Care of the Street
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150917_pastorale-strada.html

9/17/15—Address to the Participants of the Meeting Held by the Pontifical Council "Cor Unum" on the Iraqi-Syrian Humanitarian Crisis.
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150917_cor-unum.html

9/19/15—Welcoming Ceremony at "José Martí" International Airport
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150919_cuba-benvenuto.html

9/20/15—Address to Students at Fr. Félix Varela Cultural Centre
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150920_cuba-giovani.html

9/20/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus-cuba_20150920.html

9/20/15—Celebration of Vespers with Priests, Men and Women Religious and Seminarians at the Cathedral of Havana
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150920_cuba-omelia-vespri.html

9/20/15—Holy Mass at Plaza de la Revolución in Havana
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150920_cuba-omelia-la-habana.html

9/20/15—Address to Students, Visit to Cuba
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150920_cuba-giovani.html

9/21/15—Homily at Holy Mass at Plaza de Revolución
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150921_cuba-omelia-holguin.html

9/23/15—Address at Welcoming Ceremony on South Lawn of the White House
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150923_usa-benvenuto.html

9/23/15—Meeting with the Bishops of the United States of America
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150923_usa-vescovi.html

9/23/15—Homily at Mass and Canonization of Blessed Fr. Junipero Serra
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150923_usa-omelia-washington-dc.html

9/24/15—Visit to the Congress of the United States of America
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150924_usa-us-congress.html

9/24/15—Visit to St. Patrick Parish and Meeting with the Homeless
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150924_usa-centro-caritativo.html

9/24/15—Vespers with the Clergy, Men and Women Religious
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150924_usa-omelia-vespri-nyc.html

9/25/15—Meeting with Members of the General Assembly of the United Nation Organization
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150925_onu-visita.html

9/25/15—Address at Interreligious Meeting at Ground Zero Memorial
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150925_usa-ground-zero.html

9/25/15—Meeting with Immigrant Families and Children at Our Lady of Angels School
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150925_usa-harlem.html

9/25/15—Homily at Mass at Madison Square Garden

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150925_usa-omelia-nyc.html

9/25/15—Prayer of Remembrance at Ground Zero, Visit to the United States
http://w2.vatican.va/content/francesco/en/prayers/documents/papa-francesco_preghiere_20150925_memorial-ground-zero.html

9/26/15—Homily at Mass with Bishops, Clergy, Men and Women Religious at Cathedral Basilica of Sts. Peter and Paul
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150926_usa-omelia-philadelphia.html

9/26/15—Address at Meeting for Religious Liberty with the Hispanic Community and Other Immigrants
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150926_usa-liberta-religiosa.html

9/26/15—Address at Prayer Vigil for the Festival of Families
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150926_usa-festa-famiglie.html

9/27/15—Address at Meeting with Bishops Taking Part in the World Meeting of Families
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150927_usa-vescovi-festa-famiglie.html

9/27/15—Address at Visit to Detainees at Curran-Fromhold Correctional Facility
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150927_usa-detenuti.html

9/27/15—Homily at Mass Concluding the World Meeting of Families
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150927_usa-omelia-famiglie.html

9/27/15—Greeting to Organizers, Volunteers and Benefactors of the World Meeting of Families
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150927_usa-comitato-organizzatore.html

10/1/15—Address to Participants in the General Chapter of the Comboni Missionaries of the Heart of Jesus.
http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151001_comboniani.html

10/3/15—Address to Participants in the Meeting Sponsored by the "Fondazione Banco Alimentare" (Food Bank Foundation)
http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151003_banco-alimentare.html

10/3/15—Address at Prayer Vigil in Preparation for the XIV Ordinary General Assembly of the Synod of Bishops

http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151003_veglia-xiv-assemblea-sinodo.html

10/4/15—Homily for the Opening Mass of the XIV Ordinary General Assembly of the Synod of Bishops
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151004_omelia-apertura-sinodo-vescovi.html

10/4/15—Message for Lent 2016
http://w2.vatican.va/content/francesco/en/messages/lent/documents/papa-francesco_20151004_messaggio-quaresima2016.html

10/9/15—Address During the General Congregation of the Synod of Bishops
http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151009_sinodo-congregazione-generale.html

10/16/15—Message for the World Food Day 2015
http://w2.vatican.va/content/francesco/en/messages/food/documents/papa-francesco_20151016_messaggio-giornata-alimentazione.html

10/18/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20151018.html

10/25/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20151025.html

10/26/15—Address to Members of the Synod of Chaldean Church
http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151026_chiesa-caldea.html

10/26/15—Address in the Fourth Course for the Formation of Military Chaplain on International Humanitarian Law Promoted by the Pontifical Council for Justice and Peace
http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151026_cappellani-militari.html

10/26/15—Meeting with the Participants in the Pilgrimage of the Gypsies
http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151026_popolo-gitano.html

10/28/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20151028_udienza-generale.html

10/31/15—Address to the Christian Union of Business Executives
http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151031_ucid.html

11/4/15—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20151104_udienza-generale.html

11/6/15—Address to Participants in the Italian Convention of Pro-Life Movements
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151106_centri-aiuto-alla-vita.html

11/7/15—Address to the Personnel of the National Institute of Social Security
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151107_inps.html

11/10/15—Meeting with the World of Labor
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151110_prato-mondo-del-lavoro.html

11/10/15—Meeting with the Participants in the Fifth Convention of the Italian Church
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151110_firenze-convegno-chiesa-italiana.html

11/12/15—Address to Bishops of the Episcopal Conference of Slovakia on Their "Ad Limina" Visit.
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151112_ad-limina-slovacchia.html

11/12/15—Address to Participants in a Pilgrimage of the Guanellian Family
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151112_opera-don-guanella.html

11/14/15—Address to Members of the "Jesuit Refugee Service"
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151114_jesuit-refugee-service.html

11/11/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20151111_udienza-generale.html

11/18/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20151118_udienza-generale.html

11/20/15—Address to the Bishops of the Episcopal Conference of the Federal Republic of Germany on Their "Ad Limina" Visit
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151120_adlimina-rep-fed-germania.html

11/25/15—Meeting with Authorities and the Diplomatic Corps, Visit to Kenya
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151125_kenya-autorita.html

11/26/15—Homily at Nairobi University Campus

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151126_kenya-omelia-nairobi.html

11/26/15—Address at the Ecumenical and Interreligious Meeting, Visit to Kenya
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151126_kenya-incontro-interreligioso.html

11/26/15—Address to the U.N.O.N. (United Nations at Nairobi), Visit to Kenya
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151126_kenya-unon.html

11/27/15—Visit to Kangemi Slum, Visit to Kenya
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151127_kenya-kangemi.html

11/27/15—Meeting with Young People, Visit to Kenya
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151127_kenya-giovani.html

11/27/15—Meeting with Authorities and the Diplomatic Corps, Visit to Kenya
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151127_uganda-autorita.html

11/28/15—Homily for the Martyrs of Uganda
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151128_uganda-omelia-martiri.html

11/28/15—Visit to the House of Charity of Nalukolongo, Visit to Kenya
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151128_uganda-casa-carita.html

11/29/15—Meeting with Authorities and the Diplomatic Corps, Bangui, Visit to Kenya
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151129_repubblica-centrafricana-autorita.html

11/29/15—Homily for Opening of the Door at the Cathedral of Bangui
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151129_repcentrafricana-omelia-cattedrale-bangui.html

11/29/15—Meeting with Evangelical Communities, Visit to Kenya
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151129_repubblica-centrafricana-comunita-evangeliche.html

11/29/15—Administration of the Sacrament of Reconciliation and Beginning of the Vigil of Prayer with Young People, Visit to Kenya
http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151129_repubblica-centrafricana-veglia-preghiera.html

11/30/15—Meeting with the Muslim Community

http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151130_repubblica-centrafricana-musulmani.html

12/2/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20151202_udienza-generale.html

12/8/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20151208.html

12/8/15—Homily and Opening of the Holy Door
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151208_giubileo-omelia-apertura.html

12/8/15—Message for the World Day of Peace
http://w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20151208_messaggio-xlix-giornata-mondiale-pace-2016.html

12/8/15—Prayer for the Extraordinary Jubilee of Mercy
http://w2.vatican.va/content/francesco/en/prayers/documents/papa-francesco_preghiere_20151208_giubileo-straordinario-misericordia.html

12/12/15—Homily at Holy Mass on the Occasion of the Feast of Our Lady of Guadalupe
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151212_omelia-guadalupe.html

12/13/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20151213.html

12/14/15—Address to Groups of the "Policoro Project" of the Italian Episcopal Conference
http://w2.vatican.va/content/francesco/en/speeches/2015/december/documents/papa-francesco_20151214_progetto-policoro-cei.html

12/19/15—Address to the Employees of the Italian State Railways
http://w2.vatican.va/content/francesco/en/speeches/2015/december/documents/papa-francesco_20151219_dipendenti-ferrovie-italiane.html

12/18/15—Homily at Celebration of Holy Mass for the Opening of the "Holy Door of Charity"
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151218_giubileo-omelia-porta-carita.html

12/20/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20151220.html

12/24/15—Homily at Holy Mass on the Solemnity of the Nativity of the Lord
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151224_omelia-natale.html

12/25/15—Urbi et Orbi Message
http://w2.vatican.va/content/francesco/en/messages/urbi/documents/papa-francesco_20151225_urbi-et-orbi-natale.html

12/27/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20151227.html

12/27/15—Homily at Holy Mass for the Families
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151227_omelia-santa-famiglia.html

1/1/16—Homily at Holy Mass on the Solemnity of Mary, Most Holy Mother of God
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160101_omelia-giornata-mondiale-pace.html

1/1/16—Homily at Holy Mass and Opening of the Holy Door at the Basilica of St Mary Major
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160101_giubileo-omelia-portasanta-smmaggiore.html

1/6/16—Homily at Holy Mass on the Solemnity of the Epiphany of the Lord
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160106_omelia-epifania.html

1/11/16—Address to the Diplomatic Corps
http://w2.vatican.va/content/francesco/en/speeches/2016/january/documents/papa-francesco_20160111_corpo-diplomatico.html

1/13/16—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160113_udienza-generale.html

1/20/16—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160120_udienza-generale.html

1/27/16—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160127_udienza-generale.html

1/30/16—Jubilee Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160130_udienza-giubilare.html

1/24/16—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160124.html

1/24/16—Message for the 50th World Communications Day

http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20160124_messaggio-comunicazioni-sociali.html

1/31/16—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160131.html

2/7/16—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160207.html

2/10/16—Homily at Holy Mass, Blessing and Imposition of the Ashes

http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160210_giubileo-omelia-invio-missionari-misericordia.html

2/13/16—Address at Meeting with Authorities, Representatives of Civil Society and the Diplomatic Corps

http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160213_messico-autorita.html

2/13/16—Address at Meeting with the Bishops of Mexico gathered in the Cathedral

http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160213_messico-vescovi.html

2/13/16—Homily at Holy Mass in the Basilica of Our Lady of Guadalupe

http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160213_omelia-messico-guadalupe.html

2/14/16—Homily at Holy Mass in the Area of the Study Centre of Ecatepec

http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160214_omelia-messico-ecatepec.html

2/14/16—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus-messico_20160214.html

2/15/16—Homily at Holy Mass with Representatives of the Indigenous Communities of Chiapas

http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160215_omelia-messico-chiapas.html

2/15/16—Address at Meeting with Families in the "Víctor Manuel Reyna" Stadium

http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160215_messico-famiglie.html

2/16/16—Address at Meeting with Young People in the "José María Morelos y Pavón" Stadium

http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160216_messico-giovani.html

2/17/16—Address during Visit to the Penitentiary (CeReSo n. 3) of Ciudad Juárez

http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160217_messico-detenuti.html

2/17/16—Address at Meeting with the World of Labor at the Bachilleres College
http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160217_messico-lavoro.html

2/17/16—Homily at Holy Mass at the Ciudad Juárez fairgrounds
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160217_omelia-messico-ciudad-jaurez.html

2/21/16—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160221.html

2/24/16—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160224_udienza-generale.html

2/29/16—Address of Pope Francis to His Holiness Abuna Matthias I, Patriarch of the Ethiopian Orthodox Tewahedo Church
http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160229_abuna-matthias-i.html

3/3/16—Address to Participants in the Plenary Assembly of the Plenary Assembly of the Pontifical Academy for Life
http://w2.vatican.va/content/francesco/en/speeches/2016/march/documents/papa-francesco_20160303_plenaria-accademia-vita.html

3/12/16—Jubilee Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160312_udienza-giubilare.html

3/17/16—Address to Participants of the 2016 Harvard World Model United Nations
http://w2.vatican.va/content/francesco/en/speeches/2016/march/documents/papa-francesco_20160317_harvard-world-model.html

3/19/16—*Amoris Laetitia*
http://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf

3/19/16—Letter to Cardinal Marc Ouellet, President of the Pontifical Commission for Latin America
http://w2.vatican.va/content/francesco/en/letters/2016/documents/papa-francesco_20160319_pont-comm-america-latina.html

4/2/16—Address at the Prayer Vigil on the Occasion of the Jubilee of Divine Mercy
http://w2.vatican.va/content/francesco/en/speeches/2016/april/documents/papa-francesco_20160402_veglia-preghiera.html

4/10/16—Regina Caeli

http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_regina-coeli_20160410.html

4/16/16—Visit to Refugees during Pope Francis' Apostolic Trip to Lesvos, Greece
http://w2.vatican.va/content/francesco/en/speeches/2016/april/documents/papa-francesco_20160416_lesvos-rifugiati.html

4/16/16—Meeting with the People of Lesvos and with the Catholic Community; a Remembering of the Victims of Migration
http://w2.vatican.va/content/francesco/en/speeches/2016/april/documents/papa-francesco_20160416_lesvos-cittadinanza.html

4/24/16—Speech for International Earth Day 2016
http://w2.vatican.va/content/francesco/en/speeches/2016/april/documents/papa-francesco_20160424_villaggio-terra.html

4/29/16—Address to Participants of the International Conference on the Progress of Regenerative Medicine and Its Cultural Impact
http://w2.vatican.va/content/francesco/en/speeches/2016/april/documents/papa-francesco_20160429_medicina-rigenerativa.html

5/2/16—Address to Participants in the General Chapter of the Order of the Blessed Virgin Mary of Mercy
http://w2.vatican.va/content/francesco/en/speeches/2016/may/documents/papa-francesco_20160502_mercedari.html

5/5/16—Meditation at the Prayer Vigil to "Dry the Tears"
http://w2.vatican.va/content/francesco/en/speeches/2016/may/documents/papa-francesco_20160505_veglia-asciugare-lacrime.html

5/6/16—Address at the Conferral of the Charlemagne prize
http://w2.vatican.va/content/francesco/en/speeches/2016/may/documents/papa-francesco_20160506_premio-carlo-magno.html

5/7/16—Address to Doctors With Africa—CUAMM
http://w2.vatican.va/content/francesco/en/speeches/2016/may/documents/papa-francesco_20160507_medici-africa-cuamm.html

5/9/16—Address to Members of Saint Peter's Circle
http://w2.vatican.va/content/francesco/en/speeches/2016/may/documents/papa-francesco_20160509_circolo-san-pietro.html

5/13/16—Address to Participants in the International Conference of the *Centesimus Annus Pro Pontifice Foundation*
http://w2.vatican.va/content/francesco/en/speeches/2016/may/documents/papa-francesco_20160513_centesimus-annus-pro-pontifice.html

5/15/16—Message for World Mission Day
http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20160515_giornata-missionaria2016.html

5/18/16—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160518_udienza-generale.html

5/19/16—Address on the Occasion of the Presentation of the Letters of Credence by the Ambassadors of Estonia, Malawi, Namibia, the Seychelles, Thailand and Zambia Accredited to the Holy See.
http://w2.vatican.va/content/francesco/en/speeches/2016/may/documents/papa-francesco_20160519_ambasciatori.html

5/22/16 –Sunday Angelus on the Feast of the Most Holy Trinity
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160522.html

5/27/16—Address to Participants in the General Chapter of the Sons of Divine Providence
http://w2.vatican.va/content/francesco/en/speeches/2016/may/documents/papa-francesco_20160527_piccola-opera-divina-provvidenza.html

5/29/16—Homily for the Jubilee of Deacons
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160529_omelia-giubileo-diaconi.html

5/29/16—Address to Participants in the World Congress of the 'Scholas Occurrentes' Pontifical Foundation
http://w2.vatican.va/content/francesco/en/speeches/2016/may/documents/papa-francesco_20160529_scholas-occurrentes.html

6/1/16—Address to Representatives of the "Institute of Jainology" of London.
http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160601_institute-of-jainology.html

6/2/16—Meditation for Spiritual Retreat for the Jubilee of Priests. First Meditation
http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160602_giubileo-sacerdoti-prima-meditazione.html

6/2/16—Meditation for Spiritual Retreat for the Jubilee of Priests. Second Meditation
http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160602_giubileo-sacerdoti-seconda-meditazione.html

6/2/16—Meditation for Spiritual Retreat for the Jubilee of Priests. Third Meditation
http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160602_giubileo-sacerdoti-terza-meditazione.html

6/3/16—Homily for the Jubilee of Mercy for Priests
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160603_omelia-giubileo-sacerdoti.html

6/3/16—Statement to the "Judges Summit on Human Trafficking and Organized Crime"
http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160603_summit-giudici.html

6/10/16—Address to the World Communion of Reformed Church
http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160610_comunione-mondiale-chiese-riformate.html

6/12/16—Homily for the Jubilee for the Sick and Persons with Disabilities
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160612_omelia-giubileo-ammalati-disabili.html

6/12/16—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160612.html

6/13/16—Speech to the Headquarters of the World Food Program
http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160613_sede-programma-alimentare-mondiale.html

6/19/16—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160619.html

6/24/16—Meeting with Civil Authorities and the Diplomatic Corps in Armenia
http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160624_armenia-autorita-cd.html

6/24/16—Visit and Prayer to the Armenian Apostolic Cathedral, Visit to Armenia
http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160624_armenia-cattedrale-etchmiadzin.html

6/25/16—Homily at Gyumri, Virtanen's Square in Armenia
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160625_omelia-armenia-gyumri.html

6/25/16—Homily at Vartanants Square, Visit to Armenia
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160625_omelia-armenia-gyumri.html

6/25/16—Ecumenical Prayer Vigil for Peace
http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160625_armenia-incontro-ecumenico.html

6/26/16—Common Declaration of His Holiness Francis and Karekin II
http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160626_armenia-dichiarazione-congiunta.html

6/30/15—Jubilee Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160630_udienza-giubilare.html

7/8/16—Letter for the Bicentennial of Independence of the Argentine Republic

http://w2.vatican.va/content/francesco/en/letters/2016/documents/papa-francesco_20160708_indipendenza-argentina.html

7/10/16—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160710.html

7/17/16—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160717.html

7/27/16—Greeting to Journalists on the Flight to Krakow, Trip to Poland
http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160727_polonia-volo-andata.html

7/27/16—Meeting with Authorities, the Civil Society and the Diplomatic Corps, Trip to Poland.
http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160727_polonia-autorita-cd.html

7/27/16—Meeting with the Polish Bishops, Trip to Poland
http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160727_polonia-vescovi.html

7/27/16—Dialogue with Italian Young People, Trip to Poland.
http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160727_polonia-dialogo-giovani-italiani.html

7/28/16—Homily at Czestochowa (Occasion of the 1050th Anniversary of the Baptism of Poland), Trip to Poland.
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160728_omelia-polonia-czestochowa.html

7/28/16—Address of the Holy Father at the Welcoming Ceremony by the Young People at World Youth Day, Trip to Poland.
http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160728_polonia-accoglienza-giovani.html

7/28/16—Greetings to the Faithful from the Window of the Archbishop's House, Trip to Poland.
http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160728_polonia-arcivescovado.html

7/29/16—Address at the Visit to the Children's University Hospital, Trip to Poland
http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160729_polonia-ospedale-pediatrico.html

7/29/16—Address during the Way of the Cross with Young People, Trip to Poland.
http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160729_polonia-via-crucis.html

7/29/16—Greetings from the window of the Archbishop's House, Trip to Poland
http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160729_polonia-arcivescovado.html

7/30/16—Homily Mass with Priests, Men and Women Religious, Consecrated People and Polish Seminarians, Trip to Poland.
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160730_omelia-polonia-santuario-gpii.html

7/30/16—Prayer of the Holy Father, Trip to Poland
http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160730_polonia-chiesa-san-francesco.html

7/30/16—Address at the Prayer Vigil with Young People, Trip to Poland.
http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160730_polonia-veglia-giovani.html

8/4/16—Visit to the Basilica of St. Mary of the Angels
http://w2.vatican.va/content/francesco/en/speeches/2016/august/documents/papa-francesco_20160804_assisi-santamariadegliangeli.html

8/4/16—Address to the General Chapter of the Order of Preachers (Dominicans)
http://w2.vatican.va/content/francesco/en/speeches/2016/august/documents/papa-francesco_20160804_ordine-frati-predicatori.html

8/7/16 - Angelus Address
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160807.html

8/14/16 - Angelus Address
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160814.html

8/15/16 - Angelus Address
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160815.html

8/15/16 - Letter - Chirograph Naming H.E. Msgr. Vincenzo Paglia as the Grand Chancellor of the "John Paul 11" Pontifical Institute and President of the Pontifical Academy for Life
http://w2.vatican.va/content/francesco/en/letters/2016/documents/papa-francesco_20160815_chirografo-mons-paglia.html

8/17/16 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160817_udienza-generale.html

8/28/16 - Angelus Address
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160828.html

8/31/16 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160831_udienza-generale.html

9/3/16—Address to the Volunteers at St. Peter's Square
http://w2.vatican.va/content/francesco/en/speeches/2016/september/documents/papa-francesco_20160903_giubileo-operatori-misericordia.html

9/4/16—Homily for the Canonization of Mother Teresa
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160904_omelia-canonizzazione-madre-teresa.html

9/7/16 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160907_udienza-generale.html

9/14/16 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160914_udienza-generale.html

9/16/16 - Address to the Newly Appointed Bishops
http://w2.vatican.va/content/francesco/en/speeches/2016/september/documents/papa-francesco_20160916_corso-formazione-nuovi-vescovi.html

9/17/16 - Address to the Members of the European Confederation and of the World Union of Jesuit Alumni and Alumnae
http://w2.vatican.va/content/francesco/en/speeches/2016/september/documents/papa-francesco_20160917_ex-alunni-gesuiti.html

9/18/16 - Angelus Address
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160918.html

9/20/16 - Address to Assisi for the World Day of Prayer for Peace
http://w2.vatican.va/content/francesco/en/speeches/2016/september/documents/papa-francesco_20160920_assisi-preghiera-pace.html

9/21/16 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160921_udienza-generale.html

9/25/16 - Homily for Jubilee of Catechists
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160925_omelia-giubileo-catechisti.html

9/29/16 - Address to Catholic Organizations Serving in Iraq, Syria, and Neighboring Territories
http://w2.vatican.va/content/francesco/en/speeches/2016/september/documents/papa-francesco_20160929_organismi-caritativi-cattolici.html

9/30/16 - Address from the Apostolic Journey of His Holiness to Georgia and Azerbaijan - Meeting with the Diplomatic Corp
http://w2.vatican.va/content/francesco/en/speeches/2016/september/documents/papa-francesco_20160930_georgia-autorita-tbilisi.html

9/30/16 - Address from the Apostolic Journey of His Holiness to Georgia and Azerbaijan - to the Patriach of Georgia and the Members of the Holy Synod
http://w2.vatican.va/content/francesco/en/speeches/2016/september/documents/papa-francesco_20160930_georgia-patriarca-tbilisi.html

9/30/16 - Address from the Apostolic Journey of His Holiness to Georgia and Azerbaijan - Meeting with the Assyrian-Chaldean Community - Prayer for Peace
http://w2.vatican.va/content/francesco/en/speeches/2016/september/documents/papa-francesco_20160930_georgia-san-simone-tbilisi.html

10/1/16 - Homily while on an Apostolic Journey to Georgia and Azerbaijan
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20161001_omelia-georgia.html

10/1/16 - Address (Greeting) to those Assisted and with the Church's Charity Workers
http://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161001_georgia-opere-carita.html

10/2/16 - Homily while on an Apostolic Journey to Georgia and Azerbaijan
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20161002_omelia-azerbaijan.html

10/2/16 - Address to the Authorities and Diplomatic Corp in Azerbaijan
http://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161002_azerbaijan-autorita-baku.html

10/2/16 - Address in an Interreligious Meeting with the Sheikh and the Representatives of the Different Religious Communities of the Country
http://w2.vatican.va/content/francesco/en/speeches/2016/october.index.2.html

10/2/16 - In-Flight Press Conference from Azerbaijan to Rome
http://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161002_georgia-azerbaijan-conferenza-stampa.html

10/5/16 - Celebration of Vespers with the Archbishop of Canterbury and Primate of the Anglican Communion
http://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161005_vespri-canterbury.html

10/10/16 - Address to the Participants in the General Chapter of the Society of the Catholic Apostolate
http://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161010_capitolo-pallottini.html

10/12/16 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20161012_udienza-generale.html

10/12/16 - Address to Participants in the Conference of Secretaries of "Christian World Communions"
http://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161012_christian-world-communions.html

10/13/16 - Address to Participants in the Pilgrimage of Lutherans
http://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161013_pellegrinaggio-luterani.html

10/16/16 - Homily for Canonization of the Blesseds
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20161016_omelia-canonizzazione.html

10/19/16 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20161019_udienza-generale.html

10/20/16 - Address to Participants in the General Chapter of the Order of Augustinian Recollects
http://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161020_agostiniani-recolletti.html

10/22/16 - Jubilee Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20161022_udienza-giubilare.html

10/24/16 - Address to the 36th General Congregation of the Society of Jesus
http://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161024_visita-compagnia-gesu.html

10/26/16 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20161026_udienza-generale.html

10/27/16 - Greeting to the Members of the "Santa Marta Group"
http://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161027_santa-marta-group.html

10/31/16 - Joint Statement for Homily on the Commemoration of the Reformation
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20161031_omelia-svezia-lund.html

10/31/16 - Apostolic Journey to Sweden
http://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161031_svezia-evento-ecumenico.html

11/1/16 - Angelus Address
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus-svezia_20161101.html

11/1/16 - Apostolic Journey - A Press Conference from Sweden to Rome
http://w2.vatican.va/content/francesco/en/speeches/2016/november/documents/papa-francesco_20161101_svezia-conferenza-stampa.html

11/3/16 - Address to Representatives of Different Religions
http://w2.vatican.va/content/francesco/en/speeches/2016/november/documents/papa-francesco_20161103_udienza-interreligiosa.html

11/6/16 - Homily for Jubilee for Prisoners
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20161106_giubileo-omelia-carcerati.html

11/6/16 - Angelus Address
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20161106.html

11/7/16 - Address to the Second European Assembly of Religious in Europe Networking Against Trafficking and Exploitation
http://w2.vatican.va/content/francesco/en/speeches/2016/november/documents/papa-francesco_20161107_tratta-esseri-umani.html

11/9/16 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20161109_udienza-generale.html

11/11/16 - Address of His Holiness Pope Francis to Participants in the Jubilee for Socially Excluded People
http://w2.vatican.va/content/francesco/en/speeches/2016/november/documents/papa-francesco_20161111_giubileo-senza-fissa-dimora.html

11/13/16 - Angelus
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20161113.html

11/13/16 - Homily for Jubilee for Socially Excluded People
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20161113_giubileo-omelia-senza-fissa-dimora.html

11/17/16 - Address of His Holiness Pope Francis to the Members of the Representative Council and Personnel of "Caritas Internationalis"
http://w2.vatican.va/content/francesco/en/speeches/2016/november/documents/papa-francesco_20161117_caritas-internationalis.html

11/17/16 - Address of His Holiness Pope Francis to Participants in the International Conference of the Christian Union of Business Executives

http://w2.vatican.va/content/francesco/en/speeches/2016/november/documents/papa-francesco_20161117_conferenza-uniapac.html

11/19/16 - Homily for the Creation of New Cardinals
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20161119_omelia-concistoro-nuovi-cardinali.html

11/23/16 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20161123_udienza-generale.html

11/28/16 - Address of His Holiness Pope Francis to the Participants in the Plenary Session of the Pontifical Academy of Sciences
http://w2.vatican.va/content/francesco/en/speeches/2016/november/documents/papa-francesco_20161128_pontificia-accademia-scienze.html

12/1/16 - Address of His Holiness Pope Francis to Participants in the Fourth World Congress of Pastoral Care for International Students
http://w2.vatican.va/content/francesco/en/speeches/2016/december/documents/papa-francesco_20161201_pastorale-studenti-internazionali.html

12/3/16 - Address to Participants of the Fortune-Time Global Forum
http://w2.vatican.va/content/francesco/en/speeches/2016/december/documents/papa-francesco_20161203_imprenditori.html

12/8/16—Message for the World Day of Peace
http://w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20161208_messaggio-l-giornata-mondiale-pace-2017.html

12/8/16 - Prayer for Solemnity of the Immaculate Conception - Act of Veneration at the Spanish Steps
http://w2.vatican.va/content/francesco/en/prayers/documents/papa-francesco_preghiere_20161208_immacolata.html

12/11/16 - Angelus
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20161211.html

12/12/16 - Homily for the Feast of Our Lady of Guadalupe
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20161212_omelia-guadalupe.html

12/15/16 - Address to the Ambassadors of Burundi, Fiji, Mauritius, Moldova, Sweden and Tunisia
http://w2.vatican.va/content/francesco/en/speeches/2016/december/documents/papa-francesco_20161215_ambasciatori.html

12/18/16 - Angelus
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20161218.html

12/28/16 - Letter to Bishops on the Feast of the Holy Innocents

http://w2.vatican.va/content/francesco/en/letters/2016/documents/papa-francesco_20161228_santi-innocenti.html

12/31/16 - Homily on the Solemnity of Mary
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20161231_te-deum.html

1/1/17 - Homily on the Solemnity of Mary and L World Day of Peace
http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170101_omelia-giornata-mondiale-pace.html

1/9/17 - Address to the Members of the Diplomatic Corps
http://w2.vatican.va/content/francesco/en/speeches/2017/january/documents/papa-francesco_20170109_corpo-diplomatico.html

1/13/17 - Letter to Young People on the Occasion of the Presentation of the Preparatory Document of the 15th Ordinary General Assembly of the Synod of Bishops
http://w2.vatican.va/content/francesco/en/letters/2017/documents/papa-francesco_20170113_lettera-giovani-doc-sinodo.html

1/14/17 - Address to the Round Table of the Global Foundation
http://w2.vatican.va/content/francesco/en/speeches/2017/january/documents/papa-francesco_20170114_delegazione-global-foundation.html

1/27/17 - Address to the Members of the International Joint Commission for Theological Dialogue Between Catholic Church and Oriental Orthodox Churches
http://w2.vatican.va/content/francesco/en/speeches/2017/january/documents/papa-francesco_20170127_commissione-dialogo-teologico.html

2/4/17 - Address to Participants in the Meeting of the Economy of Communion
http://w2.vatican.va/content/francesco/en/speeches/2017/february/documents/papa-francesco_20170204_focolari.html

2/8/17 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170208_udienza-generale.html

2/9/17 - Address to the Delegation of the "Anti-Defamation League"
http://w2.vatican.va/content/francesco/en/speeches/2017/february/documents/papa-francesco_20170209_anti-defamation-league.html

2/10/17—Message on the Occasion of the World Meeting of Popular Movements in Modesto (CA)
http://w2.vatican.va/content/francesco/en/messages/pont-messages/2017/documents/papa-francesco_20170210_movimenti-popolari-modesto.html

2/15/17—Address to Participants of the III Global Meeting of the Indigenous Peoples' Forum of the International Fund for Agricultural Development (IFAD)
http://w2.vatican.va/content/francesco/en/speeches/2017/february/documents/papa-francesco_20170215_popoli-indigeni.html

2/16/17 - Address to a Delegation from the "Special Olympics World Winter Games 2017"
http://w2.vatican.va/content/francesco/en/speeches/2017/february/documents/papa-francesco_20170216_special-olympics-international.html

2/19/17 - Angelus
http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170219.html

2/21/17 - Address to Participants in the International Forum on "Migration and Peace"
http://w2.vatican.va/content/francesco/en/speeches/2017/february/documents/papa-francesco_20170221_forum-migrazioni-pace.html

2/24/17 - Address of His Holiness Pope Francis to Participants in the Fourth Workshop Organized by the Pontifical Academy of Sciences Entitled, "The Human Right to Water: An Interdisciplinary Focus and Contributions on the Central Role of Public Policies in Water and Sanitation Management"
http://w2.vatican.va/content/francesco/en/speeches/2017/february/documents/papa-francesco_20170224_workshop-acqua.html

2/25/17 - Address of His Holiness Pope Francis to Participants in the Course on the Marriage Process
http://w2.vatican.va/content/francesco/en/speeches/2017/february/documents/papa-francesco_20170225_corso-processo-matrimoniale.html

3/1/17 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170301_udienza-generale.html

3/2/17 - Address of His Holiness Pope Francis - Meeting with the Parish Priests of the Diocese of Rome
http://w2.vatican.va/content/francesco/en/speeches/2017/march/documents/papa-francesco_20170302_parroci-roma.html

3/12/17 - Angelus
http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170312.html

3/15/17 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170315_udienza-generale.html

3/19/17 - Angelus
http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170319.html

3/24/17 - Address of His Holiness Pope Francis to the Heads of State and Government of the European Union in Italy for the Celebration of the 60th Anniversary of the Treaty of Rome
http://w2.vatican.va/content/francesco/en/speeches/2017/march/documents/papa-francesco_20170324_capi-unione-europea.html

3/25/17 - Letter on the Occasion of the Ninth World Meeting of Families on the Theme: "The Gospel of the Family: Joy to the World."

http://w2.vatican.va/content/francesco/en/letters/2017/documents/papa-francesco_20170325_incontro-mondiale-famiglie.html

3/26/17 - Angelus
http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170326.html

3/28/17 - Letter Sent by Cardinal Secretary of State Pietro Parolin on Behalf of the Holy Father to the Tenth Forum for the Future of Agriculture
http://w2.vatican.va/content/francesco/en/letters/2017/documents/papa-francesco_20170328_forum-agricoltura.html

3/29/17 - Greetings of His Holiness Pope Francis to Participants in a Meeting of the Permanent Committee for Dialogue Between the Pontifical Council for Interreligious Dialogue and the Iraqi Superintendents for Shiites, Sunnis, Christians, Yazidis, Sabeans/Mandaeans.
http://w2.vatican.va/content/francesco/en/speeches/2017/march/documents/papa-francesco_20170329_dialogo-interelg-sovraintendenze-irachene.html

3/30/17 - Address of His Holiness Pope Francis to Participants in the General Chapter of the Order of Clerics Regular of Somasca
http://w2.vatican.va/content/francesco/en/speeches/2017/march/documents/papa-francesco_20170330_capitolo-chierici-somaschi.html

3/31/17 - Greeting of His Holiness Pope Francis to Participants in the Meeting Promoted by The Pontifical Committee for Historical Sciences: "Luther: 500 Years Later"
http://w2.vatican.va/content/francesco/en/speeches/2017/march/documents/papa-francesco_20170331_comitato-scienze-lutero.html

4/2/17 - Angelus
http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus-carpi_20170402.html

4/4/17 - Address of His Holiness Pope Francis to the Participants in the Conference Organized by the Dicastery for Promoting Integral Human Development
http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170404_convegno-populorum-progressio.html

4/5/17—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170405_udienza-generale.html

4/5/17 - Address of His Holiness to a Delegation of Muslim Leaders from the UK
http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170405_leaders-musulmani-granbretagna.html

4/8/17 - Address of His Holiness Pope Francis for the Prayer Vigil in Preparation of World Youth Day
http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170408_veglia-preparazione-gmg.html

4/9/17 - Homily on Palm Sunday - World Youth Day
http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170409_omelia-palme.html

4/10/17 - Address of His Holiness Pope Francis to the Members of the Italian National Committee for Biosecurity, Biotechnologies and Life Sciences
http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170410_biotecnologie.html

4/12/17 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170412_udienza-generale.html

4/13/17 - Homily at the Holy Chrism Mass
http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170413_omelia-crisma.html

4/13/17 - Homily at Mass of the Lord's Supper
http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170413_omelia-coena-domini.html

4/14/17 - Prayer of His Holiness Pope Francis - Way of the Cross at the Colosseum on Good Friday
http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170414_via-crucis.html

4/15/17 - Homily - Easter Vigil in the Holy Night
http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170415_omelia-veglia-pasquale.html

4/17/17 - Regina Caeli Address
http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_regina-coeli_20170417.html

4/19/17 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170419_udienza-generale.html

4/22/17 - Homily - Liturgy of the Word with the Community of Sant'Egidio in Memory of the Martyrs of the 20th and 21st Century
http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170422_omelia-nuovi-martiri.html

4/23/17 - Regina Caeli Address
http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_regina-coeli_20170423.html

4/27/17 - Address of His Holiness Pope Francis to Members of the "Papal Foundation"
http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170427_papal-foundation.html

4/28/17 - Apostolic Journey to Egypt: Address of His Holiness Pope Francis: Courtesy Visit to H.H Pope Tawadros II
http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170428_egitto-tawadros-ii.html

4/28/17 - Apostolic Journey to Egypt: Address of His Holiness Pope Francis to Government Authorities and the Diplomatic Corps
http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170428_egitto-autorita.html

4/29/17 - Speeches - Return Flight Press Conference of His Holiness Pope Francis from Egypt to Rome
http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170429_egitto-volo.html

4/29/17 - Apostolic Journey to Egypt: Address of His Holiness Pope Francis: Meeting and Prayer with Priests, Religious and Seminarians
http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170429_egitto-clero.html

4/29/17 - Homily - Mass in Cairo, Egypt
http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170429_omelia-viaggioapostolico-egitto.html

4/30/17 - Regina Caeli Address
http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_regina-coeli_20170430.html

5/4/17—Address of His Holiness Pope Francis to the Participants in the First Plenary Assembly of the Secretariat for Communication
http://w2.vatican.va/content/francesco/en/speeches/2017/may/documents/papa-francesco_20170504_plenaria-segreteria-comunicazione.html

5/10/17 - General Audience
http://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170510_udienza-generale.html

5/12/17—Greeting of the Holy Father at the Chapel of Apparitions, Fatima
http://w2.vatican.va/content/francesco/en/speeches/2017/may/documents/papa-francesco_20170512_benedizione-candele-fatima.html

5/13/17—Holy Mass and Rite of Canonization of Blesseds Jacinta Marto and Francisco Marto
http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170513_omelia-pellegrinaggio-fatima.html

5/13/17—Greeting of the Holy Father to the Sick at the Conclusion of Holy Mass, Square in front of the Shrine, Fatima
http://w2.vatican.va/content/francesco/en/speeches/2017/may/documents/papa-francesco_20170513_malati-fatima.html

5/13/17—In-Flight Press Conference of His Holiness Pope Francis from Fatima to Rome

http://w2.vatican.va/content/francesco/en/speeches/2017/may/documents/papa-francesco_20170513_voloritorno-fatima.html

5/14/17—Regina Caeli
http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_regina-coeli_20170514.html

5/17/17—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170517_udienza-generale.html

5/18/17—Address of His Holiness Pope Francis to Huntington Disease Patients and Their Families
http://w2.vatican.va/content/francesco/en/speeches/2017/may/documents/papa-francesco_20170518_malati-corea-huntington.html

5/20/2017—Address of His Holiness Pope Francis to the Congress Organized by the Centisimus Annus – Pro Pontifice Foundation
http://w2.vatican.va/content/francesco/en/speeches/2017/may/documents/papa-francesco_20170520_centesimus-annus-pro-pontifice.html

5/24/14—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170524_udienza-generale.html

6/3/17—Address of His Holiness Pope Francis for the Pentecost Vigil of Prayer
http://w2.vatican.va/content/francesco/en/speeches/2017/june/documents/papa-francesco_20170603_veglia-pentecoste.html

6/4/17—Holy Mass on the Solemnity of Pentecost
http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170604_omelia-pentecoste.html

6/9/17—Address of His Holiness Pope Francis to the Participants in the Plenary Session of the Pontifical Council for Interreligious Dialogue
http://w2.vatican.va/content/francesco/en/speeches/2017/june/documents/papa-francesco_20170609_pontconsiglio-dialogo-interreligioso.html

6/13/17—Message of His Holiness Pope Francis for the First World Day of the Poor
http://w2.vatican.va/content/francesco/en/messages/poveri/documents/papa-francesco_20170613_messaggio-i-giornatamondiale-poveri-2017.html

6/14/2017—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170614_udienza-generale.html

6/18/17—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170618.html

6/23/17—Address of His Holiness Francis to the 75th Convention of Serra International

http://w2.vatican.va/content/francesco/en/speeches/2017/june/documents/papa-francesco_20170623_convention-serrainternational.html

6/29/17—Letter of His Holiness Pope Francis to Mrs. Angela Merkel Chancellor of the Federal Republic of Germany, on the occasion of the G20 Summit
https://w2.vatican.va/content/francesco/en/letters/2017/documents/papa-francesco_20170629_lettera-g20.html

6/28/17—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170628_udienza-generale.html

6/28/17—Homily of His Holiness Pope Francis for the Consistory for the Creation of 5 New Cardinals
http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170628_concistoro.html

6/28/2017—Address of His Holiness Pope Francis to Delegates from the Italian Confederation of Workers' Unions (CISL)
http://w2.vatican.va/content/francesco/en/speeches/2017/june/documents/papa-francesco_20170628_delegati-cisl.html

7/30/17—Angelus
https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170730.html

8/6/17—Angelus
https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170806.html

8/20/17—Angelus
https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170820.html

8/29/17—Letter to the Missionaries of the Sacred Heart of Jesus on the Death of Saint Francis Xavier
https://w2.vatican.va/content/francesco/en/letters/2017/documents/papa-francesco_20170829_lettera-cabriniane.html

8/31/17—Address to the Delegation of Rabbis for the Presentation of the Statement "Between Jerusalem and Rome
https://w2.vatican.va/content/francesco/en/speeches/2017/august/documents/papa-francesco_20170831_delegazione-rabbini.html

9/2/17—Address to the Korean Council of Religious Leaders
https://w2.vatican.va/content/francesco/en/speeches/2017/september/documents/papa-francesco_20170902_leaders-religiosi-coreani.html

9/4/17—Address to Members of the Shalom Catholic Community
https://w2.vatican.va/content/francesco/en/speeches/2017/september/documents/papa-francesco_20170904_comunita-cattolica-shalom.html

9/7/17—Address at Meeting with Authorities, the Diplomatic Corp, and Representatives of Civil Society
https://w2.vatican.va/content/francesco/en/speeches/2017/september/documents/papa-francesco_20170907_viaggioapostolico-colombia-autorita.html

9/7/17—Address in Greeting to the Colombian People
https://w2.vatican.va/content/francesco/en/speeches/2017/september/documents/papa-francesco_20170907_viaggioapostolico-colombia-fedeli.html

9/7/17 – Address at Meeting with the Executive Committee of CELAM
https://w2.vatican.va/content/francesco/en/speeches/2017/september/documents/papa-francesco_20170907_viaggioapostolico-colombia-celam.html

9/7/17—Address at Meeting with the Colombian Bishops
https://w2.vatican.va/content/francesco/en/speeches/2017/september/documents/papa-francesco_20170907_viaggioapostolico-colombia-vescovi.html

9/7/17—Homily at Simón Bolívar Park: "Artisans of Peace, Promoters of Life"
https://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170907_omelia-viaggioapostolico-colombiabogota.html

9/8/17—Homily at Esplanade of Catama: "To be reconciled in God, with Colombians and with Creation"
https://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170908_omelia-viaggioapostolico-colombiavillavicencio.html

9/8/17—Address at Reconciliation Liturgy
https://w2.vatican.va/content/francesco/en/speeches/2017/september/documents/papa-francesco_20170908_viaggioapostolico-colombia-incontrodipreghiera.html

9/9/17—Homily at Enrique Olaya Herrera airport: "The Christian Life as Discipleship"
https://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170909_omelia-viaggioapostolico-colombiamedellin.html

9/10/17—Homily at Port of Contecar: "The Dignity of the Person and Human Rights"
https://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170910_omelia-viaggioapostolico-colombiacartagena.html

9/10/17—Angelus
https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus-colombia_20170910.html

9/10/17—Press Conference on the return flight from Colombia to Rome
https://w2.vatican.va/content/francesco/en/speeches/2017/september/documents/papa-francesco_20170910_viaggioapostolico-colombia-voloritorno.html

9/20/17—General Audience
https://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170920_udienza-generale.html

9/21/17—Address to the Members of the Commission for the Protection of Minors

https://w2.vatican.va/content/francesco/en/speeches/2017/september/documents/papa-francesco_20170921_pontcommissione-tutela-minori.html

9/22/17—Address to the National Directors of Pastoral Care for Migrants to Catholic Bishops Conference of Europe
https://w2.vatican.va/content/francesco/en/speeches/2017/september/documents/papa-francesco_20170922_direttori-pastoralimigranti.html

9/24/17—Angelus
https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170924.html

9/27/17—Letter of His Holiness Signed by the Cardinal Secretary of State, to the Participation in the Fourth High Level Conference on "Our Ocean, an Ocean for Life."
https://w2.vatican.va/content/francesco/en/letters/2017/documents/papa-francesco_20170927_lettera-conferenza-ourocean.html

9/27/17—General Audience
https://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170927_udienza-generale.html

10/1/17—Address during Encounter with Migrants and Care Workers
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171001_visitapastorale-bologna-hubregionale.html

10/1/17—Address during Encounter with the World of Work, Unemployed, Representatives of Uninustria, Trade Unions, the National Confederation of Cooperatives, and Legacoop
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171001_visitapastorale-bologna-mondodellavoro.html

10/2/17—Address to Participants in the General Chapter of the Little Sisters of Jesus
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171002_capitolo-piccolesorelledigesu.html

10/4/17—General Audience
https://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20171004_udienza-generale.html

10/5/17—Address to the Delegation of the Church Relations Committee of the United Bible Societies
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171005_unitedbible-societies-relationscommittee.html

10/5/17—Address to Participants in the General Assembly of the Pontifical Academy for Life
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171005_assemblea-pav.html

10/6/17—Address to Participants in the Congress on "Child Dignity in a Digital World"
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171006_congresso-childdignity-digitalworld.html

10/11/17—General Audience
https://w2.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20171011_udienza-generale.html

10/11/17—Address to Participants in the Meeting for Promoting the New Evangelization
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171011_convegno-nuova-evangelizzazione.html

10/14/17—Address to the Vincentian Family on the Fourth Centenary of the Charism
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171014_famiglia-vincenziana.html

10/15/17—Angelus
https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20171015.html

10/16/17—Address for World Food Day
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171016_visita-fao.html

10/18/17—Greetings to a Delegation from "Religions for Peace"
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171018_delegati-religionsforpeace.html

10/19/17—Address to a Delegation to the World Methodist Council
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171019_delegazione-metodisti.html

10/20/17—Address to Participants in the Workshop on Changing Relations among Market, State, and Civil Society
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171020_incontro-pass.html

10/21/17—Address to Participants in the Conference for Promoting New Evangelization
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171021_convegno-pcpne.html

10/22/17—Letter of the Holy Father on the occasion the hundredth anniversary of the promulgation of the Apostolic Letter *Maximum Illud*
https://w2.vatican.va/content/francesco/en/letters/2017/documents/papa-francesco_20171022_lettera-filoni-mese-missionario.html

10/23/17—Address to His Beatitude Theophilos III Greek Orthodox Patriarch of Jerusalem
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171023_patriarca-theophilos-iii.html

10/28/17 – Address to the Participants in the Conference on International Humanitarian Law
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171028_diritto-internazionale-umanitario.html

10/28/17—Address to the Commission of the Bishops' Conferences of the European Community
https://w2.vatican.va/content/francesco/en/speeches/2017/october/documents/papa-francesco_20171028_conferenza-comece.html

10/29/17—Angelus
https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20171029.html

11/1/17—Angelus
https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20171101.html

11/4/17—Address to the International Federation of Catholic Universities
https://w2.vatican.va/content/francesco/en/speeches/2017/november/documents/papa-francesco_20171104_federazione-universita-cattoliche.html

11/5/17—Angelus
https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20171105.html

11/10/17—Address to Participants in the International Symposium "Prospects for a World Free of Nuclear Weapons and for Integral Disarmament"
https://w2.vatican.va/content/francesco/en/speeches/2017/november/documents/papa-francesco_20171110_convegno-disarmointegrale.html

11/11/17—Address to the Pacific Islands Forum Leaders
https://w2.vatican.va/content/francesco/en/speeches/2017/november/documents/papa-francesco_20171111_pacific-islands-forum-secretariat.html

11/19/17—Angelus
https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20171119.html

11/23/17—Letter to the Participants in the International Conference
http://w2.vatican.va/content/francesco/en/letters/2017/documents/papa-francesco_20171123_lettera-turkson-encicliche.html

11/26/17—Angelus
https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20171126.html

11/28/17—Address at Meeting with Government Authrrities, the Civil Society, and the Diplomatic Corp
https://w2.vatican.va/content/francesco/en/speeches/2017/november/documents/papa-francesco_20171128_viaggioapostolico-myanmar-autorita.html

11/29/17 – Address at Meeting with the Supreme Sangha Council of Buddhist Monks
https://w2.vatican.va/content/francesco/en/speeches/2017/november/documents/papa-francesco_20171129_viaggioapostolico-myanmar-monaci-buddisti.html

11/29/17—Address at Meeting with the Bishops in Myanmar
https://w2.vatican.va/content/francesco/en/speeches/2017/november/documents/papa-francesco_20171129_viaggioapostolico-myanmar-vescovi.html

11/29/17—Homily
https://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20171129_omelia-viaggioapostolico-myanmaryangon.html

11/30/17—Address at Meeting with Government and Civil Authorities and the Diplomatic Corps
https://w2.vatican.va/content/francesco/en/speeches/2017/november/documents/papa-francesco_20171130_viaggioapostolico-bangladesh-autorita.html

11/30/17—Homily
https://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20171130_omelia-viaggioapostolico-myanmaryangon-giovani.html

12/1/17—Address at Meeting with the Bishops of Bangladesh
https://w2.vatican.va/content/francesco/en/speeches/2017/december/documents/papa-francesco_20171201_viaggioapostolico-bangladesh-vescovi.html

12/1/17—Address at Ecumenical and Interreligious Meeting for Peace
https://w2.vatican.va/content/francesco/en/speeches/2017/december/documents/papa-francesco_20171201_viaggioapostolico-bangladesh-pace.html

12/1/17—Homily
https://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20171201_omelia-viaggioapostolico-bangladeshdhaka.html

12/2/17 – Address at Meeting with Priests, Religious and Consecrated Men and Women, Seminarians and Novices
https://w2.vatican.va/content/francesco/en/speeches/2017/december/documents/papa-francesco_20171202_viaggioapostolico-bangladesh-religiosi.html#ADDRESS_OF_THE_HOLY_FATHER__

12/2/17—Press Conference on the return flight from Bangladesh
http://w2.vatican.va/content/francesco/en/speeches/2017/december/documents/papa-francesco_20171202_viaggioapostolico-bangladesh-voloritorno.html

12/3/17—Angelus
https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20171203.html

12/6/17—Speeches—To a Palestinian Delegation
https://w2.vatican.va/content/francesco/en/speeches/2017/december/documents/papa-francesco_20171206_dialogo-interreligioso.html

12/7/17—Address to a Delegation of the Lutheran World Federation
https://w2.vatican.va/content/francesco/en/speeches/2017/december/documents/papa-francesco_20171207_federazione-luterana.html

12/7/17—Address to a Delegation of the Taiwan National Council of Churches
https://w2.vatican.va/content/francesco/en/speeches/2017/december/documents/papa-francesco_20171207_delegazione-churchestaiwan.html

12/7/17—Greeting to the Polish and Italian Delegations who donated this year's Christmas tree and Nativity Scene in Saint Peter's Square
http://w2.vatican.va/content/francesco/en/speeches/2017/december/documents/papa-francesco_20171207_delegazioni-alberopresepe.html

12/10/17—Angelus Address
http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20171210.html

1/1/18—Angelus Address
http://w2.vatican.va/content/francesco/en/angelus/2018/documents/papa-francesco_angelus_20180101.html

1/1/18—Homily for Holy Mass on the Solemnity of Mary, Mother of God on the 51st World Day of Peace
http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180101_omelia-giornata-mondiale-pace.html

1/6/18—Homily for Solemnity of the Epiphany of the Lord
http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180106_omelia-epifania.html

1/8/18—Address to the Members of the Diplomatic Corps Accredited to the Holy See for the Traditional Exchange of New Year Greetings
http://w2.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180108_corpo-diplomatico.html

1/14/18—Angelus Address
http://w2.vatican.va/content/francesco/en/angelus/2018/documents/papa-francesco_angelus_20180114.html

1/14/18—Homily at World Day of Migrants and Refugees
http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180114_omelia-giornata-migrante.html

1/16/18—Homily for Mass for Peace and Justice
http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180116_omelia-cile-santiago.html

1/16/18—Address during Short Visit to the Women's Penitentiary of Santiago
http://w2.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180116_cile-santiago-penitenziario.html

1/17/18—Address during Meeting with the Youth in Santiago
http://w2.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180117_cile-maipu-giovani.html

1/18/18—Homily for Mass of Our Lady of Mount Carmel and Prayer for Chile
http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180118_omelia-cile-iquique.html

1/19/18—Greeting at Meeting with the Population
http://w2.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180119_peru-puertomaldonado-popolazione.html

1/19/18—Address During Visit to Little Prince Children's Home
http://w2.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180119_peru-puertomaldonado-hogarprincipito.html

1/19/18— Address During Meeting with Authorities, the Civil Society and the Diplomatic Corps
http://w2.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180119_peru-lima-autorita.html

1/20/18—Homily for Holy Mass at the Waterfront esplanade of Huanchaco (Trujillo)
http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180120_omelia-peru-trujillo.html

1/20/18—Address during Meeting with the Priests, Men, and Women Religious and Seminarians of the Ecclesiastical Provinces of Northern Peru
http://w2.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180120_peru-trujillo-religiosi.html

1/21/18—Homily for Mass of the Third Sunday of Ordinary Time
http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180121_omelia-peru-lima.html

1/25/18—Address to the Finnish Ecumenical Delegation on the Feast of Saint Henrik
http://w2.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180125_evengelici-luterani-finlandia.html

1/29/18—Address to Participants in the International Conference on the Responsibility of States, Institutions and Individuals to Fight Anti-Semitic Hate Crimes
http://w2.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180129_lotta-antisemitismo.html

2/2/18—Homily for Feast of the Presentation of the Lord on the 22nd World Day for Consecrated Life
http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180202_omelia-vita-consacrata.html

2/2/18—Address to Participants in the Conference on Violence Committed in the Name of Religion
http://w2.vatican.va/content/francesco/en/speeches/2018/february/documents/papa-francesco_20180202_conferenza-tacklingviolence.html

2/3/18—Address to Members of the National Council of Anti-Usury Foundations
http://w2.vatican.va/content/francesco/en/speeches/2018/february/documents/papa-francesco_20180203_consulta-antiusura.html

2/4/18—Angelus Address
http://w2.vatican.va/content/francesco/en/angelus/2018/documents/papa-francesco_angelus_20180204.html

2/7/18—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180207_udienza-generale.html

2/9/18—Greeting to Members of the "Santa Marta Group"
http://w2.vatican.va/content/francesco/en/speeches/2018/february/documents/papa-francesco_20180209_santa-marta-group.html

2/12/18—Address to Participants in the World Day of Prayer, Reflection and Action Against Human Trafficking
http://w2.vatican.va/content/francesco/en/speeches/2018/february/documents/papa-francesco_20180212_contro-tratta.html

2/16/18—Address to Members of the "Pro Petri Sede" Association
http://w2.vatican.va/content/francesco/en/speeches/2018/february/documents/papa-francesco_20180216_pro-petri-sede.html

2/16/18—Address to the Pontifical Maronite College in Rome
http://w2.vatican.va/content/francesco/en/speeches/2018/february/documents/papa-francesco_20180216_collegio-maronita.html

2/17/18—Address to the Community of the Pontifical Regional Seminary of Sardinia
http://w2.vatican.va/content/francesco/en/speeches/2018/february/documents/papa-francesco_20180217_seminario-reg-sardo.html

2/28/18—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180228_udienza-generale.html

3/14/18—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180314_udienza-generale.html

3/8/18—Address to the Members of the Plenary Council of the International Catholic Migration Commission http://w2.vatican.va/content/francesco/en/speeches/2018/march/documents/papa-francesco_20180308_icmc.html

3/11/18—Meeting with the St. Egidio Community to Mark the 50th Anniversary of its Foundation
http://w2.vatican.va/content/francesco/en/speeches/2018/march/documents/papa-francesco_20180311_visita-sant-egidio.html

3/12/18—Address to Members of Parliament and Politicians from the Province of Marseille (France)
http://w2.vatican.va/content/francesco/en/speeches/2018/march/documents/papa-francesco_20180312_politici-marsiglia.html

3/14/18—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180314_udienza-generale.html

3/17/18—Homily for the Eucharistic Concelebration at the Pastoral Visit to Pietrelcina and to San Giovanni Rotondo, on the 50th Anniversary of the Saint's Death
http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180317_omelia-sangiovannirotondo.html

3/21/18—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180321_udienza-generale.html

3/25/18—Homily at the Celebration of Palm Sunday of the Passion of the Lord on the 33rd World Youth Day
http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180325_omelia-palme.html

4/2/18—Regina Caeli
http://w2.vatican.va/content/francesco/en/angelus/2018/documents/papa-francesco_regina-coeli_20180402.html

4/4/18—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180404_udienza-generale.html

4/6/18—Greeting to Mme. Henryane de Chaponay, From Paris, Founder of the "Centre D'Étude du Développement en Amérique Latine (CEDAL)"
http://w2.vatican.va/content/francesco/en/speeches/2018/april/documents/papa-francesco_20180406_signora-de-chaponay.html

4/8/18—Regina Caeli
http://w2.vatican.va/content/francesco/en/angelus/2018/documents/papa-francesco_regina-coeli_20180408.html

4/10/18—Address to the Missionaries of Mercy
http://w2.vatican.va/content/francesco/en/speeches/2018/april/documents/papa-francesco_20180410_missionari-misericordia.html

4/11/18—General Audience http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180411_udienza-generale.html

4/14/18—Address to a Delegation of the "Villanova University, Philadelphia" (USA)
http://w2.vatican.va/content/francesco/en/speeches/2018/april/documents/papa-francesco_20180414_universita-villanova.html

4/20/18—Homily at the Eucharistic Concelebration at the Pastoral Visit to Alessano (Lecce) and to Molfetta (Bari), on the 25th Anniversary of the Death of H. E. Msgr. Tonino Bello
http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180420_omelia-molfetta.html

4/21/18—Address to the Dioceses of Cesena and Bologna
http://w2.vatican.va/content/francesco/en/speeches/2018/april/documents/papa-francesco_20180421_diocesi-cesena-bologna.html

4/21/18—Address to the Community of the Venerable English College in Rome
http://w2.vatican.va/content/francesco/en/speeches/2018/april/documents/papa-francesco_20180421_collegio-inglese.html

4/29/18—Regina Caeli
http://w2.vatican.va/content/francesco/en/angelus/2018/documents/papa-francesco_regina-coeli_20180429.html